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GAZETTEER

OF THE

BOMBAY PRESIDENCY.

VOLUME XV.—PART I.

KANARA.

Under Government Orders.

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JAMES M. CAMPBELL.

Bombay, November 1883.

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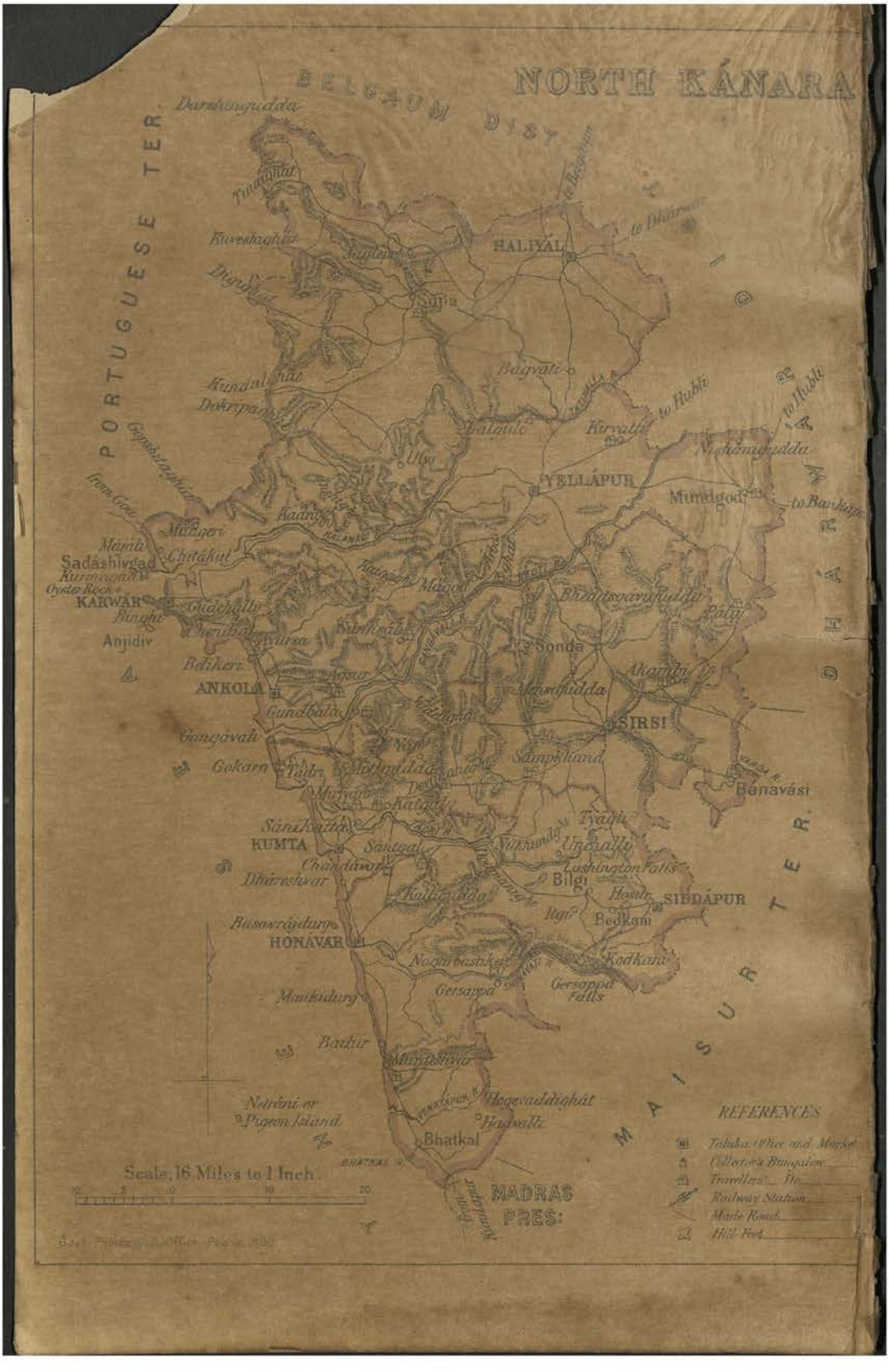
ERRATA.

Page 2, line 7, for *shallow Kárwár* read *Kárwár.*
Page 107, line 15, for *species* read *varieties.*
,, line 21, 22, omit 'and *ajgar* a species of boa'.
,, line 27, 28, omit '*Hevale* or *Vale,* Ophiophagus elaps, is the Ratnágiri *adhelu* and'.
Page 111, line 43, for *Kodibág* read *Kadra.*
Page 112, line 6, for *gaft* read *gaff.*
Page 118, line 45, for *pulse* read *rice.*
Page 133, line 24, for *south* read *north.*
Page 151, line 22, for *water* read *rice,* for *float* read *are placed.*
Page 201, line 46, for *Tengale* read *Telugu.*
Page 182, line 39, for *Hariy* read *Chitpávan.*
Page 246, line 36, for *except* read *besides.*
Page 291, line 28, for *wood* read *stone.*

KÁNARA.


NORTH KÁNARA
BELGAUM DIST.
PORTUGUESE TER.
MAISUR TER.
MADRAS PRES:
HALIYÁL
YELLÁPUR
Mundgod
Sonda
SIRSI
Bánavási
SIDDÁPUR
Bilgi
Bedkani
Kodkani
Gersappa
Gersappa Falls
Bhatkal
Hogevaddighát
Hadvalli
Netráni or Pigeon Island
Mankidurg
Basavráidurg
HONÁVAR
Dhárashvar
Chandávar
Sánikatta
KUMTA
Gokarn
Gangávali
Anjidiv
KARWAR
Sadáshivgad
Chitákul
Mudgeri
Kundalghát
Kuveshighát
Tinaighát
Bagvati
Kirvatti
Mundgod
Sampkhand
Bhandsgávahudda
Akambi
Mensigudda
Kaiga
Kadra
Ulvi
Gundbala
Belikeri
Ankola
Sunksal
Kaltigudda
Tyagli
Unchalli
Lushington Falls
Hosur
Itgi
Nagarbastikeri
Gersappa
Kaiga
Mirjan
Tadri
Devanagar
Sanigal
Nuthundgi
Kalgal
Dokripaghát
Gopshitaghát
from Goa
to Hubli
to Bankápur
to Dhárwar
to Bagalkot
Scale, 16 Miles to 1 Inch.
10 5 0 10 20
REFERENCES
Taluka Office and Market
Collector's Bungalow
Travellers' Do.
Railway Station
Made Road
Hill Fort

KÁNARA.

CHAPTER I.

DESCRIPTION[1].

Chapter I. Description.

North Ka'nara,[2] the southernmost part of the Bombay Presidency, lies between 13° 55′ and 15° 31′ north latitude and 74° 9′ and 75° 10′ east longitude. It has an area of 3910 square miles, a population in 1881 of 421,840 or 107·85 to the square mile, and a land revenue of £95,289 (Rs. 9,52,890).

Boundaries.

Bombay Kánara is called North Kánara to distinguish it from South or Madras Kánara from which, because of its close trade connection with Bombay, it was separated in 1862. It is a belt of country about 110 miles from north to south and from ten to sixty miles from east to west. For about forty miles in the north Goa comes between it and the sea, and for twenty miles in the south it stretches between the sea and Maisur, a belt only about ten miles broad. The sixty miles in the middle are wild and picturesque, a country of great variety and richness of scenery, with a breadth of from forty to sixty miles. This Central Kánara includes three belts; a coast tract with broad winding lagoons, rich plains, and wooded hills running to the sea; a central belt of the lofty Sahyádris covered with magnificent forest; and an eastern upland, which is wild waving and thickly wooded in the west and in the east passes into a bare level and thickly peopled plain. Kánara is bounded on the north by Bidi in Belgaum; on the east by the Dhárwár, Kalghatgi, Bankápur, and Hángal sub-divisions of Dhárwár and by Maisur; on the south-east by Maisur; on the south by Maisur and South Kánara; on the west by the Arabian Sea and Goa; and on the north-west by Goa.

Sub-Divisions.

For administrative purposes North Kánara is distributed over eight sub-divisions, with an average of 488 square miles, 157 villages, and 52,730 people.

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[1] Compiled from materials supplied by Messrs. A. R. Macdonald, C.S., and R. E. Candy, C.S.

[2] Kánara or Kannad means the Black Country. It is formed from the two Kánarese words *kare* black and *nádu* country. The black or black-soil country, the true Karnátak, is the plain that slopes east from the Sahyádris. The name was probably given to the coast by travellers who found that the language was the same as in the Karnátak and that the coast was under the rule of the black-soil plains. Haig Nadu or the land of the Haiga Bráhmans is its local name. It was known to Ptolemy (A.D. 150) as Lymirike, apparently miswritten for Damirike, that is the Damil or Tamil land.

DISTRICTS.

Chapter I.
Description.
Sub-Divisions.

North Kánara Administrative Details, 1881-82.

Sub-Divisions.	Area.	Government. Villages. Inhabited.	Government. Villages. Uninhabited.	Government. Hamlets. Inhabited.	Government. Hamlets. Uninhabited.	Government. Total. Villages.	Government. Total. Hamlets.	Population, 1881.	Population to the square mile.	Land Revenue.
Coast.										£.
Kárwár ...	281	61	...	170	...	61	170	47,742	100·90	11,071
Ankola ...	367	90	8	103	...	93	102	34,189	93·15	9660
Kumta ...	230	120	6	331	...	126	331	58,758	255·46	12,122
Honávar ...	446	140	...	606	...	140	606	85,625	191·98	15,972
Upland.										
Supa (Hallyál) ...	979	237	32	187	...	269	187	61,164	62·46	10,669
Yellápur ...	589	152	22	103	28	174	131	36,314	61·65	9559
Sirsi ...	779	279	20	441	11	299	452	62,400	80·10	17,170
Siddápur ...	239	95	...	550	40	95	590	35,658	149·19	9054
Total ...	3910	1174	83	2490	79	1257	2569	421,840	107·86	95,289

There are no alienated villages in North Kánara.

Aspect.

Most of Kánara is hilly and thickly wooded. A somewhat broken and irregular range of central hills divides the district into two parts, the Uplands or Bálághát with an area of nearly 3000 square miles, and the Lowlands or Páyanghát covering about 1300 square miles.

Except the shallow Kárwár and Belikeri bays in the north, the seventy-six miles of the Kánara coast stretch in a long nearly straight line to the south-south-east. Though unbroken by deep bays or wide-mouthed estuaries, the coast is varied and picturesque, with rocky islands and rocky capes, stretches of palm-fringed sand-beach, low narrow river mouths, and rough bluffs and headlands. Always behind the changing coast-line stretch rich winding valleys, waving woody hills, and a wild back ground of high peaks.

The Coast.

The coast begins in the north with a bay seven miles long and over two miles deep, stretching from the steep woody rock of Lolia in Goa 300 feet high to the magnificent block of Kárwár or Baitkul head with a height of 650 feet. In the middle of this bay the double-peaked Oyster rocks, about 160 feet high, lie off the mouth of the Kálinadi or Sadáshivgad river, which has the steep bluff of Sadáshivgad fort on its north bank, and to the south-west the two rocky islands of Narsinhgad (120 feet) and Kurmagad (180 feet). Two miles south of the river mouth, sheltered on the south and south-west by the great bluff of Kárwár head, is Baitkul cove, in which lies the modern town of Kárwár. A mile off shore, about three miles south-east of Kárwár head, is the pretty island of Anjidiv, where, between 1662 and 1664, three hundred of the four hundred English troops who were sent to take possession of Bombay perished.[1] Inland, four miles south-east of Kárwár head, rises Gudehalli peak 1800 feet above the sea. Along the coast a succession of rocky capes and sandy bays, with an inland range of hills 1700 feet high, leads about eight miles south-east to the steep rocky cape of Kodárgudda.

[1] Details are given under Anjidiv.

Chapter I. Description. Aspect. *The Coast.*

South of Kodárgudda, Belikeri bay, with a sweep about three miles deep, stretches seven miles to Kusaldevar or Gangávali rock about 550 feet high. In the Belikeri bay, about three miles north of Gangávali head, is the entrance to the Ankola creek, with the black-tipped peak of Tulsi Parvat, 1800 feet high, four miles to the north-east. Two miles beyond Kusaldevar, in a sandy shore, is the shallow winding mouth of the Bedti or Gangávali river. Five miles south-east of the Gangávali river, close to the sandy shore, are the temples and sacred pools of Gokarn, according to Bráhman geographers the southmost point of the Konkan. About a mile south of Gokarn, in a deep bay between Kadmigudda point (430 feet) on the north and the old hill fort of Rájmandurg (300 feet) on the south, is the narrow rocky entrance to the long inland lagoon of the Tadri river. About six miles south-east of the Tadri river are the small cape and the shallow open roadstead of Kumta. About six and a half miles further south is Basrádurg, a level brushwood-covered island with remains of fortifications. Two miles south is the narrow entrance to the large salt-water estuary of the Gersappa or Honávar river. From Honávar the coast stretches south high and broken by many little capes, about sixteen miles to Jálikond or Hog Island, a pyramid-shaped rock about 300 feet high and a mile from the coast. Out at sea, nine miles west of Jálikond, the woody slopes of Netráni or Pigeon Island rise about 300 feet. About four miles south-east of Jálikond, on a rocky point at the mouth of a little river, stands Bhatkaldurg, a place of historic interest and the southmost port in the Bombay Presidency.

In these seventy-six miles of coast, besides the mouths of smaller streams, there are four main inlets, the Kálinadi or Sadáshivgad river, about four miles from the extreme north; the Gangávali or Bedti river about twenty miles south of the Kálinadi; the Tadri or Mirján river about six miles south of the Gangávali river; and the Gersappa or Honávar river about sixteen miles south of the Tadri. Though their mouths are generally narrow and barred with sand, these rivers spread into broad lake-like estuaries, studded with woody islands, and, as navigable tidal rivers, pass from twelve to twenty miles inland. Their shores are fringed with marsh-bushes, and behind the bushes are patches of salt-pans, groves of cocoa-palms, and belts of rice land. The patches and belts of palm garden and rice land are small, confined to valleys which wind sometimes among low bare hills from 200 to 300 feet high, and sometimes between rugged and woody spurs from 1000 to 2000 feet high that stretch from the central range close to the coast.

Central Kánara.

The ascent of the central range of the Sahyádris is over a succession of low hills, separated by lowland and upland valleys, whose basins are crowded with spice and betel gardens. Above the gardens the lower slopes lead, through a dense belt of forest, to a waving plateau, generally wooded, but in places bare or under tillage. Above the plateau the rugged scarps and waterfalls of the higher slopes are hid by magnificent forests. The average height of the crest is 2000 feet, but occasional bluffs and peaks, rising a

Chapter I. Description. Aspect.

thousand feet higher, show the vegetation of a temperate climate, the raspberry and salop and the wild rose and violet. In this belt of hills there is almost no tillage; the only inhabitants are a few wild forest tribes.

Inland Kánara.

To the east of the Sahyádri crest stretches a wooded upland from 1500 to 2000 feet above the sea. In the west it is a magnificent forest rising in places in woody knolls and solitary peaks. The surface is broken by streams on whose banks are an occasional palm or spice garden, or a small clearing for rice or sugarcane. To the east the great forest dwindles into stunted teak and scrub, till even the brushwood disappears in the open plains of the Dhárwár frontier. Villages take the place of scattered farmhouses, and the double village hedge and central tower of refuge show that in former times the border tract came within the sweep of the mounted marauders of the Deccan plains.

Hills.

The hills, with which almost the whole district is covered, may be arranged into three groups, the bare flat-topped blocks of laterite from 200 to 300 feet high which roughen the coast belt; the westerly spurs from the central hills which from 1000 to 2000 feet high stretch rugged and woody to the coast; and the main range and eastern spurs of the central hills. Unlike the Konkan Sahyádris, the west face of the Kánara Sahyádris does not rise in a single scarp, but is approached by numerous spurs and lower ridges. It is not much lower, as it averages about 2000 feet and rises in places to 3000 feet, but it is no longer the even wall-like crest of trap, unbroken by a river-channel. In Kánara granite takes the place of trap, and through the rugged granite cliffs large inland rivers force their way to the sea.

Locally the Kánara hills are considered a break between two main ranges, the Sahyádris to the north which end at the Kálinadi behind Kárwár, and the Malabár hills or Malaya Parvat which stretch south from the Shirávati or Honávar river. Of eleven peaks in the Kánara Sahyádris, which vary in height from 1500 to 3000 feet, Gudehalli and Shirvegudda are in Kárwár; Bhedasgáve and Mushigudda in Sirsi; Hukáli, Rákshas, and Mávingundi in Siddápur; and Motigudda, Kaltigudda, Darshanigudda, and Nishánigudda are one each in Ankola, Honávar, Supa, and Yellápur. The highest of these hills, Darshanigudda in Supa, about 3000 feet above the sea, rises near the meeting of the boundaries of Goa, Belgaum, and Kánara. Gudehalli in Kárwár, 1800 feet above the sea, and Kaltigudda in Honávar, about 2500 feet high, are health resorts; and Nishání, a small peak in Yellápur, 400 feet above the plain, and Bhedasgáve in Sirsi, about 2500 feet above the sea, are Trigonometrical Survey stations. The following statement gives the heights and geographical positions of the eleven highest hills:

Kánara Hills.[1]

Sub-Division.	Name.	Height.	Position.	
			Latitude.	Longitude.
		Feet.	° ′	° ′
Supa ...	Darshánigudda ...	3000	15 31	74 19
Yellápur ...	Nishánigudda ...	1500	15 2	75 5
Kárwár ...	Shirvegudda ...	1600	15 53	74 33
	Gudehalli ...	1800	14 49	74 12
Ankola ...	Motigudda ...	3000	14 37	74 32
Sirsi ...	Bhedasgáve ...	2500	14 47	74 53
	Mundigudda ...	2000	14 45	74 43
Sidápur ...	Hukali ...	1500	14 15	74 50
	Rákeshi ...	1000	14 14	74 52
	Mávingundi ...	1600	14 10	75 52
Honávar ...	Kaltigudda ...	2500	14 22	74 35

Rivers.

The larger Kánara rivers, unlike the rivers of the Konkan, drain a large area of the uplands east of the Sahyádri scarp. There are four leading rivers, the Kálinadi in the north, the Bedti or Gangávali about twenty miles south, the Donihalla or Tadri rising far to the south but falling into the sea only about six miles south of the Gangávali, and the Bálanadi or Gersappa river about fifteen miles south of the Tadri. When it reaches the foot of the hills and becomes a tidal creek, each of these rivers takes a second name from the chief town on its banks. Thus the Kálinadi becomes the Sadáshivgad river, the Bedti the Gangávali river, the Donihalla the Tadri river, and the Bálanadi, Shirávati, or Gersappa river. In the hills the channels of all the rivers are broad and rocky, showing the force of their monsoon torrents. At the foot of the hills they are broad back-waters, the mouths stopped by bars of sand, which during heavy rains block the passage of the flood waters till they overflow the lowlands along their banks.

The Kálinadi.

The Kálinadi or Sadáshivgad river rises on the Goa frontier in the extreme north of the district. After a winding south-easterly course of about forty miles it takes a sharp turn to the south-west, and, keeping to the south-west, after a course of about ninety miles falls into the sea two miles north of Kárwár. Two branches of the main stream rise on the Goa frontier, the Pándri or Ujli in the extreme north and the Káli about twenty miles further south. The streams join at Supa about twenty miles south-east of the source of the Pándri which is the larger stream. The streams receive the names from their appearance before they join at Supa. The banks of the Kálinadi above the point of junction are comparatively high, and those of the Pándri are sloping. Hence looking from a hillock which overhangs the river at the junction, the Kálinadi has a darker and the Pándri a brighter appearance. From Supa, under the name of the Káli, it flows twenty miles south-east, till, about eight miles north of Yellápur, it is joined on the left bank by the Tattihalla, a stream with a winding southerly course of about thirty-five miles from the north of Haliyál. Below its meeting with the Tattihalla the Káli flows about ten miles west, where it is joined

[1] Most of these heights are only approximately correct. Details of these hills are given under Places of Interest.

Chapter I. Description. Rivers.

on the right by the Nuji which has had a rough south-easterly course of about twenty-five miles from the Goa frontier. From its junction with the Tattihalla till it meets the tide at Kadra, the bed of the river is very rugged. During the twenty miles below Kadra the river is navigable by boats of a ton and a half to five tons (6-20 *khandis*). The mouth of the river has a depth of fifteen feet at low water and twenty-one feet at high water.

The Bedti or Gangávali.

The Bedti or Gangávali rises in Dhárwár about twenty-five miles north of the north boundary of Mundgod, and, after a fairly straight south-westerly course of about eighty-five miles, falls into the sea about twenty miles south of the Kálinadi. The main stream rises a few miles south of the town of Dhárwár, and, after a southerly course of about fifteen miles, is joined on the left by the Kál from near Hubli. The united stream passes about five miles south-west to the Kánara border, and during the sixty miles across the district receives no feeder of any size. At the village of Mágod, about twenty-five miles from where it enters the district, among scenery of great beauty, the Bedti dashes over the western face of the Sahyádris in a cataract known as the Mágod falls.[1] About ten miles further, near the village of Gundbále, it meets the tide, and for the remaining fifteen miles of its course is navigable to boats of one to five tons (4-20 *khandis*).

The Aghanáshani or Tadri.

The Donihalla or Tadri river rises near Sirsi, and after a winding westerly course of about forty-five miles, falls into the sea about six miles south of the Gangávali river. Throughout its course it receives no feeder of any size. It has two sources, the Bákurhole rising in a pond at Manjgunji, about fifteen miles west of Sirsi, and the Donihalla whose source is close to Sirsi. The streams meet near Mutthalli about ten miles south of Sirsi, and, under the name of Donihalla, flow about fifteen miles, with a winding westerly course to the western face of the Sahyádris down which, about eight miles north of Bilgi, it leaps in what is known as the Lushington falls, which are little inferior in beauty to the more famous Gersappa falls. At Uppinpatna, about ten miles west of the fall, the Donihalla meets the tide. For the remaining fifteen miles during which it is navigable to craft of four to nine tons (16-36 *khandis*), the river is known either as the Tadri or as the Aghanáshani river from two towns on the right and left banks of its mouth. From Uppinpatna it winds south-west and then north-west together about eight miles to Mirján, an old seat of trade. From Mirján it forms a lagoon or back-water which runs parallel to the coast about eight miles long and one to three miles broad, cut off from the sea by a belt of land with a nearly uniform breadth of about a mile. The outlet to the sea is about three miles from the north end of the lagoon. It is between two hills one 300 and the other 400 feet high, and has a depth of about seventeen feet at high tide. Inside there is as much as twenty-five feet of water so near the shore that vessels of twenty tons can be laden from the bank. Unfortunately

[1] These falls are described under Mágod, Places of Interest.

Rivers.

the entrance is narrow, nearly blocked by a rocky reef, and not to be attempted during the south-west monsoon.

The Shirávati.

The Baráganga, Shirávati, or Gersappa river, after a northerly course of about forty miles from Bednor in Maisur, forms the south-east boundary of Kánara for about eight miles, and then passes about twenty miles west, or about seventy miles in all, to the sea at Honávar. Soon after touching the border of Kánara, the Baráganga, in four different bodies of water, among magnificent forests and wild granite cliffs, dashes over the west face of the Sahyádris, a height of 825 feet, into a pool 350 feet deep. About eighteen miles west it reaches the ruined capital of Gersappa. During the remaining seventeen miles to the coast the river flows between richly wooded banks fringed with mangrove bushes, a broad tidal estuary, brackish in the dry weather, but during the rains sweet even close to its mouth. About five miles from its mouth it widens to a lagoon about two miles broad containing a few islands, the largest being Mavínkurve which is more than three miles long with a large area of rice land and studded with cocoa palm and mango trees. For about a mile from the mouth the river has a breadth of about three-quarters of a mile. At the mouth it again narrows into a channel about 300 yards broad, outside of which lies a formidable bar.

Besides the four main rivers many minor streams water the district. As a rule west of longitude 75° the drainage is westward into the Arabian Sea, and east of longitude 75° the drainage is eastward and feeds the Varda, an affluent of the Tungbhadra. The Varda rises in the north-west of Maisur, and, flowing north and east, passes through a corner of North Kánara near the town of Banvási, which stands on its northern or left bank, and finally enters the Tungbhadra at Gulajnáth in the Karajgi sub-division of Dhárwár.

The Varda.

The chief minor coast streams are, beginning from the north, the Belikeri, the Ankola, the Kumta, the Badgani, the Venktápur, and the Bhatkal rivers. These are all tidal, from a hundred yards to two miles broad, and at high water are navigable to small craft of one-half to two tons (2-8 *khandis*) from two to ten miles inland.

Belikeri River.

The Belikeri river has deep water at all tides inside of the bar and is navigable for three miles for canoes. Bamboos, timber, and other local produce are shipped.

Ankola River.

The Ankola river above the limit of navigation is known as the Sankadhole, and during the last two miles of its course is called after the chief town on its banks. Ankola was formerly a place of importance. There is now little trade and few boats visit its shallow estuary.

Kumta River.

The small stream on which Kumta stands, though navigable only at high tide, carries the whole trade of the port to vessels that anchor in the sea about half a mile off its mouth. The bar is dangerous and can be crossed only by flat-bottomed boats and light craft.

Chapter I. Description.

Rivers.

Badgani River.

The Badgani river rises to the north of the spur of the Sahyádris of which the peak of Kattigudda is the highest point. It receives the drainage of the extensive forest villages of Hodki, Sirur, and Sántgal, and flows west and south, falling into the estuary of the Shirávati. It is navigable for light craft twelve to fifteen miles from the mouth. About twelve miles from its mouth this river changes from west to south at a distance of a quarter of a mile from the sea, and keeps this interval for the rest of its course. In the rainy season it is liable to heavy floods which often swamp the low rice lands lying between the river and the laterite plateau to the east which rises abruptly 200 feet from the sandy plain. The owners of the lands liable to be flooded are anxious that the sand bank should be cut through and a new mouth made. But the work is one of some magnitude and of doubtful success.

Venktápur River.

The Venktápur river, rising in the Sahyádris near the village of Kauli about eighteen miles north-east of Bhatkal, falls into the sea after a course of about twelve miles. The river is navigable for the last three miles of its course where it forms an estuary affording anchorage for small native craft of five to ten tons.

Bhatkal River.

The Bhatkal river rises in the Sahyádris, and, with a westerly course of twelve miles, passes the town of Bhatkal, about three miles from its mouth, from which it is navigable at high water by boats of one-half to two tons (2-8 *khandis*). There is an awkward sand bar at the mouth, but native craft drawing eight feet of water can enter.

Floods.

In the monsoon after a heavy rainfall the rivers overflow and flood the low lands along their banks. These floods do not last long. Within a few hours after the rain is over the rivers retire to their usual channels. Crops are sometimes destroyed, but life and property seldom suffer.

Cyclones.

Cyclones are rare. Two have lately occurred, one in January 1870, the other on the 21st and 22nd of May 1879. For a few days before the 21st of May 1879 the weather was unsettled. On the afternoon of the 21st, a violent wind set in from the north, then turned to the south-west, and again went back to the north. With the wind came vivid lightning, thunder, and heavy rain. All the vessels, of which there were about twenty loading or laden with cotton for Bombay, remained safe at anchor under Kárwár Head, riding at their usual moorings. Next day (the 22nd) there was little wind and towards evening it was calm. Rain fell heavily and the barometer went steadily down till, at ten at night, it was 29·500. A little before ten, a strong wind sprang up from the south-west rising to a fierce gale which lasted through the night. The speed of the wind in some of the gusts was estimated at sixty to seventy miles. In the pitch dark, lightning flashes showed that some of the outer vessels were in trouble. One of them broke from her moorings, and running foul of the pier was dashed to pieces. Another cotton craft moored far out, dragged her anchors, and went on shore opposite the Telegraph office. A Goa boat laden with onions also ran aground. The other craft, with hardly an exception,

dragged their anchors, being moored with too short cables. The morning showed an appalling sea outside of the harbour, the large cotton boat, anchored far out in the bay, broke loose, and grounding near the jail, was broken to pieces in half an hour. But for the shelter given by Baitkul, not one of the vessels could have escaped. By ten in the morning of the 23rd the barometer had risen to 29·720. The wind veered to the west and its force gradually lessened. But it still blew so hard that the sea wall near the port office was breached in many places. Heavy spray washed across the road and the waves dashed eight or nine feet higher than in the heaviest bursts of the south-west monsoon.

Chapter I. Description. Cyclones.

Neither in Upland nor in Lowland Kánara are there large lakes or reservoirs. In the upland tract are many small ponds whose water is used for irrigation. But there are no ponds of any size and the beds of most are so thick with silt that they run dry during the hot weather. In the uplands there are also many springs of which the best known is the Nágjhari or Cobra spring near Haliyál. In the forests the water is so laden with vegetable matter that even running streams are dangerous to drink. Below the Sahyádris drinking water is generally supplied by wells and rivers. There are a few reservoirs and some stream beds used for watering crops. Along the sea coast, in the sandy tracts near river mouths, fresh water fit for drinking is found during the rains within a few inches of the surface, and in the dry season from five to ten feet below. When very low, towards the close of the hot weather, the water in many places becomes brackish. Hill springs are numerous; one named Rámtírtha or Ráma's pool, which issues from the laterite rock near Honávar, has an unfailing flow of the finest water. Of late years, over the whole of the district, many wells have been dug, and the number is being steadily increased.

Water Supply.

Its waterfalls are one of the chief features of Kánara scenery.[1] Rivers, which take their rise on the eastern slopes of the Sahyádris and are strengthened in their westward course by the drainage of an extensive tableland, rush from great heights, and form most picturesque waterfalls among the highest in the world. The chief of these are the Gersappa or Kodkani falls, with a drop of 890 feet, formed by the Shirávati or Honávar river, about thirty-six miles south-east of Honávar. Next to these falls are the Lushington falls of the Tadri river, called after Mr. Lushington who discovered them about the year 1843. These falls lie about eighteen miles south-west of Sirsi and are very interesting. A third fall occurs on the Gangávali river near Mágod village, about twelve miles south-west of Yellápur, and a fourth in the Kálinadi near Lálguli, about ten miles north of Yellápur.

Waterfalls.

Kánara lies outside the great flows of trap which overspread almost the whole of Central and Western India and the Konkan. The rocks of this part of the Southern Marátha Country have been classed by Dr. Christie under five heads, granite, transition rocks,

Geology.

[1] Fuller descriptions of these falls are given in Places of Interest.

Chapter I. Description. Geology.

old red sandstone, secondary trap, and alluvial. The granite tract have the same general features as granite countries in other parts of the world. The soil is naturally barren though often covered with forest. At the falls of Gersappa a variety of granite occurs later than the common Indian granite. It is made of small grains of white felspar, quartz, and mica. In some instances it is slaty and is associated with gneiss and hornblende schists. All occur within a few hundred yards. Among hornblendes one is almost pure hornblende, a second has scattered chrystals of felspar, a third has mica and felspar, a fourth has more of the character of actinolite than hornblende, and a fifth seems to be almost entirely composed of mica. All these varieties of hornblende, with the gneiss and granite, pass insensibly into each other. They are distinctly stratified, have a dip of about 30°, and a direction nearly east-south-east. They form the sides of the thousand feet deep chasm over which the river dashes at the falls of the Gersappa river. Of transition rocks the chief are clay slate, chlorite slate, talc slate, limestone, grey wacke, gneiss, and quartz. The strata appear to have a general direction of north-west and south-east. Most of them are highly inclined and in many instances they are vertical. The leading colours of the clay slate are grey, blue, greenish red, and white, grey being the commonest. In the Sahyádris and at several places on the west coast, chlorite slate occurs under the claystone and conglomerate. Its commonest colour seems to be a light greenish grey. It has a slightly greasy feel, is hard, and, when fairly compact, makes a good building stone. Talc slate is generally mixed with quartz, but a few miles from the falls of the Gersappa it is unmixed, with a fine slaty structure and greenish or reddish colour.

Iron clay stone or laterite is found in great abundance, especially along the coast and below the Sahyádris. It consists of claystone, more or less laden with iron, and has a perforated and cellular structure, with small masses of clay quartz or iron-stone imbedded in it. In its native state it is so soft that it can be easily cut with a hatchet and spade into square masses like bricks. When these square masses are exposed to the air, they harden, and, when not subject to constant moisture, answer admirably as a building stone. This rock occurs chiefly in the west of the district and on the tops of the Sahyádris. Scarcely any other rock is found in Goa and it stretches without a break from Goa to Honávar. In different places it rests on granites, transition rocks, trap, and sand-stone, but has no distinct structure. Many iron-clay hills are nearly bare and have a smooth red or black colour. Crumbled iron-clay makes poor soil, and, unless it is constantly worked, is apt to check and stifle growth.

At Yán near Devimani, on the road from Uppinpatna to Sirsi, tall, black, obelisk-like rocks, streaked with red, rise about 200 feet out of the plain. When broken, the stone sparkles, perhaps with pyrites. The natives find much lime near these rocks which they prepare and eat with betelnut.

Dr. Leith describes the south, south-west, west and north-west of Kánara as composed of hypogene schists (gneiss and micacious

schist) with a general dip eastward, an inclination of about 30°, and a line of strike varying 40° or 50° from 0° to 300° or 320°. In his opinion the upheaving agent was a rock, like a small-grained syenite, but which from the absence of quartz was really a diorite. The granite seemed to have burst out after the diorite, and, though it formed mountain masses, it was less widespread. In a cutting near Baitkul, Dr. Leith found small pieces of diorite enclosed in granite. Later than those two fire rocks, was a third, a trap, like the dolerite found near Bombay. In the form of dykes this trap had cut through both the older fire rocks and the schists, and was spread over several miles. Laid on the schists, and hiding them, except in an occasional ridge or scarred watercourse, was a quartz rock crumbling into red gravel, having masses of milky quartz with an occasional seam or bed of red clay shale, twisted and broken like the beds at Hubli and Dhárwár. This quartz rock was on the surface, from the town of Gersappa up the hills to the falls, and on to Siddápur, Sirsi, Sávda, and to four or five miles beyond Yelláp̃ur. Then came a break occupied by the later trap and the blue clay slate on which Haliyál stands. The quartz again appeared on the west of the Bárchi and ran to Jagalbet and Supa, but a few miles west gave way to laterite. North of the Usáda near Jagalbet, trap was spread over all other rocks, except that here and there it was covered by laterite. Along the coast laterite was the commonest surface rock and it was widely spread along the crest of the Sahyádris, while in more inland parts it capped the hills in detached patches. In a spur, descending to Supa from the high ridge on which Jagalbet stands, Dr. Leith found a rich ore of specular iron, a siderocriste.

Seasons.

The native almanacs divide the year into six seasons, beginning with the middle of June. The Sanskrit names for these six seasons are, from mid-June to mid-August, *Jeshth* and *Ashádh*, hot-time or *grishma*; from mid-August to mid-October, *Shrávan* and *Bhádrapad*, rain-time or *varsha*; from mid-October to mid-December, *Ashvin* and *Kártik*, autumn-time or *sharad*; from mid-December to mid-February, *Márgashirsh* and *Pausha*, snow-time or *hemant*; from mid-February to mid-April, *Mágh* and *Phálgun*, ice-time or *shishir*; and from mid-April to mid-June, *Chaitra* and *Vaishákh*, spring-time or *vasant*. These divisions of the year belong to a northern country, to the Panjáb if not to some land still further north. The Kánarese divide the year into the same six pairs of solar months, but their names are different and are suited to the local climate. With them mid-June to mid-August is wind-time or *gáli-kál*, mid-August to mid-October rain-time or *male-gál*, mid-October to mid-December moon, that is cool-time *beldingalu-gál*, mid-December to mid-February cold-time or *chhali-gál*, mid-February to mid-April spring-time or *chiguridwu-kál*, mid-April to mid-June hot-time or *bisálu-gál*. Even this Kánarese classification hardly suits the climate of North Kánara. Perhaps the most convenient arrangement is into four seasons, two hot and damp months October and November; three cool months December January and February; three hot months March April and May; and four wet months June July August and September.

Chapter I. Description. Seasons.

In the hot and damp season the mean temperature on the coast stands both in October and November at 80·1° compared with 79·2° in September and with 78·4° in December; in the uplands the mean temperature for October is 76·3° and for November 74·9°. Except showers which accompany occasional thunderstorms in the early part of October there is no rain. There are occasional soaking dews both in October and November. A light sea breeze blows during the day from eleven till sunset, and in November the land wind sets in from eleven in the evening and lasts on till the morning.

In the cool months on the coast the mean temperature goes down from 80·1° in November to 78·4° in December and to 75·9° in January and rises to 78·2° in February; in the uplands it is 73·1° in December, 72·7° in January, and 75·4° in February. Except occasional mango showers about the middle of January there is no rain. The uplands at night and early morning are often wrapped in mist. Dews are commoner and heavier in December and January, but cease with the setting in of a hotter air in February. A light sea breeze blows during the day, and at night the land wind freshens striking very chill in December and January, and warming to a hot wind towards the close of February when it lasts most of the day.

In the hot season, March shows a rise in mean temperature from 78·2° in February to 81·4° on the coast and from 75·4° to 80·7° in the uplands, April on the coast shows a further rise to 84·2° and in the uplands to 82·3°, and May on the coast a further rise to 84·3° and in the uplands a fall to 81·2°. The fierce March sun beating on the ocean raises a large body of vapour which increases as the sun passes north. At the same time the greater heat inland draws a growing quantity of cool sea air, and strengthens the sea breeze which begins sooner and lasts stronger. As the sea breeze freshens, it carries inland more and more moisture. So long as the sun is up and the air is warm the moisture does not show. But soon after sunset a cool air rises from the forests and thickens the vapour into a close mist. With a strong sea breeze these mists are swept over the hill top. But they are driven back when the easterly land wind sets in and cling to the lower slopes, from which, in the morning, the tops of the hills rise bright and clear like islands in a sea of milk. As the sun rises, the air of the valleys is warmed, and when the sea breeze again sets in, the mists float up the chasms and ravines and disappear. Towards the end of March and in April the growing strength of the sea breeze stifles the land wind even on the hill tops, and the mists rest there instead of in the valleys. During March and April this happens only at intervals. But in the early days of May, with a fresher and more moisture laden sea breeze, after dark the hill tops are generally wrapped in thick fog. About nine in the morning the vapour fades in the heated air, and in the afternoon again gathers as clouds. The wind becomes fitful, sometimes blowing from the south, with short thunderstorms in the evening or during the night. These thunderstorms are generally over by about the 20th of May. Then the west wind again freshens and blows all day long while the clouds bank up in the south-west ready to be dashed against the hills.

The wet months show a marked fall in temperature. On the coast the mean temperature passes from 84·3° in May to 81·6° in June, and in the uplands from 81·2° to 76·1°; in July there is a further fall on the coast to 79·1° and in the uplands to 73·8°; August has a slight rise on the coast to 79·7° and in the uplands to 74·1°; September shows a slight fall to 79·2° on the coast and in the uplands a slight rise to 74·3°. Almost the whole supply of rain in the year, about 130 inches along the coast and sixty-five inches in the uplands, falls in those four months and most of it in June and July.

Early in June the clouds, which have been steadily gathering heavier and heavier in the west, are at last driven by a strong south-west wind, with awful thunder and lightning, against the western slopes of the hills, and the country is flooded. The rain in violent squalls is heaviest in June and July. Towards the end of August the rain and wind lighten and end in September or in early October in occasional showers. During most of this time the crests of the Sahyádris and the other higher hill tops are hid by a thick soaking mist. Among the wooded hills the rain begins to fall sooner and lasts longer than along the open east. In the eastern uplands the climate during the rains is very agreeable. Even in the lands of the same villages, there is a marked difference between the rainfall in the west and in the east. The clouds seem drawn to the wooded heights and fall in frequent showers, while, in the lower and barer east, they float inland far overhead.

The rain and temperature returns of three coast stations, Kárwár Kumta and Honávar, during the ten years ending 1879, show an average fall of 129·45 inches, and in Kárwár a mean monthly temperature varying from 84·3° in May to 75·9° in January and averaging about 80°. During the same ten years (1870-1879) the average rainfall for four upland stations, Haliyál Yelláp ur Sirsi and Siddápur, was 79·28 inches, and in Sirsi the mean monthly temperature varied from 82·3° in April to 72·7° in January and averaged 76·2°. During the ten years ending 1879 details of warmth are available for two stations, Kárwár on the coast and Sirsi in the uplands. These returns show that one of the most notable features in the climate of Kánara is its equableness. On the coast the extreme variations of average monthly maxima and minima are from 93·1° in March 1877 to 62 in January 1870, a difference of 31·1°; in the mean average monthly returns the variations are between 84·3° in May and 75·9° in January, a difference of 8·4°. In the uplands the extreme variations of average monthly maxima and minima are from 93·7° in May 1877 to 60° in January 1874, or a difference of 33·7°; in the mean average monthly returns the variations are between 82·3° in April and 72·7° in January, or a difference of 9·6°.

As regards warmth the order of the months beginning with the hottest is, on the coast, May 84·3°, April 84·2°, June 81·6°, March 81·4°, October and November 80·1°, August 79·7°, September 79·2°, July 79·1°, December 78·4°, February 78·2°, and January 75·9°. The corresponding order in the uplands is April 82·3, May

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81·2°, March 80·7°, October 76·3°, June 76·1°, February 75·4°, November 74·9°, September 74·8°, August 74·1°, December 73·1°, and January 72·7°.

Except that May is slightly hotter than April on the coast and slightly cooler in the uplands and that September is slightly cooler than August on the coast and slightly warmer in the uplands, both above and below the Sahyádris, the months have the same relative character for warmth. In both tracts January is the coldest with in the coast tract a mean temperature of 75·9° and in the upland tract of 72·7°. In both tracts February is warmer than January, the coast mean being 78·2° and the upland mean 75·4°. In both March is warmer than February, 81·4° in Kárwár and 80·7° in Sirsi, the rise being 5·3° in the upland and 3·2° in the coast tract. April is again warmer than March, 84·2° in Kárwár and 82·3° in Sirsi, the rise being greater in the coast tract, 2·8° against 1·6°. May varies in the coast and in the upland tracts. Along the coast it shows a slight rise from 84·2° to 84·3°, while in the uplands there is a slight fall from 82·3° to 81·2°. June shows a fall of 2·7° (84·3°-81·6°) along the coast and of 5·1° (81·2°-76·1°) in the upland tracts. July shows a further fall of 2·5° (81·6°-79·1°) along the coast and of 2·3° (76·1°-73·8°) in the uplands. August is warmer in both tracts by 0·6° (79·1°-79·7°) on the coast and by 0·3° (73·8°-74·1°) in the uplands. September is slightly cooler by 0·5° (79·7°-79·2°) on the coast and slightly warmer by 0·2° (74·1°-74·3°) in the uplands. October is hotter in both by 0·9° (79·2°-80·1°) on the coast and 2° (74·3°-76·3°) in the uplands. November shows no change (80·1°-80·1°) on the coast, but is cooler by 1·4° (76·3°-74·9°) in the uplands. December is lower by 1·7° (80·1°-78·4°) on the coast and by 1·8° (74·9°-73·1°) in the uplands.

Along the coast the month of highest average maxima was April with 89·9°, the next was May with 89°, then March 88·7°, then November 86·6°, then December 86·3°, then February 86°, then June 85·7°, then January 84·9°, then October 84·8°, then August 83·3°, then September and July both 82·8°. In the uplands the month of highest average maxima was March with 90·1°, next came April with 90°, then May 88°, then February 84·8°, then November 82°, then January 81·9°, then December 81·4°, then October 81·3°, then June 79·5°, then September 77·4°, then August 76·8°, then July 76·2°.

On the coast the month of lowest average minima was January with 67°, next was February with 70·4°, then December with 70·6°, then November 73·6°, then March 74·2°, then July 75·4°, then October 75·5°, then September 75·6°, then August 76·1°, then June 77·5°, then April 78·5°, then May 79·6°. In the uplands the month of lowest average minima was January with 63·5°, next was December with 64·9°, then February with 66·1°, then November 67·8°, then September and October both 71·3°, then March and July 71·4°, then August 71·5°, then June 72·8°, then May 74·5°, and last April 74·6°.

In the ten years ending 1879 on the coast the month with highest average maxima was March 1877 with 93·1°, and the month with

lowest average minima was January 1870 and January 1871 both with 62°. In the uplands during the same period the month with highest average maxima was May 1877 with 93·7°, and the month with lowest average minima was January 1874 with 60°.

A comparison of the average mean, average range, and average maxima and minima on the coast and in the uplands shows that the mean warmth in every month in the year is greater on the coast than in the uplands. The excess of warmth is greatest (5·6°) in August and least (0·7°) in March; it averages about 3·9°. The average maxima are higher on the coast than in the uplands, except in March and April when they are slightly higher (1·4° in March and 0·1° in April) in the uplands. The highest excess of maxima on the coast over the uplands is 6·6° in July. In every month in the year the average minima are higher on the coast than in the uplands. The greatest excess is 5·8° in November, the least excess is 2·8° in March, the average excess is about 4·4°. The average range of warmth during the cold months is slightly greater (0·8° in December, 0·5° in January, and 3·1° in February) in the uplands than in the lowlands. In the hot months the variation is markedly greater (March 4·2°, April 4·0°, and May 4·1°) in the uplands than on the coast. In the wet months the variation is slightly greater on the coast (June 1·5°, July 2·6°, August 1·9°, September 1·1°) than in the uplands. In October and November the variation is slightly greater in the uplands (October 0·7° and November 1·2°) than along the coast.

Returns are available for Kumta for the five years ending 1879. A comparison of the Kumta and Kárwár returns shows a very close similarity in average means. January is 76·5° in Kumta compared with 75·9° in Kárwár; February is 77·5° compared with 78·2°; March is 81·3° compared with 81·4°; April is 84·5° compared with 84·2°; May is 84·9° compared with 84·3°; June is 82·2° compared with 81·6°; July is 80·5° compared with 79·1°; August is 79·3° compared with 79·7°; September is 78·7° compared with 79·2°; October is 79·7° compared with 80·1°; November is 79·4° compared with 80·1°; and December is 78·6° compared with 78·4°.

The following statement gives the details:

Kánara Thermometer Readings, 1870-1879.

Years.	January.		February.		March.		April.		May.		June.	
	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.
	KÁRWÁR.											
1870	62	84	66	86	71	89	76	91	78	90	77	91
1871	62	81	68	89	72·6	89·1	75·7	91·7	76·7	92	74	91·1
1872	67	80	69·1	87·7	69·5	91	78	91	80·4	88·4	72	86·5
1873	67·0	85·4	74	86·4	75·2	85·8	70·7	97·8	79·8	87·5	77·8	83·5
1874	67·3	82·6	70	83	73·5	85·3	80·3	86·3	79	85·5	76·7	83·1
1875	71·6	83	74·5	84·6	79·6	87	83·2	89	83	89	80·7	83·1
1876	68·3	83·4	67	90	75	90·2	77·9	90·1	79	89	81	86·3
1877	69·9	90·3	75·7	89·3	73·6	93·1	77·7	92·2	80·6	91·2	80·7	85·6
1878	69·8	85·4	74·5	83·5	77·4	90·5	80	89	84·9	91·1	81	85·4
1879	68·4	85	68·8	85	75	87·1	78	88·7	77·3	87·4	74·3	82·3
Average { Max. ...	...	84·9	...	86	...	88·7	...	89·9	...	89	...	86·7
Average { Min. ...	67	...	70·4	...	74·2	...	78·5	...	79·6	...	77·5	...
Average Range ...	17·9		15·6		14·5		11·4		9·4		8·2	
Mean Temperature.	75·9		78·2		81·4		84·2		84·3		81·6	

Kánara Thermometer Readings, 1870-1879—continued.

Year.	July.		August.		September.		October.		November.		December.	
	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.
	KARWA'R—*continued.*											
1870	75	84	74	86	74	84	74	84	73	87	69	87
1871	74·3	84·3	74·7	86·6	74·3	84·4	74	84	72·3	87·3	69	87
1872	67	82	73·4	83·1	74	82·3	73·8	83·6	70	86·5	70·8	84·1
1873	77·6	82·2	77	82·5	74·9	83·4	74	84	72	86·3	69·7	85·1
1874	75·6	80·2	76·5	80·9	75·5	80	74·4	85·7	77·6	85·1	75·2	85·7
1875	76·3	81·3	78	82·2	78·1	82·4	78·3	83·9	79·4	86·7	73	87
1876	74	81·8	76·3	84·9	75·7	83·5	76	88·2	70	90	67	91
1877	80	86	78·8	84	77·6	83·8	78·4	84·6	76·8	88·6	73·3	88·5
1878	80	80	79	82	79	82	81	86	75·9	84·2	73·1	83·8
1879	75·2	83·3	74	84·3	78·2	82·7	73	84	69·7	84·6	69·3	84·4
Average { Max. ...	...	82·6	...	83·3	...	82·8	...	84·8	...	86·6	...	86·9
Average { Min. ...	75·4	...	76·1	...	75·6	...	75·5	...	73·6	...	70·6	...
Average Range ...	7·4		7·2		7·2		9·3		13		15·7	
Mean Temperature .	79·1		79·7		79·2		80·1		80·1		78·4	

Year.	January.		February.		March.		April.		May.		June.	
	Min.	Max.	Min.	Max.	Min.	Max	Min.	Max.	Min.	Max.	Min.	Max.
	SIRSI.											
1870	65	81	63	85	70	88	69	90	73	88	73	78
1871	65	81	64	82	68	88	73	93	74	81	71	79
1872	63	82	65	86	72	91	74	89	73	86	71	79
1873	62	80	68	82	60	87	74	89	70	89	71	76
1874	60	82	67	83	71	89	75	89	73	84	71	73
1875	61·9	80	66·5	86	72·7	92·6	75·6	87·6	76	90	74	80
1876	63·8	84·6	65·5	84	72·6	92	74·9	96·3	77·5	91	74·4	83·3
1877	64	83·7	67·8	86·6	74·7	92	74·9	92·1	76·3	92·7	75	82·1
1878	64·8	83·1	68	88	71·2	91·3	76·6	87·1	76·6	91·6	74·9	82·4
1879	65·9	81·7	66·5	85·9	73·1	91	79·6	92·6	75·6	86·2	73·9	77·7
Average { Max. ...	...	81·9	...	84·3	...	90·1	...	90	...	88	...	79·5
Average { Min. ...	63·5	...	66·1	...	71·4	...	74·6	...	74·5	...	72·8	...
Average Range ...	18·4		18·7		18·7		15·4		13·5		6·7	
Mean Temperature .	72·7		75·4		80·7		82·3		81·2		76·1	

Year.	July.		August.		September.		October.		November.		December.	
	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.
	SIRSI—*continued.*											
1870	70	74	71	78	71	76	79	77	68	81	62	79
1871	60	75	70	76	71	77	70	81	69	82	63	81
1872	70	75	70	77	70	80	74	77	67	82	65	81
1873	72	75	74	76	71	78	71	78	66	81	68	80
1874	70	74	69	76	70	75	72	77	68	80	63	81
1875	72	77·7	72	77	72	78	70·7	93	67·8	83·5	65	82·7
1876	72·1	74·6	71·0	77·4	71·6	79·9	71·7	86·4	67·2	85·3	64	84
1877	73·2	80	73	80	73	80·9	72·7	80·6	69	82·3	69·6	83·4
1878	73·5	77·6	72·8	77	73·4	77·9	73·3	81·6	69·9	82·6	65·2	81·3
1879	72·6	79·1	71·6	76	71·5	74·5	71·3	81·4	66·5	80·5	64	80·6
Average { Max. ...	...	76·2	...	76·8	...	77·4	...	81·3	...	82	...	81·4
Average { Min. ...	71·4	...	71·5	...	71·3	...	71·3	...	67·8	...	64·9	...
Average Range ...	4·8		5·3		6·1		10		14·2		16·5	
Mean Temperature .	73·8		74·1		74·3		76·3		74·0		73·1	

Kánara Thermometer Readings, 1870-1879—continued.

Year.	January.		February.		March.		April.		May.		June.	
	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.
	KUMTA.											
1875	68·5	84·7	69·3	85	76·8	87·2	79·2	90	80·9	90	79·2	87
1876	69·5	86·9	68·0	84·8	78	88·3	78·9	88·3	80	88·5	78·3	90·3
1877	71·2	84·5	73·7	84·1	76	86·8	80·3	88·6	82·4	88·0	80·9	85·0
1878	74·8	85·6	74	84·9	76·9	86·5	83·2	87	80·9	88·4	79·2	85·2
1879	68·1	82·9	67·7	83·6	75·3	86	78·9	89·8	79·6	87	79·6	86·2
Average { Max. ...	...	84·7	...	84·6	...	86·9	...	88·9	...	88·5	...	85·7
Average { Min. ...	68·4	...	70·6	...	75·2	...	80·1	...	81·3	...	78·3	...
Average Range ...	16·3		13·8		11·1		8·8		7·2		6·9	
Mean Temperature ...	76·5		77·5		81·3		84·5		84·9		82·2	

Year.	July.		August.		September.		October.		November.		December.	
	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.
	KUMTA—*continued.*											
1875	78·2	84·9	77·3	83·1	75·2	83·2	76·2	87·2	72·8	88·2	69·3	87·2
1876	77·3	82·3	78·2	80·2	77·5	80·5	75·4	82·1	73·7	85	74·6	84·5
1877	80·7	85·7	79	82·4	77	80·4	76·4	82·6	78·2	84·3	77·6	85·2
1878	77·5	81·3	77·0	79·4	77	80·5	77·1	83·1	72·6	83·2	69·9	81·8
1879	77·4	80·3	76·6	79	76·1	80·1	75	81·9	73·2	84·2	70·9	84·3
Average { Max. ...	...	83·2	...	80·8	...	80·9	...	83·3	...	84·9	...	84·7
Average { Min. ...	78·2	...	77·8	...	76·5	...	76·2	...	74	...	72·5	...
Average Range ...	4·7		3		4·4		7·1		10·9		12·2	
Mean Temperature ...	80·5		79·3		78·7		79·7		79·4		78·6	

Rainfall.

Of the two divisions of the district, the upland and the lowland, the lowland or coast tract has the heavier rainfall. In the upland parts though local position has considerable influence, distance from the sea and from the crest of the Sahyádris are the chief points that determine the rainfall, the fall being lighter the greater the distance from the crest of the Sahyádris.[1] Details of rainfall are available for seven stations for the ten years ending 1879. Of the seven stations three, Kárwár, Kumta, and Honávar are on the coast, and four, Siddápur, Sirsi, Yellápur, and Haliyál are in the uplands. The returns show a much higher rainfall on the coast than in the upland stations, and a considerable variety in the returns of the different stations both along the coast and in the uplands. In the coast stations, at Kárwár the fall varied from 192·73 inches in 1878 to 78 inches in 1875, and averaged 116·6; in Kumta about thirty miles south of Kárwár, the fall varied from 201·28 inches in 1878 to 96·2 inches in 1877 and averaged 132·45; in Honávar about ten

[1] In 1865 Dr. Leith noticed that in the upland stations the character of the locality had often almost as much to do with the rainfall as the distance from the sea and the Sahyádri crest. Sirsi and Supa, though about the same distance from the sea and the crest of the Sahyádris had a difference of about 45 inches in their rainfall. Sirsi in an open wind-swept country had a fall of about 76 inches, and Supa at the western foot of a high steep range had as much as 121 inches.

Chapter I. Description. Rainfall.

miles south of Kumta, the fall varied from 184·61 in 1873 to 91·48 inches in 1877, and averaged 139·85. In the upland stations in Haliyál, which is about fifty miles north-east of Kárwár and thirty from the crest of the Sahyádris, the fall varied from 82 inches in 1872 to 29·7 inches in 1871, and averaged 47·8 inches; in Yellápur, about forty miles east of Kárwár and six from the crest of the Sahyádris, the fall varied from 139 inches in 1872 to 67·53 inches in 1877, and averaged 90·57 inches. In Sirsi, about thirty-five miles east of Kumta, the fall varied from 110·12 inches in 1874 to 64·82 in 1871, and averaged 83·85 inches. In Siddápur, about thirty-three miles east of Honávar, the fall varied from 116·60 inches in 1873 to 73·76 in 1876, and averaged 95·62 :

Kánara Rainfall, 1870-1879.

Sub-Divisions.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	Average.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	Inches.
Kárwár	102·64	82·74	138·20	78	151·34	110·34	88·9	87·52	192·73	129·1	116·6
Kumta	120·10	168·39	164·54	113·24	159·4	119·4	120·12	96·2	201·18	122·67	132·45
Honávar	159·65	142·77	178·40	94·94	161·66	133·39	105·39	91·48	181·61	145·73	139·85
Sirsi	71·82	64·82	94·16	84·25	110·12	89·61	64·07	68·21	96·75	91·81	83·85
Haliyál	42·79	29·70	82	43·21	53·70	43·73	33·43	33·86	59·15	48·22	47·8
Yellápur	74·27	71·10	139	77·70	103·79	97·56	71·25	67·53	91·50	101·9	90·57
Siddápur	103·5	98·39	80·6	116·60	103·25	95·19	73·76	81·4	96·23	107·3	95·62
Average ...	96·39	85·41	125·2	86·86	121·9	98·45	79·78	75·17	192·89	106·81	100·00

The climate of different parts of the district varies greatly in healthiness. The coast districts, though moist, are healthy. But the forest tracts, especially the upland forests, are always feverish, and at intervals are visited by specially fatal outbreaks.* The most unhealthy time in the forests is the first two months of the rains and the four cold weather months. The valleys of the Kálinadi and of its feeders are tracts whose fever has a specially bad name. Bad water, stagnant or laden with vegetable matter, and the want of free currents of air are supposed to be the two chief causes of the unhealthiness of the forests.

CHAPTER II.

PRODUCTION.

Minerals.

Iron.

Iron[1] ore is found in different places in the main range and spurs of the Sahyádris and in the island of Basrádurg about a mile off the coast to the north of Honávar. The ore is compact and in colour is dark-brown with a brown streak. Its specific gravity is 3·90. Though no ore is at present (1882) smelted, there are signs that iron was formerly manufactured in different parts of the Sahyádris.

Building Stone.

The building stone in general use below the Sahyádris is iron-clay or laterite, and sometimes granite and granitic schist and clay slate; above the Sahyádris it is nearly always granite. The laterite is a clay stone generally strongly laden with oxide of iron. It is so full of cracks and crannies that heavy rain beating against a new wall soaks through in an hour. Laterite is preferred by the people, and for small bridges and culverts it is the most serviceable stone, especially if protected by plaster, as many of the old Madras bridges are. For large bridges laterite is too soft and suffers when in the bed of a fairly sized stream. Laterite varies in quality from a hard compact stone which never decays to a soft variety which crumbles in the hand. It is cut into blocks of any size and hardens somewhat on exposure to the air. Blocks measuring $18'' \times 9'' \times 6''$ can be got by contract at the quarry for 5*s.* (Rs. 2½) the hundred, that is about 10*s.* (Rs. 5) the hundred cubic feet. The men who quarry these stones are nearly all Goanese and are brought in gangs from Goa. The rate for the best laterite masonry is about £2 16*s.* (Rs. 28) the hundred cubic feet.

Granite, of many kinds and varying greatly in price, is largely used as cut stone and as rubble in bridges. It is seldom used in other buildings. Granitoid gneiss, one of the many varieties of granite, varies from white to dark grey in colour, and breaks into good square blocks of any size that is required. Rubble stones cost about 12*s.* (Rs. 6) and much larger blocks £1 to £1 10*s.* (Rs. 10 - Rs. 15) the hundred cubic feet. From its hardness granite is expensive to work, the dressing costing about £1 5*s.* (Rs. 12½) the hundred cubic feet. Course stone work costs £2 8*s.* to £3 (Rs. 24 - Rs. 30) the hundred cubic feet, and for bridges the cost varies from £5 to £8 (Rs. 50 - Rs. 80) according to quality. Nearly all the Gaundis or masons come from

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[1] ...of minerals is from materials supplied by the Executive Engineers ... R.E., and K. G. Desai.

Chapter II. Production.

Belgaum and Dhárwár. They seldom stop in the district between the end of May and the end of November as, during these months, the climate is very unhealthy for natives of the Deccan, Belgaum and Dhárwár. Trap is almost unknown in Kánara. The only place where it has been seen is in one or two small dykes in the granite on the island of Kurmagad in Kárwár harbour.

Road Metal.

For road metal, granite, quartz where there is no granite, and an iron stone or hematitic schist are used. The cost of quarrying and preparing varies from 10*s.* to 18*s.* (Rs. 5 - Rs. 9) the hundred cubic feet according to the hardness. In some places the laterite is broken into larger pieces than the usual metal. This costs about 6*s.* (Rs. 3) the hundred cubic feet.

Sand.

The rocks and the rapids in most Kánara river beds make the supply of river sand scanty. Along the coast sand is found mixed with salt in tidal creeks. To dig and carry it costs 2*s.* to 10*s.* (Re. 1 - Rs. 5) the hundred cubic feet.

Clay.

The nearest approach to brick clay is the black pond-bed mud. This makes into bricks, but bricks are seldom used owing to the cheapness and plentifulness of iron stone. A white clay fitted for making porcelain is found at Ramanguli and Idgunji on the Dhárwár-Kárwár road and at other places. The potters of Ramanguli and Haliyál make good unglazed vessels of this clay.

Lime.

Above the Sahyádris the lime in general use is made from lime-stone pebbles dug out of the banks of streams. These pebbles are by no means plentiful, and, in the depth of the forests where no lime-pebble beds have been found, it is cheaper to bring shell lime from the coast. This pebble lime when burnt costs from £3 to £6 (Rs. 30 - Rs. 60) the hundred cubic feet, but if properly made it is of first-rate quality. The lime is slightly hydraulic and sets hard if it is allowed to dry for two days before putting under water. On the coast, lime is made by burning cockle and oyster shells which are abundant in most creeks and rivers, especially in the Kálinadi. As it is a pure lime and does not set under water it is not of much use by itself, but, if carefully mixed with *surki* or powdered bricks and sand in equal parts, it does well in all works that are not subject to water. In works which have to stand water, shell lime is mixed with Portland cement in the proportions of one part lime, two parts sand and a quarter part Portland cement. The mixing requires great care and should not be attempted without unusually good supervision. Burnt shell lime costs about £2 10*s.* (Rs. 25) the hundred cubic feet. The coral found near Kárwár has been tried but does not make good lime. The water-worn pinnacles of magnesian limestone known as the Yena Rocks do not yield good lime. The same may be said of the Yelláp̃ur lime, which, though very pure, almost like alabaster, does not yield good results.

Tiles.

Tiles are made from the ordinary black pond-earth which is found almost everywhere. They are of two kinds, pan and pot tiles. Pan tiles are made throughout the district and cost 6*s.* to 10*s.* (Rs. 3 - Rs. 5) the thousand. Superior pot tiles, measuring 15″ × 5″, are made in Haliyál and Mundgod, and though for lightness they are only [illegible] they are so waterproof that a single tiling is enough. [illegible] (Rs. 4½) the thousand. Large ridge tiles cost 6*s.* [illegible]

Of 3910[1] square miles, the whole area of the district, 3548 square miles, or about ninety per cent, are under forest.

The following statement gives the leading details:

Kánara Forests,[2] 1882.

Divisions.	Sub-Divisions.	Forest Area.					
		Reserved.		Protected.		Total.	
		Square miles.	Acres.	Square miles.	Acres.	Square miles.	Acres.
Northern.	Haliyál ...	251·86	161,191	...	...	251·86	161,191
	Supa ...	...	...	723·35	462,944	723·35	462,944
	Karwár ...	214·44	137,246	...	...	214·44	137,246
Southern. Central.	Yelláp ur ...	...	...	364·28	233,140	364·28	233,140
	Mundrod ...	55·15	35,296	106·72	68,304	161·87	103,600
	Ankola ...	128·21	82,060	116·83	74,775	245·04	156,835
	Kumta ...	...	...	300·	192,000	300·	192,000
	Sirsi	31·01	21,770	865·98	426,230	696·99	448,000
	Siddápur ...	...	...	280·	179,200	280·	179,200
	Honávar ...	...	...	185·	118,400	185·	118,400
	Bhatkal ...	...	...	122·82	78,609	122·82	78,609
	Total ...	680·67	437,563	2864·98	1,833,602	3548·65	2,271,165

The forests are entirely the property of Government; in protected forests certain privileges are allowed. Reserved areas have still to be chosen in Supa, Yelláp ur, Kumta, Siddápur, Honávar, and Bhatkal.

Description.

The forest area may conveniently be divided into three sections: the tableland above the Sahyádris, the main range of the Sahyádris, and the western spurs of the Sahyádris. In the tableland above the Sahyádris the commonest rocks are clay-slate and quartzite. On the lower lands the soil is mostly black with an underlayer of red, which crops up where the surface is wavy. Where teak prevails the soil is lighter in colour, loose, and mixed with quartz. Except in open tilled spaces and where the surface is rock, and along the more thickly peopled eastern frontier where they have been cleared away, the whole country is covered with trees. West from the eastern frontier towards the Sahyádri hills, tillage becomes rare, and there are splendid forests of teak, blackwood, terminalias, and other trees eighty to 150 feet high, with fine clean stems sixty to ninety feet high and five to twelve feet in girth. Nearer the Sahyádris the country roughens into uplands and hills seamed by water-courses and valleys with rich rice lands and spice gardens. There are also patches of evergreen forest with splendid trees not generally found in the leaf-shedding forests further east.[3]

The central Sahyádri forest belt, though it includes some large iron-clay plateaus with nothing but scrub and grass, has some of the

[1] The Forest Section is contributed by Colonel W. Peyton, Conservator of Forests, S.D.

[2] In unsurveyed sub-divisions the forest areas are subject to correction.

[3] Among these trees are the Artocarpus, Calophyllum, Dipterocarpus, Eugenia Cedrela Toona, Antiaris, Sterculia, Vateria, and the Caryota urens or wild sago palm.

finest forests in the district. The chief of these, in hills of clay slate and quartz, are the magnificent teak forests of the Kalinadi and Káneri rivers which run through Supa and Yellápur and of the Bedtihalla and Gangavali rivers which divide Yellápur from Sirsi.

In the western or coast belt the lowlands are under tillage, and most of the forests are found on the spurs that run west from the Sahyádris, in some cases to the sea. The soil is red and gravelly, ill suited for teak, which when found is stunted and insignificant. Bamboos of several valuable kinds grow over the whole of Kánara sometimes mixed and sometimes alone.

History.

Before Kánara came under British rule, its forests supplied the ship-building yards of the famous Haidar Ali (1761-1782) with the finest teak and other timber. Teak, blackwood, and sandalwood even when growing in occupied land have always been considered the property of the state, and so highly were the forests valued that no portion of them has ever been alienated.

Staff.

Between 1859 and 1865 gradual changes in the establishment have raised the monthly cost from £48 to £103 (Rs. 480 - Rs. 1030).[1]

In December 1865 the district was divided into two Deputy Conservators' charges, one above and one below the Sahyádris, with establishments which together represented a monthly cost of about £300 (Rs. 3000).[2] In 1870, under the advice of Mr. D. Brandis, Ph.D., Inspector-General of Forests, Major now Lieutenant-Colonel W. Peyton, one of the two Deputy Conservators, was promoted to be a Conservator of Forests of the fourth grade, and placed in charge of the Southern Division comprising Kánara, Belgaum, Dhárwár, and Kaládgi. At the same time an establishment was sanctioned representing a monthly charge of £290 (Rs. 2900).[3]

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[1] The details of the 1859 staff were: An assistant conservator of forests, one clerk, two overseers, and one *gumásta*. The details of the 1865 staff were: one assistant conservator of forests, with, for office one accountant, one writer, one *gumásta* and four messengers, and for district work one sub-assistant conservator of forests, one overseer, three sub-overseers, three *mutsaddis*, three writers, seven messengers, and sixty foresters.

[2] The details were: In the forests above the Sahyádris, one Deputy Conservator on £60 (Rs. 600) a month with £20 (Rs. 200) travelling allowance. His office establishment was one clerk and two messengers costing monthly £6 12*s.* (Rs. 66), and his district establishment six overseers, six writers, twelve first class foresters, and twenty-four second class foresters at a monthly cost of £65 (Rs. 650). In the forests below the Sahyádris there was a Deputy Conservator on £50 (Rs. 500) a month with £20 (Rs. 200) travelling allowance; an office of one clerk, one writer and one messenger at a total monthly cost of £5 12*s.* (Rs. 56), and a district establishment of ten writers, two *havaldárs*, and thirty messengers at a monthly cost of £46 8*s.* (Rs. 464). Besides this a forest accountant was sanctioned for the Collector's office on £4 (Rs. 40) a month, and a timber depôt establishment for the coast, consisting of one superintendent, one storekeeper, one clerk, one measurer, and six peons at a monthly cost of £28 12*s.* (Rs. 286). The total monthly cost of the new establishment amounted in both divisions to £306 4*s.* (Rs. 3062).

[3] The details were: An office of two clerks, two writers and four messengers at a monthly cost of £15 4*s.* (Rs. 152), and under the mámlatdárs and mahálkaris eleven writers at a monthly cost of £16 10*s.* (Rs. 165); Forest, eight inspectors and sixty foresters at a monthly cost of £104 (Rs. 1040); Coast Depôt, one superintendent, one storekeeper, one clerk, one measurer and six messengers at a monthly cost of £28 12*s.* (Rs. 286); Inland Depôt, six storekeepers and six foresters at a monthly cost of £19 16*s.* (Rs. 198), giving a total monthly cost of £184 2*s.* (Rs. 1841). Finally the Deputy Conservator was promoted to the second grade on a monthly salary of £70

Since 1870 the chief changes have been, in 1873 the appointment of a forest accountant, in 1877 the appointment of two additional sub-assistant conservators, and in 1880 of two additional assistant conservators. Since this last addition to the staff the forests have been divided into three charges. A northern including Haliyál, Supa, and Kárwár; a central, including Yelláp ur, Mundgod, Kumta, and Ankola; and a southern, including Sirsi, Siddápur, Honáyar, and Bhatkal. Each of these divisions has a Deputy or Assistant and a sub-assistant conservator. On the 1st of April 1882 the monthly cost of the permanent Kánara forest staff was £451 (Rs. 4510).[1] Besides the permanent staff a temporary establishment is sanctioned by Government from year to year. The establishment sanctioned in 1881-82 cost £3665 18s. (Rs. 36,659).

Duties of the Establishment.

Each of the three divisions is split into ranges, each in charge of a ranger or forester helped by a certain number of forest guards. The ranger or forester has to see that the mámlatdárs' forest accounts are properly kept, that the forest guards do their duty, that workmen are regularly and correctly paid, and that trees are properly picked and felled. The forest guards are all under the rangers, and as a rule receive their orders from them. Some of them are in charge of plantations and others of forest cuttings, but most of them, in posts two or three strong, patrol the forests or watch the lines of traffic. The guards keep a diary and submit it through the ranger to the divisional officer. A guard is expected to examine the forest within his beat, to put down fires, and report irregularities and thefts. Those on the frontiers have to examine all forest produce that leaves the district and see that the cartmen carry proper passes. These passes, one white and the other green, are issued in duplicate by mámlatdárs and forest rangers to every cartman carrying forest produce. At the frontier post the guard

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(Rs. 700) and £15 (Rs. 150) travelling allowance; and a sub-assistant conservator was appointed from the 1st June 1871 on a monthly salary of £15 (Rs. 150) and £6 (Rs. 60) travelling allowance.

[1] The details are: Officials at a total monthly cost of £272 10*s.* (Rs. 2725); a Deputy Conservator of the second grade being on £70 (Rs. 700) a month with a travelling allowance of £15 (Rs. 150); two assistant conservators costing £110 (Rs. 1100), one of the first grade on £45 (Rs. 450) with travelling allowance of £15 (Rs. 150), and one of the second grade on £35 (Rs. 350) with travelling allowance of £15 (Rs. 150); and three sub-assistant conservators costing £77 10*s.* (Rs. 775), one of the first grade on £20 (Rs. 200) with travelling allowance of £8 (Rs. 80), one of the second grade on £20 (Rs. 200) with travelling allowance of £6 (Rs. 60), and one of the third grade on £17 10*s.* (Rs. 175) with travelling allowance of £6 (Rs. 60). Office is maintained at a total monthly cost of £37 4*s.* (Rs. 372), one accountant being on £7 (Rs. 70) a month, three clerks costing £9 (Rs. 90), one on £4 (Rs. 40), one on £3 (Rs. 30), and one on £2 (Rs. 20), one apprentice on £1 10*s.* (Rs. 15), four peons costing £3 4*s.* (Rs. 32), and eleven clerks under mámlatdárs and mahálkaris costing £16 10*s.* (Rs. 165). The Forest staff is maintained at a total monthly cost of £98 (Rs. 980), three forest rangers costing £19 (Rs. 190), one on £8 (Rs. 80), one on £6 (Rs. 60), and one on £5 (Rs. 50), five foresters costing £19 (Rs. 190), four of them on £4 (Rs. 40) each and one on £3 (Rs. 30), and sixty forest guards costing £60 (Rs. 600), twenty of them on £1 4*s.* (Rs. 12) each and forty on 18*s.* (Rs. 9) each. The coast depôt is maintained at a total monthly cost of £23 12*s.* (Rs. 236), two forest rangers costing £17 10*s.* (Rs. 175), one on £10 (Rs. 100) and one on £7 10*s.* (Rs. 75), one forester costing £2 10*s.* (Rs. 25), and six forest guards costing £3 12*s.* (Rs. 36). The inland depôt is maintained at a total monthly cost of £19 16*s.* (Rs. 198), six foresters costing £15 (Rs. 150), three of them on £3 (Rs. 30) each and three on £2 (Rs. 20) each, and six forest guards costing £4 16*s.* (Rs. 48).

Chapter II. Production. Forests. Settlement.

compares the contents of the cart with the passes, endorses the white pass and gives it back to the cartman, and takes and returns the green pass to the issuing officer, endorsing on it the date of examination.

In March 1879, under the Indian Forest Act (No. VII of 1878), of a total of 3514·35 square miles of forest, 466·30 in Haliyál and Kárwár were notified as reserved, and the rest (3048·05) as protected forest.[1] Since 1879, from the protected forests of Ankola, Mundgod, and Sirsi, Mr. W. H. Horsley, C.S., has selected a reserved area of 217·37 square miles. In Ankola Mr. Horsley reserved the forests of twenty-four villages with an area of 128·21 square miles and left as protected the forests of thirty-seven villages with an area of 116·83 square miles. In Mundgod he reserved the forests of fifteen villages with an area of 55·15 square miles and left as protected the forests of seventy-six villages with an area of 106·72 square miles. In Sirsi he reserved the forests of nineteen villages with an area of 34·01 square miles, and left as protected the forests of 103 villages with an area of 665·98 square miles.[2]

Rules have been framed for the management of the protected forests,[3] and in these forests nineteen kinds of trees and four forest products have been reserved to Government.[4]

Forest Privileges.

Of the forest privileges exercised by the people, the chief are clearing patches of the forest for wood-ash or *kumri* tillage, lopping leaves for manuring spice and betel gardens, growing pepper in certain evergreen forests, free grazing, and free or cheap wood and fuel. The clearing and burning of forest patches for the growth of hill grains was formerly general and caused great damage to the forests. The practice has been discouraged for many years. It could not at once be stopped without causing hardship and suffering, but the area is being gradually reduced, and, in time, the practice will cease.[5] Formerly the owners of spice and betel gardens held large tracts of forest near their gardens called *betta* which

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[1] Government Gazette 6th March 1879. 251·86 square miles in Haliyál and 214·44 square miles in Kárwár were marked off in 1876 as reserved by Mr. E. J. Ebden, C.S. The increase of 34·59 square miles in the 1882 forest area given at page 21 is due to the completion of the forest settlement of Ankola and Mundgod and the difference found between actual and approximate measurements.

[2] Mr. Horsley's proposals were sanctioned under Government Resolution 5569, 20th October 1880. [3] These rules are given in the Appendix.

[4] The nineteen kinds of trees are, teak, *sagvan*, Tectona grandis; sandalwood, *gandadamara*, Santalum album; blackwood, *shisam*, Dalbergia latifolia; ebony, *abnus*, Diospyros Ebenum; *honi*, Pterocarpus Marsupium; poon, *surhoni*, Calophyllum elatum; jack-tree, *phanas*, Artocarpus integrifolia; *pat-phanas*, Artocarpus hirsuta; *baighay*, Vitex altissima; *karimutal*, Ongeinia dalbergioides; *nana*, Lagerstroemia microcarpa; *shivani*, Gmelina arborea; *matti*, Terminalia tomentosa; *hirda*, Terminalia Chebula; *jamba*, Xylia dolabriformis; *bendi*, Thespesia populnea; *khair*, Acacia Catechu; *shigikai*, Acacia concinna; and *ippe mara*, Bassia latifolia. The four forest products are *hirda* or myrobalans, the fruit of the Terminalia Chebula; *shigikai* or soap-pods, the fruit of the Acacia concinna; *ippe huva*, the flowers of the *moha* or Bassia latifolia; and *kath* or Catechu, the produce of the Acacia Catechu.

[5] As regards the right of clearing land for wood-ash tillage, one Santaya Shámaya in 1874 brought a suit against Government to restore his right to wood-ash tillage which had been granted to his father in 1809 and withdrawn in 1861. The Judge decided for the plaintiff whose claim was finally settled by the payment of £400 (Rs. 4000).

they were allowed to lop and strip for leaf manure. In 1867 the area allotted for leaf manure was limited to eight times the area of the garden. The ownership of Government in certain trees in these patches has also been enforced, the pollarding and stripping have been confined to certain kinds of timber, and the cutting of any trees without leave has been made penal. The people have always been allowed to grow the pepper vine in certain evergreen or *kán* forests, but this does not carry with it any right in the trees. The people have always enjoyed free grazing in certain parts of the forests. Under the survey settlement in each village certain numbers have been set apart for free grazing. All classes are allowed to take free of charge, for their private use, bamboos, poor timber fit to build huts and cattle sheds, head-loads of firewood, grass and fallen leaves for manure, thorns, brushwood, and stakes for hedges and dams, wood for field tools, and dead sago and other palms for water-courses. They are also given good building timber at from one-eighth to a quarter of the market price, and they are allowed to take larger quantities than head-loads of fuel on paying a fee of 6*d.* (4 *as.*) a cart-load.

In occupied arable land, teak, blackwood, and sandalwood, and such other trees as are specially entered in the village register, are Government property. Formerly Government claimed only the first cutting of these trees, but, since 1878, the interest of Government has been extended to all future growths. All other trees in a man's holding are his property. In surveyed villages he may cut them and dispose of them as he pleases.[1] But if he sells his trees he forfeits his claim to get wood for nothing or at specially low rates.

Forest Working.

Above and below the Sahyádris the system of working the forests is the same. The forest officer fixes what trees are to be cut, and keeps a register of them; contractors tender to cut the trees and carry the timber to the Government wood stores; and the superintendent of the stores checks the quantities brought by the contractor with the entries in the original register, arranges the timber in lots, and disposes of it to dealers or to private persons at auction or private sales. Though the system is the same, different conditions have caused such a variety in detail that separate accounts are required of the practice above and below the Sahyádris.

System.

In the forests above the Sahyádris a ranger, or competent forester, chooses the trees to be cut in his charge, numbers them, and enters in a register the kind of tree, its position and probable cubic contents, and the number of logs into which it should be cut. Tenders are then invited for felling, cutting, and carrying the marked trees to the wood stores. The contractors are of different classes, mostly Bráhmans or other well-to-do people of the neighbourhood. The contractor whose tender is accepted has to give security, and the contract has to be written on stamped paper

[1] In unsurveyed villages men who have held land since before 1844 are allowed to cut their trees, except the state trees. But they have to get leave, and if they mean to export the timber, they must take out a pass.

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and registered. When the contractor has made his arrangements he gives notice to the district forest officer, and a forester and guard are sent to keep watch. The felling, cutting into logs of convenient length, squaring, and carrying are done by labourers and cartmen. Elephants are not used. Except Bráhmans and Jains all the people of the forest villages, Maráthás, Lambánis, Sidis, Vadars, Dheds, and Musalmáns, are willing to work as woodmen and timber carriers.[1] But the only class which has special skill in forestry are the Vadars who are extremely clever both in handling the axe and in carrying the wood to the stores. Instead of the usual day wages Vadars insist on being paid by the piece at 1*s.* to 1*s.* 1½*d.* (8-9 *annas*) for every 12½ cubic feet of timber felled, sawn, and dressed. For carting and dragging the logs to the stores they charge 3⅝*d.* to 5½*d.* (2⅝-3½ *annas*) a mile according as the ground is smooth or rough. They use a curious low cart, almost entirely made of wood. The floor of the cart and the pole is in one piece of rough planking about four inches thick. The floor is from two to two and a half feet wide, and the pole is dressed to the required length. The yoke is made fast to the end of the pole with a lashing of *kumbia*, Careya arborea, bark. The body rests on a *dindal* wood axle about eighteen inches round into which it is fastened by two wooden pegs. The ends of the axle taper and are supported by a pair of low solid wooden wheels each of two or three pieces nailed with wooden pegs at the centre, where they are about four and a half inches thick and from which they gradually fine to two and a quarter inches at the rim. The hole to take the axle is fitted with an iron ring, the only iron in the cart, about four inches across, and made fast by a wooden linch-pin. Though rude the cart is well suited for difficult rugged roads. After the log has been cut into pieces of convenient size and squared, the pieces are measured, numbered, and entered in the register opposite the estimated cubic contents of the tree.

The logs are then carried along rough tracts cleared by the contractor to some of the main forest roads. The roads lead to timber stores, of which there are seven, at Haliyál, Yellápur, the Kanigeri saw-mills, Kirvatti, Mundgod, Kátur-Singanhalli, and Sirsi. At the stores the logs are remeasured, stamped with the store number, and classed into convenient lots. At Kanigeri, about four and a half miles north of Yellápur, in the heart of a great forest tract, steam saw-mills were established in 1875 at a cost of a little over £6000.[2] The mills have four plain and one cross cut saws and three engines each of twelve horse-power. They are in charge of a European sub-assistant conservator and a professional engineer at a yearly cost of £795. At first the saw mills yielded a handsome profit, but from want of demand the large profit fell to a small profit, and the small profit to a slight loss in 1880-81.[3] A revival of the former demand

[1] The day's wages vary for men from 6*d.* to 7½*d.* (4-5 *annas*), and for women and children from 3*d.* to 4½*d.* (2-3 *annas*). Before the 1877 famine wages were higher, 9*d.* to 1*s.* (6-8 *annas*) for men and 3*d.* to 5½*d.* (2-3½ *annas*) for women and children.

[2] The amount was £6106 16*s.* (Rs. 61,068).

[3] The details are: In 1875-76 a profit of £1881, 1876-77 £666, 1877-78 £385, 1878-79 £389; in 1879-80 a loss of £222, in 1880-81 a loss of £227; and in 1881-82 a profit of £10.

has turned the loss into a profit of £10 (Rs. 100) in 1881-82. Even though worked at a small nominal loss the mills are valuable as they save a loss of twenty per cent caused by squaring the logs with the hand and as they supply wood in a state which, if not locally available, might be brought from Bombay. The chief kinds of timber kept in these stores are, teak, *matti*, *kindal*, *honi*, *jámba*, *hedde*, *nandi*, *karimuttal*, and sandalwood in Sirsi. During the five years ending 1880 the amount of timber in store averaged 147,562 cubic feet (*khandis* 11,805), valued at £15,346 (Rs. 1,53,460). Yearly sales of wood are made at each of these stores lasting from ten to twenty days. The first sale is at Haliyál in December and the last at Sirsi in February. Wood can be bought at any time at a slight advance on the rates at the last sale. Many landlords and husbandmen buy at auctions to meet their own wants. But the dealers, though they belong to no special class, are generally Musalmáns and Lingáyats from Hubli and Dhárwár. Of late, on account of the fall in the price of timber,[1] the dealers have found it difficult to get rid of their purchases, and there has been great delay in recovering outstandings. From the stores the main routes along which the timber passes east, are from Haliyál towards Belgaum, Dhárwár, and Hubli; from Yellápur, Kirvatti, and the Kannigeri saw-mills to Hubli and Dhárwár; and from Mundgod and Kátur-Singanhalli to Hubli, Tadas, Bankápur, and Hángal. Of late years the large sum of £23,204 10*s.* (Rs. 2,32,045) has been spent from forest funds in improving the roads above the Sahyádris. The important Haliyál-Yellápur and Haliyál-Supa roads are kept up by the forest department. Two serviceable bridges have been built over the Tattihalla and one over the Dangi, and one-half of the cost of the bridges over the Bedti, Tudgani, and Yerkanbail rivers between Yellápur and Sirsi, and of the Barchi bridge between Haliyál and Supa, has been met from forest funds.

In the forests below the Sahyádris a ranger chooses the trees to be cut, numbers them, and enters in a register the kind of tree, its position, and probable contents. When the list is ready a contract is given for girdling the trees by cutting through the sap into the heartwood, an operation which costs about 6*d.* (*annas* 4) a tree. This girdling kills the tree, the object being to lighten the timber and make it easier to float down the rivers. After the trees have dried for two or three seasons tenders are invited for cutting, dragging, and floating them to the coast stores. The contracts and the contractors are the same as in the upland forests, and when the contractor is ready to begin the same precaution of setting a forest guard to watch the felling is adopted. The felling begins in July or August. In addition to the workmen, who do not differ from those above the Sahyádris, except that there are no Vadars with their bullock carts, elephants are employed. These elephants, which come from the Malabár coast, are the property of the contractors, and cost from

[1] Teak fell from £2 (Rs. 20) the *khandi* (12½ cubic feet) during the seven years before the 1876 famine to £1 8*s.* (Rs. 14) in the five years ending 1880; blackwood fell from £1 10*s.* to £1 2*s.* (Rs. 15-Rs. 11), and other timber from £1 8*s.* to £1 (Rs. 14-Rs. 10).

Chapter II. Production. Forests. *System.*

£200 to £500 (Rs.2000-Rs.5000) to buy; £1 (Rs.10) a day to hire; and 6*s.* (Rs. 3) a day to keep. Though well cared for, they are apt to strain themselves and deaths are not uncommon. Each elephant has his driver or *máhut*, who sits on his neck or on a pad on his back. But the elephant often works with no one on his back, and when a log gets into trouble the driver comes in front of the elephant and advises him in what they call elephant-talk. A single elephant, though not easily nor without risk of mishap, can manage a log twenty-five to thirty-five feet long and containing fifty to eighty cubic feet of timber. Larger logs require two elephants, and a contract of 150 to 500 logs, each containing sixty to 150 cubic feet of timber, should not be worked with less than two to six elephants. The timber has generally to be brought down steep hill sides or out of deep dells and over dry boulder-strewn watercourses to rough tracks cleared by the contractors. Up the steepest slopes and into the deepest rockiest dells the elephant unhesitatingly makes his way, and, tackling the largest logs, by pushing and dragging, overcomes every obstacle. Except that in dragging, a heavy hawser-like rope of green fibre[1] is made fast to the drag-holes and caught by the elephant between his teeth he is not harnessed to the log. In moving the log he slightly raises it and draws it alongside of him, always careful to be on the upper side and to keep the log so far from him that there is no risk of its striking his feet. In this way the elephant is much safer than if he was harnessed to the log, as, if the log becomes unmanageable, he can at once let it loose. When special force is required the elephant gets in front of the log with the rope between his teeth and twisting his trunk round the rope brings to bear all his power and weight, backing and hawling the log with him step by step. When two elephants work together one drags and the other pushes. Sometimes the log is pushed with the feet, but as a rule the elephant kneels and pushes it with his knees and with the middle of his skull. In this way the timber is dragged down the steep slopes chiefly to the Kálinadi and the Gangávali rivers. At the river side the logs are marked and measured, noted in the register opposite the original entries, and handed to the contractor who passes a receipt for them. Then between November and March, for after March the rivers run too low, they are floated singly down the river. In passing the logs down the river the elephant is again of great use. He pushes them one by one over the shallows, keeps them straight in rapids, and shoots them along narrow channels blasted in the rock[2]. To get water enough to float the logs through the rock cuttings the river is pounded back by a dam of stakes, leaves, grass, and earth. The logs come down this reach and knock together in hopeless confusion against the dam. One elephant stands nearly up to his middle at the mouth of the rock-cut passage. Another picks his way about among the jumble

[1] The fibre either of the *sárda* Sterculia villosa, or of the *kevan* Heticteres Isora, is generally used.

[2] These channels, which are from six to ten feet broad, have been cut through belts of rock by the forest department.

of logs, takes them one by one, and turning them straight up and down the stream passes them to the elephant at the mouth of the cut, who, with a strong push, sends a log of two or three tons dancing down the channel like an oar or a walking stick. Sometimes, when the elephant at the cut is busy with a big log, a second log comes down on him from behind. When this happens he plays the second log with his hind leg with marvellous skill, stopping its force and keeping it straight till the gap is clear and he is able to pass it on.

At Kadra on the Kálinadi and at Gundbale on the Gangávali fifty to two hundred logs are put together and made into rafts which float with the tide down the Kálinadi to the Kodibág store or down the Gangávali river to the Gangávali store. When the rafts reach the store, elephants drag the timber above high-water mark. The logs are examined by the storekeeper and checked with the register. If all is correct the storekeeper re-measures and classifies the timber, and when the measurements are finished settles the contractors' accounts.[1] During the five years ending 1880 the quantity of wood kept in the two coast stores averaged 69,575 cubic feet (*khandis* 5566) worth £11,132 (Rs. 1,11,320). There are seldom auction sales at the coast stores. The timber, indented for by the Bombay Dockyard and Gun Carriage Factory, is set aside and sent to Bombay in native craft. The rest is sold to merchants and shipped chiefly to Bombay, Broach, and Bhávnagar.

Dead Wood.

Both in the lowland and in the upland forests dead wood contracts are sometimes arranged under the share system. The details are the same as in the contract system, except that in the lowland forests the contractors receive one-half of the sale proceeds for teak and five-eighths (10 *annas* in the rupee) for other timber. In the upland forests the contractor receives a share of three to five-sixteenths (3 to 5 *annas* in the rupee) both for teak and for other timber.

Local Use.

Besides the timber that is exported from the district a large quantity is cut to meet the local demand. Timber for local use is marked by forest officers and felled and removed under permit rules.[2] The grant of wood at from an eighth to a quarter of the market price to the people who live near the forests is an old feature in Kánara conservancy. During the five years ending 1882 the cuttings for local use have averaged 101,244 cubic feet (*khandis* 8099). To prevent fraud in measurement ten per cent of the wood stacked is checked by the foresters and ten per cent by the district forest officer. A further small percentage is examined by special patrol parties.

During the five years ending 1882, 1,601,027 cubic feet (128,082 *khandis*) of timber worth £126,013 (Rs. 12,60,130) have been taken out of the Kánara forests. Of this, 1,094,804 cubic feet (87,584 *khandis*) were for export and 506,223 cubic feet (40,498 *khandis*) for local use. The average yearly felling of wood was 320,205 cubic feet (25,616 *khandis*), of which 218,961 cubic feet (17,517

[1] Logs are often left behind from want of buoyancy. When this happens a certain amount is deducted from what is due to the contractors.

[2] These rules are given in the Appendix.

khandis) were for export and 101,244 cubic feet (8099 *khandis*) for local use.[1]

The minor products of the Káuara forests yield an average yearly revenue of about £5000 (Rs. 50,000). The chief articles are, myrobalans or *hirdas*, £4040 (Rs. 40,400); soapnuts or *shigékai*, £206 (Rs. 2060); catechu or *kát*, £364 (Rs. 3640); honey and wax, £339 (Rs. 3390); cinnamon, £150 (Rs. 1500); and pepper and grass, £501 (Rs. 5010). The right of gathering honey and wax, cinnamon, and pepper is farmed. The making of catechu from thickened *khair* juice was stopped for several years, but, in 1880, a small contract was granted in Honávar. The right of grazing was formerly put to auction. But the practice caused much damage to the forests, as the contractors crowded the forests with cattle and there was no check against the forest being fired to improve the grazing, or the boughs being lopped for fodder. In August 1880 a system was introduced in Supa of charging a grazing fee of 3*d*. (*annas* 2) on every head of cattle allowed into the forest. A ticket was also issued under which the holder engaged to lop no boughs and promised to do his best to check and put out forest fires. Any one found breaking this engagement is liable to have his cattle at once turned out of the forest. The scheme worked so well in Supa that it has been (August 1881) applied to the whole district. Besides the gain to the forests the new system is in many cases an advantage to the people who used to have to pay the contractor higher fees than they have now to pay. It also brings in a larger revenue, the receipts having risen from £300 and £400 (Rs. 3000-Rs. 4000) to £2658 (Rs. 26,580) in 1882.

Myrobalans and soapnuts are gathered by the forest department. Soapnuts, the fruit of the Acacia concinna, are of little value and are worth gathering only every second year. Myrobalans or *hirdás*, the fruit or nut of the Terminalia Chebula, the right to gather which had formerly been farmed, were first gathered by the forest department in 1877-78, when 2782 *khandis* of 560 pounds each were brought into the forest stores. The whole sold for £5106 (Rs. 51,060), leaving a net profit of £2959 (Rs. 29,590) compared with a yearly average revenue of £656 (Rs. 6560) in the seven previous years. During the three following years the average receipts have been £3697 (Rs. 36,970) and the charges £2238 (Rs. 22,380), leaving a net yearly balance of £1457 (Rs. 14,570). The decline in the revenue is due to the fall in the demand for myrobalans.[2] The demand for myrobalans has had the excellent effect of tempting the hill tribes to take care of the *hirda* trees, not lopping or cutting them, and when possible saving them from forest fires. Taking advantage of the increased value of the *hirda* the Conservator has proposed that the land set apart for wood-ash tillage should be granted rent-free on

[1] Before the 1877 famine the average felling of timber for export was 245,932 cubic feet (19,674 *khandis*), and for local use 124,832 cubic feet (9986 *khandis*).

[2] In 1878 the war between Russia and Turkey is said to have injured the trade in *valonea* or gallnuts, the acorn cups of Quercus ægilops, and raised an unusual demand for myrobalans. Another, perhaps a more important, element in the increased demand was the low freights to England, there being next to no produce to send at the end of the famine.

condition that the holder stocks it with a certain number of *hirda* plants to be supplied to him from the Government nurseries. This plan has worked well in Belgaum. Besides this scheme for re-clothing the forest tracts which have been laid bare by wood-ash tillage since 1857, attention has been given to the growth of plantations, chiefly of teak. About 1000 acres, partly above and partly below the Sahyádris, have been planted with about a million of young trees. Except 100 acres of Casuarinas, on the coast between Kárwár and the Kálinadi, these plantations have been stocked with teak at a cost, including the purchase money of the ground, of £8000 (Rs. 80,000).

Roadside Tree

As most roads run through shady forests, roadside trees are not so important in Kánara as in other districts. Only along some parts of the coast is there a need of roadside trees. The most useful trees for road planting are, above the Sahyádris, the mango, the jack, the *dhupadamara* Vateria indica, and the fig family, especially the banian, as poles five or six feet long and a foot in girth grow readily if planted at the beginning of the rains in pits eighteen or twenty inches deep. The *dhupadamara* Vateria indica, with its splendid shade and sweet white flowers, is a beautiful roadside tree, and grows well above the Sahyádris wherever the soil is red. There are magnificent *dhupadamara* avenues in Siddápur planted probably in the beginning of the present century by the Bilgi chiefs. The trees are of grand height and some of them are from ten to fifteen feet in girth. Below the Sahyádris, wherever the soil is sandy, no tree thrives better than the Casuarina, which quickly grows into a handsome tree. In Honávar are fine banians which were planted when Kánara was under the Madras Government.

Experiments.

Of exotics several varieties of the Eucalyptus, the Pithecolobium saman, the mahogany, and the Cæsalpinia coriaria or *divi-divi* are being tried. Except the Eucalypti, which do not prosper, these trees are doing well. Near the Gersappa falls are a few Cinchona trees, some of which were planted by a Madras doctor about eighteen years ago and the rest have been added since. None of the plants thrive.

Finances.

The following statement shows the receipts, charges, and profits of the Kánara forests during the twenty-nine years ending 1881-82:

Kánara Forest Balance Sheet, 1853-1881.

Year.	Receipts.	Charges.	Profits.	Year.	Receipts.	Charges.	Profits.
	£.	£.	£.		£.	£.	£.
1853-54 ...	14,423	5685	8738	1868-69 ...	36,312	15,895	20,417
1854-55 ...	8501	6379	2122	1869-70 ...	50,327	13,804	36,523
1855-56 ...	15,061	3913	11,148	1870-71 ...	40,640	16,913	23,727
1856-57 ...	16,064	5097	10,967	1871-72 ...	45,367	13,314	32,053
1857-58 ...	7065	2935	4130	1872-73 ...	42,077	23,646	18,431
1858-59 ...	10,060	4080	5980	1873-74 ...	40,404	16,548	23,856
1859-60 ...	29,450	5986	14,470	1874-75 ...	35,724	19,002	16,722
1860-61 ...	25,316	7839	17,477	1875-76 ...	38,882	19,450	19,432
1861-62 ...	8330	7592	738	1876-77 ...	34,281	19,422	14,858
1862-63 ...	36,264	4805	31,459	1877-78 ...	23,924	18,247	5677
1863-64 ...	33,872	3242	30,660	1878-79 ...	24,517	22,255	2262
1864-65 ...	41,072	7485	34,487	1879-80 ...	35,024	17,384	17,640
1865-66 ...	26,995	23,545	3450	1880-81 ...	32,906	20,818	12,088
1866-67 ...	28,368	17,986	10,382	1881-82 ...	41,051	24,387	16,064
1867-68 ...	29,960	14,070	15,890				

An examination of this balance sheet shows that for the nine years ending 1861-62 receipts averaged £13,900, charges £5500,

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and profits £8400. In the ten years ending 1871-72 receipts averaged £37,000, charges £13,100 and profits £23,900; and in the ten years ending 1881-82 receipts averaged £34,900, charges £20,100, and profits £14,800. In 1877-78 and 1878-79 the profits were greatly below the average, only £5677 and £2262. Between 1862 and 1864 the great wealth which the American war threw into Bombay and the districts of Belgaum and Dhárwár was accompanied by an immense demand for wood and raised the forest receipts from an average of £13,900 in the nine years ending 1862 to £41,900 in 1864-65. At the close of the American war the receipts fell to £27,000 in 1865-66 and £28,000 in 1866-67. But again in 1869-70 the special demand for the Belgaum barracks and the state buildings at Kolhápur raised the receipts to £50,000. From this they fell, but continued over £34,000 till, in consequence of the 1876 famine, the demand for timber ceased and the receipts dropped to £24,000 in 1877-78 and £24,500 in 1878-79. The return to a more prosperous state in 1879-80 was accompanied by a rise in receipts to £35,000. Charges have risen from an average of about £5400 in the twelve years ending 1864-65 to an average of about £18,600 in the seventeen years since 1865. Before 1865 there was little or no establishment and little or no guarding of the forests. Nothing was looked for but profit. Another twelve years of this system would have ended in disaster. Since 1865 there has been no great increase in the permanent staff. The rise from an average of about £18,000 in the five previous years to £22,255 in 1878-79 was owing to the cost (£4369) of an important forest case.[1] In 1881-82 both receipts and charges increased considerably, receipts to £41,000 against £32,900 in 1880-81 and charges to £24,400 against £20,800 in 1880-81.

Forest Details.

The detailed accounts of the different forest blocks and groups may be given in the following order: Those of Haliyál, Supa, and Kárwár in the northern division; those of Yellápur, Mundgod, Ankola, and Kumta in the central division; and those of Sirsi, Siddápur, Honávar, and Bhatkal in the southern division. In Haliyál and Kárwár in the north division all of the forests, and in Mundgod and Ankola in the central division and in Sirsi in the south division, portions of the forests have been reserved. In Supa in the north, in Yellápur and Kumta in the centre, and in Siddápur, Honávar, and Bhatkal in the south, reserved forests have still to be set apart.

Haliyál.

The Haliyál forests in the north-east of the district include the forest lands of 138 villages with an area of 251·86 square miles or 161,191 acres, and a population of about 28,000. They are bounded on the north by Bidi in Belgaum; on the east by Dhárwár; on the south by the Tattihalla and Kálinadi rivers; and on the west by the Katnal and Barchi streams up to the Kálinadi, and thence by the hills that run north and south between the Kálinadi and the Káneri. Over the whole area teak and other leaf-shedding trees prevail in perfection of size and quality, except in the dryer east, where they do not grow

[1] This suit was brought by one Bhaskar Appa to recover about 350 square miles of forests from which, he alleged, he had been wrongfully ejected by the Collector in 1861. The Judge found in favour of Government and his decision was upheld on appeal by the High Court.

to so large a size.[1] Unlike most Kánara forests there is very little evergreen timber in Haliyál, only two small patches in Kaule and Shiroli. Useful bamboos, large, middle-sized, and small, are found in most forests. The large bamboos seeded in 1868-69 and the new crop is not yet ready for use. The chief sources of revenue are grazing fees and timber and bamboo sales. There are no myrobalans, soapnuts, or other minor products. The Haliyál forests, which are best towards the south and west, may be arranged into three blocks or groups: Shiroli-Kalbhávi in the south-west with fourteen villages and 43,000 acres; Kegdol-Rámápur in the north-west with thirty-four villages and 73,000 acres; and Aralvád-Muttalmuri in the east with ninety villages and 45,000 acres. The Shiroli-Kalbhávi group, along the Kálinadi, Káneri and Tattihalla, includes the forest lands of fourteen villages[2] with an area of about 43,000 acres, 2663 of which are set apart for grazing, and a population of 669, chiefly Maráthás, with a few Sidis and Musalmáns. This forms an unbroken block of the first importance and value, with splendid high forests of teak, blackwood and other valuable timber. Except the Shiroli, Sanmaggi, and Kaule forests, overlooking the Kálinadi, whose timber, when cut, will have to be dragged to the Kálinadi and floated to the Kodibág store near Kárwár, these forests are open to carts from the east. The forests of the first nine villages have been little worked except for dead wood. The others have been more worked, but have still vast stores of teak and other fine timber. The Kegdol-Rámápur group in the north-west, lying along the Kálinadi and the Katnal and Barchi streams, includes the forests of thirty-four villages,[3] with an area of about 73,000

[1] The leading trees of the Haliyál forests are *Ságván*, Tectona grandis; *matti*, Terminalia tomentosa; *kindal*, Terminalia paniculata; *holematti*, Terminalia Arjuna; *peting*, Terminalia bellerica; *nandi*, Lagerstroemia microcarpa; *honi*, Pterocarpus Marsupium; *shisham*, Dalbergia latifolia; *karimattal*, Ougeinia dalbergioides; *hedde*, Adina cordifolia; *kalamb*, Nauclea parvifolia; *kumbia*, Careya arborea; *jámba*, Xylia dolabriformis; *dindal*, Anogeissus latifolia; and *sagdi*, Schleichera trijuga.

[2] The villages are:

Shiroli-Kalbhávi Group, Haliyál.

Villages.	Acres.	Villages.	Acres.	Villages.	Acres.
Shiroli	1462	Ambge	5433	Gutti	2421
Sanmmaggi ...	2482	Pharsoli	2789	Kalbhávi	1049
Kaule	2976	Kulagi	3338		
Vincholi	3094	Kumbárkop ...	1914		
Ambguim ...	3047	Adtiguri	6063	Total ...	42,911
Jámbge	3425	Badákánsirda ...	3208		

[3] The details are:

Kegdol-Rámápur Group, Haliyál.

Villages.	Acres.	Villages.	Acres.	Villages.	Acres.
Kegdol	1266	Naraunhalli ...	1503	Ambevádi	3995
Malavádi	1231	Sámbráni	2612	Alur	5593
Haranod	2490	Rávpattan ...	3836	Bedar Shirgur ...	3065
Bomanhalli ...	3008	Chimanhalli ...	964	Vitnál	1214
Bhágvati	3589	Mainol	1010	Ajgarni	2384
Bhimanhalli ...	2111	Gadgeri	1816	Handli	1878
Machapur	4269	Gardoli	2443	Kosarodge ...	6192
Bogur	1130	Tátgera	1176	Shingatgeri ...	1140
Tattigeri	1411	Kariyanpáli ...	1235	Ambargi	1468
Thákur-Basápur ...	456	Kervád	1517	Rámápur	880
Málvád	3324	Dándeli	700		
Chotá Kánsirda ...	1693	Kumbharkopp ...	742	Total ...	72,904

Chapter II. Production. Forests. Haliyál.

acres, of which 7700 have been set apart for grazing, and a population of about 2300, mostly Shenvi Bráhmans, Maráthás, Christians, Vadars, Dheds, Sidis, and Musalmáns. Many of the villages are deserted, and except Sámbráni none of them has more than a dozen huts. The forests are everywhere open to carts. They have been regularly worked for the last sixteen years, but still contain a large stock of mature teak and other valuable timber of great size. Especially in Sámbráni, Ráypattan, Náranhalli, Chotákánsirda, Bomanhálli, Málvád, Thákur-Basápur Macháp ur, Bhimanhalli, Bhágvati, and Addigeri, they yield immense numbers of middle-sized and small bamboos which are in great demand in Belgaum and Dhárwár.[1] In spite of every effort to stop them, fires are common. They are either caused by carelessness or wilfully lighted by herdsmen and hunters.

The Arálvad-Muttalmuri group, along the eastern frontier, includes the forests of ninety villages with an area of 45,353 acres, in 32,732 of which grazing is allowed,[2] and a population of about 25,000, chiefly Shenvi Bráhmans, Maráthás, Vadars, Dheds, Sidis, Musalmáns, and a few Jains, Lingayáts, and Christians. The forest area is fairly covered with trees. But they are smaller than in the other Haliyál blocks, and, on account of the larger area under tillage and the greater population, forest fires are common.

Supa.

The Supa forests, none of which have yet been reserved, have an estimated area of 723 square miles,[3] with a population of Maráthás, Shenvis, Sidis, Gaulis, Musalmáns, Christians, and in the east a few Havik Bráhmans. They are bounded on the north by the Bidi forests in Belgaum, on the east by Haliyál, on the south-east by the Kálinadi river, on the south by Kárwár, and on the west by Goa. Between Anshi on the Sahyádris and Sitávada on the Belgaum frontier, the Kárwár-Belgaum road divides the forests into two almost equal but widely different belts, a western and an eastern. The western belt, comprising the Sahyádris between Supa and Goa, includes the lands of forty-seven small villages with an area of about 350 square miles, and a population of about 12,500. The villages, and, except some hill sides allotted for

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[1] Before the 1876 famine in one year 2,108,706 bamboos were sent from the Haliyál forests. Since 1875 the export of bamboos has averaged 1,326,145; in 1880-81 it was 1,282,874 and in 1881-82, 1,116,208. Large bamboos pay a fee of Rs. 3 the hundred, middle of Rs. 2, and small of Re. 1.

[2] The villages are: Arálvad, Mundaki, Madanhalli, Karvád, Bujrukh-Kanchinhalli, Mágvád, Málvád, Pála, Madalgeri, Sátmani, Jávli, Harvalli, Kesarolli, Kurigadde, Haliyál, Guddápur, Hullatti, Bhánasgera, Joganköpp, Tatvani, Mundvád, Gadiyál, Dugginkeri, Dongrikopp, Mangalvád, Antroli, Tergaon, Murukvád, Ammankopp, Chibbalgeri, Teginhalli, Guttibail, Golihalli, Khámdalli, Malvadi, Mugadkopp, Tippangeri, Karalhatti, Kumbhárkopp, Siddápur, Pur, Gundoli, Arashinageri, Kálginkopp, Chinaginkopp, Jattage, Doddakop, Ajumnhál, Janage, Khurd Kanchinhalli, Hampehalli, Kávalvad, Guladkopp, Nemdigadde, Belvatige, Adaki Hosur, Pándral Hosur, Jatage Hosur, Nilvani, Bukhankopp, Mavinkopp, Donshirgur, Doddashirgur, Balshattikopp, Gobral, Ajgáon, Niralge, Dongeri, Agsalhatti, Kyátanageri, Kalginhatti, Baloga, Bidrahalli, Yedoga, Kálsápur, Channápur, Boblikopp, Halasi, Timmapur, Sátanhalli, Hunasivad, Nagshattikopp, Dusege, Chatranál, Alloli, Basavalli, Guttigeri, Hangi, Homanhalli, and Muttalmuri.

[3] The area is doubtful as the sub-division has not yet been surveyed.

wood-ash or *kumri* tillage, the cultivation are in the valleys, the cultivation chiefly consisting of rice and *náchni* Eleusine corocana.

The country is hilly and much of it is bare iron-clay hill tops, slopes cleared for wood-ash tillage, and patches of shallow gravelly red soil with stunted ill-shaped trees. The view is redeemed from barrenness by some grand evergreen forests, crowded with lofty trees, and here and there in the nooks and ravines are considerable forests of leaf-shedding trees of good size and value.[1]

Myrobalans and soapnut trees and the wild date are common. The chief evergreen forest trees are the Artocarpa hirsuta, A. integrifolia, and A. Lakoocha, the Eugenia Jambolana, the Calophyllum Wightianum, the Myristica laurifolia, the Cinnamomum iners, and the mango and wild sago-palm or *bámi* Caryota urens.

Except for local use there is no demand for timber and no timber is cut. But the Marmagaum and Hubli railway is expected to open a large market in Goa and along the seaboard. There are few bamboos. Many of the hills are covered with *kárvi* or Strobilanthus of several kinds, which, according to its kind, flowers and dries after three, five, or seven years, readily reproducing itself in the second season after seeding. The stems are much used in making wattled hut-walls, and so fond are bees of the flower that when it blooms honey farms double or treble in value. The minor sources of revenue are myrobalans, soapnuts, honey, cinnamon, and grass. Myrobalans, soapnuts, and grazing fees are collected departmentally; the right to gather honey and cinnamon is farmed. Since 1877 forest fires have become comparatively rare. The hill people earn good wages by gathering myrobalans and they do their best to stop fires by which many of the seedlings were formerly destroyed. Wood-ash or *kumri* tillage was formerly widespread, but it has gradually been reduced within harmless limits. In 1879-80 the area was 156 and in 1880-81 it was 273 acres.

The eastern belt of the Supa forests stretches from the Sahyádris in the north-west and the Kárwár-Belgaum road in the south-west as far east as the Haliyál border. It has an area of about 373 square miles, including the lands of fifty-six villages, with a population of 8867. Except part of the Sahyádris in the south-east, the country is less rough than the west belt. The scattered houses, the rice and sugarcane lands, and the betel and spice gardens, which cover perhaps a sixteenth of the whole area, are all in the valleys. In the west the country is open and the timber poor, but the rest, especially towards the south, is one grand forest, a mass of fine high timber, both leaf-shedding and evergreen. This area is divided into nine forest groups. In the extreme south-east Gund-Shivápur with three villages and 40,000 acres; to the north of this Aurli-Mandorli with three villages and 9000 acres; again to the north the two joint

[1] The chief leaf-shedding trees are the Terminalias, tomentosa, paniculata, Chebula, bellerica and Arjuna; the Lagerstrœmias, microcarpa and parvifolia; Xylia dolabriformis; Pterocarpus Marsupium; Cassia Fistula; Buchanania latifolia; Dalbergia latifolia; the Randias, dumetorum, and uliginosa; the Albizzias, Lebbek odoratissima and amara; the Eugenias, Jambolana and operculata; and many of the Ficuses.

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blocks of Bámane-Birampáli and Maulinge-Bádgund with four villages and 18,000 acres; still to the north Kundape-Donset with five villages and 12,800 acres; to the north-east Bidon-Vadkal with nine villages and 33,000 acres; to the east Kodthadli-Hosgadda with seven villages and 15,500 acres; to the east Kalsai-Usode with ten villages and 49,800 acres; and in the extreme east Adangaum-Durgi with fifteen villages and 60,600 acres.

The Gund-Shiváp̀ur group, on the plateau above the Kálinadi rives in the extreme south-east includes the forest lands of three villages[1] with an estimated area of about 40,000 acres or 62·5 square miles and a population of about 450. The best part of this block are the great teak forests of Gund and the splendid evergreen forests of Shiváp̀ur. As the country is too rough for carts the timber has to be pushed and dragged by elephants down slips to the Kálinadi, and floated about sixty miles to the Kodibág wood-store near Kárwár.[2]

The teak logs vary in length from twenty-five to sixty feet and in contents from forty to 150 cubic feet. Felling and carrying charges amount at the Kodibág wood store to £4 (Rs.40) the ton, and the selling price varies from £7 4*s*. to £14 (Rs.72 - Rs.140) the ton of fifty-two cubic feet. The Aurli-Mandorli group on the north side of the Káneri river includes the forest lands of three villages,[3] with an estimated area of 9000 acres or 14·06 square miles, and a population of 168. Acre for acre these forests are in no way inferior to the Gund block. A cart track has been made twenty-one miles to the Haliyál wood store and dead wood taken out, but no trees have been felled. Felling and carrying charges to the wood store amount to 10*s*. (Rs. 5) the *khandi* of 12½ cubic feet and the selling rates vary from £1 10*s*. to £2 (Rs. 15 - Rs. 20) the *khandi* for teak and from 16*s*. to £1 4*s*. (Rs. 8 - Rs. 12) for other timber. Close to the north of the Aurli forests are the Bámane-Birampáli block to the south and the Maulinge-Bádgund block to the north of the Kálinadi. These blocks, including the lands of four villages, have an estimated area of about 18,000 acres or 28½ square miles and a population of about 270. Especially along the rivers, they contain immense quantities of splendid large teak and other valuable timber, the whole being open to carts. The timber finds its way about eighteen miles north-east to Haliyál at a cost of 9*s*. (Rs.4½) the *khandi* of 12½ cubic feet and commands from £1 10*s*. to £2 10*s*. (Rs. 15 - Rs. 25) the *khandi* for teak and 16*s*. to £1 4*s*. (Rs. 8 - Rs. 12) for other timber. A good forest road runs right through the Bámane-Birampáli group on the south of the Kálinadi, and a good cart track leads from the Supa-Haliyál forest road at Barchi to the Maulinge-Bádgund group to the north of the river.

The Kundape-Donset group, along the Katnal and Barchi to the north of the Maulinge-Bádgund forests, includes the lands of five villages[4] with an estimated area of 12,800 acres or about twenty

[1] The villages are Gund, Shaváli, and Shiváp̀ur.
[2] In 1868 and 1869 Mr. H. Barrett, Deputy Conservator of Forests, made a road from a central point in the forests to the head of the Káneri pass and from that a slip to the river. Other slips have been made by wood contractors.
[3] The villages are Aurli, Hudse, and Mandorli.
[4] The villages are Kundape, Haregali, Shingergaum, Kundalvan[illegible]

square miles and a population of about 400. This is a first class teak forest which though steadily worked for the last sixteen years, still has much fine teak, blackwood, and other timber. It is easily reached from Haliyál at an average distance of fifteen miles. It is crossed by an excellent forest road with many branch cart tracks. At Haliyál the felling and carrying charges amount to 7*s*. (Rs. 3½) the *khandi* and the sale price varies from £1 10*s*. to £2 (Rs. 15 - Rs. 20) for teak and from 16*s*. to £1 4*s*. (Rs. 8 - Rs. 12) for other timber.

The Bidoli-Vadkal group on the plateau above the Kálinadi comprises the forests of nine villages[1] with an estimated area of about 33,000 acres or 51·56 square miles and a population of 1067. Almost all the villages except Bidoli and Cháperi have a good deal of large teak, and several of them have splendid leaf-shedding woods, and magnificent tracts of evergreen forests covered with lofty trees of great girth.[2] The forests of this group have never been worked except to meet petty local wants. They can be reached both from above the Sahyádris and from the coast and will prove most valuable if the opening of the Marmagaum and Hubli railway causes a demand for wood. With slight improvements to the road any quantity of timber can be passed along the Ulavi-Kumbhárváda road fifty miles to Sitáváda on the railway.

The Kodthalli-Holgadda group, along the Kálinadi and the neighbouring Sahyádri slopes, includes the lands of seven villages[3] with an approximate area of 15,500 acres or 24·21 square miles and a population of 366. This group has the leaf-shedding forests with a [illegible]od sprinkling of teak,[4] some rich evergreen patches,[5] and a nice [illegible]k plantation of 135 acres.[6] The only outlet for this group is [illegible]wards the coast. The logs are dragged to the Kálinadi by [illegible]phants, and are pushed about thirty-four miles down to the [illegible]dibág wood store, on bamboo rafts, for few of these trees float. [illegible] felling, dragging, floating and stacking charges amount to £2 [illegible]) the ton of fifty-two cubic feet and the prices vary from [illegible] to £8 (Rs. 48 - Rs. 80) in the case of teak and from £4 to £4 [illegible]s. 40 - Rs. 48) for other timber.

[illegible] Kálsái-Usode block lies further inland than the Kodthalli-[illegible]da group. It includes the forest lands of ten villages,[7]

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[1] [illegible]he villages are Bidoli, Cháperi, Kariyádi, Nandigadde, Bedasgadde, Chinch-[illegible]l, Yermukh, Ulavi, and Vadkal.

[2] The leaf-shedding-trees are the Terminalias, tomentosa, Arjuna, paniculata, and bellerica; the Lagerstrœmias, microcarpa and Reginæ; Xylia dolabriformis; Pterocarpus Marsupium; Dalbergia latifolia; the Albizzias, Lebbek, odoratissima and amara; Nauclea parvifolia and Adina cordifolia are specially fine. The evergreen forests are specially fine in Kariyádi, Bhedasgadda, Hebbal, Yermukh, Ulavi and Vadkal. The chief trees are Artocarpus, hirsuta, integrifolia, and Lakoocha; Calophyllum, elatum and Wightianum; Myristica, laurifolia and magnifica; Cinnamomum iners; Caryota urens, and almost all the other varieties of evergreen Kánarese trees.

[3] The villages are Kodthalli, Birkholi, Hebbal, Bobargadde, Suligeri, Tárimallápur, and Holgadda.

[4] Splendid specimens of the Terminalias, tomentosa, paniculata, bellerica, and Arjuna; Pterocarpus Marsupium; Lagerstrœmia microcarpa and Adina cordifolia.

[5] Especially in Kodthalli, Birkholi, Hebbal, and Bobargadde.

[6] Of the 135 acres seventy-five were planted in 1859 and sixty in 1880 and 1881.

[7] The villages are Kálsái, Amboli, Gángoda, Poteli, Virnol, Nagri, Khodli, Konade, Ávade, and Usode.

with an approximate area of 49,800 acres or 77·84 square miles and a population of 4587. There is little teak but there are fine mixed leaf-shedding woods and especially in Kálsái good patches of evergreen forest. Except in 1865-66 in Usode these forests have been used only to meet local demands. All parts of them can be reached by carts, but their timber will not be wanted unless the Goa-Hubli railway raises a brisk demand.

The Adangaum-Durgi block, in the extreme east as far as the Anshi-Sitávada road, includes the forest lands of fifteen villages,[1] with an approximate area of 60,600 acres or 94·71 square miles and a population of 1559. Though as a rule thin, these forests have some fine large trees, mostly leaf-shedding with several scattered evergreen patches. Except for local wants they have never been worked. The minor products are soapnuts, honey, grass, and myrobalans especially in the west.

Wood-ash or *kumri* tillage was formerly common, but it has been stopped except in a few villages to the south. In the west fires are put down for the sake of the myrobalans and in the east the denseness of the forests prevents fires from being as common as in Haliyál. The evergreen patches are always free from fire. Bamboos seeded all over Supa in 1866-67 and in most places the young crop is fit for use.

The Kárwár forest area is bounded on the north by Goa and Supa, on the east by Yelláp[illegible], on the south by Ankola, and on the west by the tilled lowlands between the hills and the Arabian Sea. The forests include the lands of fifty villages with a measured area of 137,246 acres or 214·44 square miles and a population of about 37,000, chiefly Halepaiks, Komárpaiks, Maráthás, Bhandáris, Pad[illegible] Musalmáns, and a few Shenvi Bráhmans and Christians. The forest area was carefully examined in 1876 by Mr. E. J. Ebden, C.[illegible] and divided into 86,269 acres of reserved and 50,977 acres of protected forests. But the whole has since (1879) been [illegible] reserved forest.[2] Wood-ash tillage was formerly widespre[illegible] the area is now insignificant.[3]

The hill tops, slopes, and many of the Kárwár valleys are [illegible] with a more or less dense forest growth. The best forests [illegible] the slopes and in the dells facing the Kálinadi, from the r[illegible] of the Kátar and Bhaire boundaries about twenty miles east meeting of the Supa and Yelláp[illegible] boundaries. The rest of forests lie to the west of this tract along the Kálinadi about tw[illegible] miles to the sea. Most of the forests are of leaf-shedding trees with considerable evergreen patches in ravines and near villages, and much scattered dense scrub which, since wood-ash tillage has been stopped, is fast turning into forest. The Kárwár forests may be divided into four blocks, two in the eastern or better belt, the Devkár-Devalmakhi group with nine villages and 48,000 acres to the south of the Kálinadi, and the Balemani-Bhaire group with seven villages and 45,000 acres to the north of the river; and two in the

[1] The villages are Adangaum, Chápoli, Karambal, Timboli, Ámset, Vaijgaum, Karandi, Puseli, Konade, Bámanávdi, Velipkumbeli, Kumbrál, Mirási-Kumbeli, Málimbe, and Durgi.

[2] *Government Gazette*, 6th March 1879.

[3] In 1879-80 forty acres, in 1880-81 twenty-nine acres.

western or poorer forest belt, the Khervádi-Kodibág group with twenty-one villages and 29,000 acres on the south, and the Alge-Mudgeri group with thirteen villages and 13,400 acres on the north of the Kálinadi.

The Devkár-Devalmakhi group on the south of the Kálinadi includes the forest lands of nine villages,[1] with an area of 48,631 acres or 75·98 square miles, and a population of about 2400. The evergreen trees and the leaf-shedding trees, except that the *dindal* Anogeissus latifolia does not occur and that the *khair* Acacia Catechu is common, are the same as those in Supa and Haliyál, only not so large. There is a considerable quantity of second and third class teak. The Bálemani-Bhaire group on the north of the Kalinadi includes the forest lands of seven villages[2] with an area of 45,799 acres or 71·56 square miles and a population of 1917. Its forests closely resemble those of the Devkár-Devalmakhi group to the south of the river. Both groups have been worked for many years and most of the large timber has been sent to the Kodibág timber store, an average distance of about twenty-five miles. The felling, carrying and stacking charges vary from 4*s.* to 10*s.* (Rs. 2 - Rs. 5) the *khandi* of twelve and a half cubic feet, and the price fetched varies from £1 to £1 10*s.* (Rs. 10 - Rs. 15) for teak and from 14*s.* to £1 (Rs. 7 - Rs. 10) for other timber. In the west or poorer forest tract the Khervádi-Kodibág group on the south of the Kálinadi includes the forest lands of twenty-one villages,[3] with an area of 29,382 acres or 45·91 square miles, and a population of 21,557; and the Alge-Mudgeri group on the north of the river including the forest lands of thirteen villages,[4] with an area of 13,434 acres or 20·99 square miles, and a population of 11,108. These two groups are closely alike. Though the forests are much thinner than those higher up the river, they contain much useful wood for making field tools and burning. There is a great demand from the thickly-peopled coast villages, and no timber is cut in either group except to meet the local demand. The forests of seven villages close to Kárwár,[5] which were stripped of their wood when the port and town of Kárwár (1865) were established, have since been strictly protected and are now covered with young trees. Bamboos, which were formerly abundant, seeded some ten years ago, and the young crop is not yet fit for use. The minor products of the Kárwár forests are myrobalans and soapnuts, which are gathered by the forest department, and catechu, honey, and cinnamon which are farmed.

Yellápur.

In the central division come the Yellápur, Mundgod, Kumta, and Ankola forests. The Yellápur forests are bounded on the north by the Kálinadi and Kalghatgi in Dhárwár; on the east by the Bedti

[1] The villages are Devkár, Kaiga, Hartuge, Kuchekár, Viráje, Mallápur, Sirve, Nagekuve, and Devalmakhi.

[2] The villages are Bálemani, Kadra, Gottegáli, Láude, Kámargaum, Goyar, and Bhaire.

[3] The villages are Khervádi, Kátar, Kadiye, Naiti, Mailváda, Siddar, Kinnar, Kadvád, Bárgal, Belur, Nivali, Todur, Amadalli, Kodár, Chandiye, Arge, Binage, Sirvád, Bád, Baitkhol, and Kodibág.

[4] The villages are Alge, Hankon, Madheváda, Kánasgeri, Májáli, Ghádsái, Gopsitta, Hottegáli, Mainjini, Sávantváda, Kolge, A'rav, and Mudgeri.

[5] The villages are Chendiye, Arge, Binage, Shirvád, Kadvád, Bád and Baitkhol.

Chapter II. Production. Forests. Yellápur.

which separates Yellápur from Mundgod and Sirsi; on the south by Ankola and Kárwár; and on the west by part of Kárwár and the Kálinadi river. The forests, none of which have been reserved, include the lands of seventy-nine villages with an area of 222,727 acres[1] or 348 square miles and a population of about 15,000. The Haliyál-Kárwár road which runs north and south and the Mundgod-Katgeganeshgudi road which runs east and west divide the Yellápur forests into four blocks with clear and well marked limits. These blocks are Lálguli-Sistmudi in the north-west with fifteen villages and 46,500 acres; Kánigeri-Kondemani in the north-east with eight villages and 61,500 acres; Heggápur-Subgeri in the south-east with twenty-four villages and 47,300 acres, and Sigopál-Jogalepál in the south-west with thirty-two villages and 67,500 acres. The forests of the northern groups are chiefly of leaf-shedding and those of the southern groups chiefly of evergreen trees. They have much teak, bamboo, and fine timber of splendid size and exceeding value to the people of the great bare country to the east and north. In the south, the slopes and tops of the Sahyádris are clothed with the most splendid evergreen forests. In some of the rich valleys and dells are cocoa-palm groves and spice and betel gardens, each with its belt of stripped and pollarded forest. Except close to the Sahyádri ridges all Yellápur forests are open to carts. From the eastern slopes and uplands the timber passes inland, and from the western slopes it is dragged and floated down the Gangávali and Kálinadi rivers. The Lálguli-Sistmudi block in the north-west is bounded on the north by the Kálinadi river, on the east and south by the Haliyál-Katgeganeshgudi road, and on the west by the Kálinadi. It includes the forest lands of fifteen villages[2] with an area of 46,473 acres and a population of 1743, mostly Maráthás or Kunbis, Christians, Sidis, and a few Havik Bráhmans. Nearly the whole area is splendid mixed forest and over the greater part of it there is much teak. In the eight first named villages the teak is of superb growth, seventy to eighty feet to the first bough, and yielding logs thirty to sixty feet long with 100 to 175 cubic feet of solid timber. Especially in Angod there are large tracts of first class evergreen forest[3] with magnificent *bakul*, *toon*, and *angeli* trees ninety to 100 feet to the first bough, crowned by fifty or sixty feet of branches, and yielding 150 to 225 cubic feet of timber. Bamboos of several useful kinds grow freely mixed with the trees.[4] The large bamboos

[1] This is the revenue survey estimate; the former estimate was 233,140 acres.

[2] The villages are Lálguli, Gotguli, Hukali, Baragadde, Nágarkán, Dehalli, Besgod, Katgeganeshgudi, Angod, Geral, Sávgadde, Kanadgal, Belgeri, Yellápur, and Sistmudi.

[3] The finest evergreen trees are *angeli*, Artocarpus hirsuta; jack or *phanas*, Artocarpus integrifolia; *devdári*, Cedrela Toona; *kempa* or red *devdári*, Chickrassia tabularis; *bakul*, Mimusops Elengi; *baige*, Vitex altissima; *babbi*, Calophyllum Wightianum; *pelatári*, Alseodaphne semicarpifolia; *jambul*, Eugenia Jambolana, and *baini* or sago-palm, Caryota urens.

[4] The chief leaf-shedding timber trees are teak or *ságvan*, Tectona grandis; *matti*, Terminalia tomentosa; *nandi*, Lagerstroemia microcarpa, *hedli*, Adina cordifolia; and *jamba*, Xylia dolabriformis; also, but sparingly, *shisham*, Dalbergia latifolia; *kindal*, Terminalia paniculata; *goting*, Terminalia bellerica; *dhámin*, Grewia tiliæfolia; *homi*, Pterocarpus Marsupium; *kumbia*, Careya arborea; *holematti*, Terminalia Arjuna; *dindal*, Anogeissus latifolia; *kalumba*, Nauclea parvifolia, and *belati*, Albizzia procera.

seeded in 1868 and the new crop is nearly ready for use; the middle-sized bamboos seeded in 1874 and in three years will prove a splendid crop. Though most of the forests of this group have been worked during the last sixteen years, they have still vast stores, of splendid mature timber. The teak of the Kálinadi slopes goes by river to the Kodibág wood store. From above the crests of the Kálinadi slopes the produce passes east to the Kannigeri saw mills, four miles and a half north of Yellápur. During the last twelve years about 1927 trees or an yearly average of 160 have been felled and removed from these forests. The felling and carrying charges to the Kodibág store amount to £4 (Rs. 40) a ton of fifty-two cubic feet and to Yellápur and the saw mills to £1 or £1 4*s.* (Rs. 10 - Rs. 12) the ton. The sale price at Kodibág varies from £7 4*s.* to £14 (Rs. 72 - Rs. 140) the ton; at Yellápur from £6 to £8 (Rs. 60 - Rs. 80) the ton; and at the saw mills from 3*s.* 6*d.* to 5*s.* (Rs. 1¾ - Rs. 2½) the cubic foot sawn into scantlings and planks. The cheaper kinds of timber do not bear the cost of carriage to the coast. They are sent to Yellápur and sold at prices varying from £3 4*s.* to £4 16*s.* (Rs. 32 - Rs. 48) the ton and at the saw mills at 1*s.* 6*d.* to 3*s.* (*ans.* 12 - Rs. 1½) the cubic foot.

The Kannigeri-Kondemani block in the north-east of Yellápur is bounded on the north and east by the Tattihalla river, a part of Kalghatgi in Dhárwár, and the Bedti river. It includes the lands of eight villages[1] with an area of 61,500 acres and a population of 1739, mostly Maráthá Kunbis, Dhangar-Gavlis, Christians, and a few Sidis. Most of it is fine high mixed forest with much teak except in Sashrahalli and Kondemani. The best parts of the group are near the west from Kannigeri to the Tattihalla river and thence east to Kalghatgi where the trees are smaller. Again starting from near Kirvátti south along and back from the Bedti river, very fine forests stretch right to the road between the Bedti bridge and Yellápur. The trees are the same as in the Lálguli-Sistmadi group, only there are more and finer *honis* Pterocarpus Marsupium, *dindala* Anogeissus latifolia, and *belátis* Albizzia procera. The few small patches of evergreen forests in the south are of little value. A splendid crop of the large bamboo which seeded in 1868 is ripe in some favoured spots and in two years will be fit for use. Some of the timber of this group goes to the Kannigeri saw mills and some to the Yellápur and Kirvatti stores. The felling and carrying charges and the sale prices are the same as in the Lálguli-Sistmadi group. About 39,000 trees have been felled and removed from these forests, but they still abound in vast stores of the finest timber.

The Heggápur-Sahgeri group, in the south-east, is bounded on the east and south by the Bedti, on the west by the Arbail-Yellápur road, and on the north by the Yellápur-Mundgod road, as far east as the Bedti bridge. It includes the lands of twenty-four villages[2]

[1] The villages are Kannigeri, Kanchinhalli, Kirvatti, Hosalli, Madnur, Kolikeri, Sashrahalli, and Kondemani.

[2] The villages are Heggápur, Kalsur, Hutkhand, Somanhalli, Chandguli, Malalgaum, Mágod, Hegumbli, Dabbguli, Devargadde, Holenadu, Belkhand, Sulgár,

Chapter II. Production. Forests. *Yellápur.*

with an area of 47,316 acres and a population of 2976, mostly Havik Bráhmans, Maráthás, and a few Sidis and Sonárs. The forests of this group are splendid, crowded with lofty leaf-shedding and evergreen trees. The whole is almost equally valuable except small tracts near and a few miles south of Yellápur and some plots a little back from the crests of the Sahyádris which in past times were cleared for grazing or wood-ash tillage. Their nearness to Yellápur and their easy communication with Mundgod and Sirsi give a special value to the fine mixed high forests of Kalsur, Somanhalli, Heggapur, Chandguli, and Malálgaum along the Bedti river. Except a few evergreen patches these are chiefly leaf-shedding forests with excellent large teak and besides the trees already mentioned (p. 40) *honi, matti, kindal, nandi, shesham,* and *belati.* As in the Kannigeri-Kondimani group, a splendid crop of young bamboos will be fit for use in two years. Next in value to these leaf-shedding forests are the splendid evergreen tracts of Mágod, Hegumbli, Dabguli, Devargadde, Sulgár, Hulgán, Komadi, and Balekhani. In these all the evergreen trees already mentioned except the Calophyllum elatum are found in plenty and of great size. Besides evergreens the Mágod and Hegumbli forests have a good deal of teak and much very large Terminalia tomentosa and Lagerstroemia microcarpa. These forests are easy to work. Elephants drag the timber to the Bedti river down which it is floated thirty-five miles to the Gangávali timber store. The large bamboos seeded in 1866-67, and the young crop has been in use for the last two years. The remaining forests are back from the Sahyádris and between them and Yellápur. They have no teak, but splendid evergreen trees, and a good deal of *matti, kindál, nandi,* and *jámba.* They have never been worked except to meet local wants. The large bamboos seeded in 1868 and are again nearly fit for use, but the crop is not so good as in other parts.

The Shigepál-Jogalepál group in the south-west is bounded on the north by the Katgeganeshgudi-Yellápur road, on the east by the Yellápur-Arbail road, on the south by Ankola, and on the west by the Kálinadi river and Kárwár. It includes the forests of thirty-two villages[1] with an area of 67,435 acres and a population of about 6200, mostly Havik Bráhmans, Maráthas, Christians and a few Sidis. The best forests are those of Arbail, Gullápur, Kodlagadde, Ambgaum, Vajrahalli, Honagadde, Tárgár, Bigár, Kalche, Kodsalli, and Barballi which join and together fill the upper and lower Sahyádri slopes. The leaf-shedding and evergreen forests share the hill sides and rival each other in excellence. Teak is plentiful on the lower slopes. It is not easily carried to the inland wood-stores, but from Arbail, Gullápur, Kodlagadde and Ambgaum it can readily be dragged to the Bedti and floated to the Gangávali wood store.

Analgár, Nandolli, Komadi, Hulgán, Balekhani, Jogadmane, Hastkárgadde, Gopadmane, Hitlalkargadde, Kandikeri, and Sabgeri.

[1] The villages are Shigepál, Tatgár, Huttakmane, Hirigál, Lingadbail, Donagár, Bálgimane, Gharvás, Idgundi, Haunsangadde, Balgár, Barballi, Bágiukatte, Chinnanhalli, Telangeri, Arbail, Gullápur, Kodlagadde, Ambgaum, Honagadde, Vajrahalli, Tárgár, Bigár, Kodsalli, Kalche, Marballi, Kánur, Búre, Mávinmane, Benadguli, Chikkumane, and Jogalepál.

The produce of the other forests is easily floated down the Kálinadi to Kodibág. Teak and other first class woods return a good profit whether sent by the Kálinadi or Bedti-Gangávali rivers. Besides teak there is an immense quantity of grand *matti*, *kindal*, *árjuna* and *nandi*, a good deal of it available for inland use. The evergreen forests on the upper slopes are crowded with lofty trees of the usual evergreen varieties.[1] Among them the *murgalmara* Garcinia purpurea is very common and highly valued for its acid pleasant fruit, and *kokam* oil. The bamboos seeded in 1866-67, and the young crop has been fit for use since 1879. Next to the south are the forest tracts of Mávinmane, Benadguli, Marhalli, Báre, and Kánur. Except some patches of evergreen in the upper slopes and some fine timber in the lowest slopes, these forests have been spoiled by woodash fillage.[2]

Besides the forests of this group already described, those of Hirigál, Balgár, Bágiukatte, Chimanhalli, and Tellangeri are worthy of note for their splendid evergreen timber which has the special value of being not more than ten miles from the Yellápur store. The less wooded tracts between Yellápur and the great Sahyádri forests contain fair but not very valuable timber. The bamboos of the forests near Yellápur seeded in 1868-69, but except in a few choice spots, the young crop is not yet fit for use.

The minor products of the Yellápur forests are myrobalans, soapnuts, honey, cinnamon, wild pepper, grass, and canes. Myrobalans and the small crop of soapnuts are gathered by the forest department; cinnamon honey and wild pepper are farmed; grass and canes may be cut free of charge for local use, but a yearly fee of 3*d*. (2 *ans*.) a head is levied on all cattle grazing in forest reserves. Before the 1876 famine the largest recorded export of bamboos was 183,599. During the famine year it fell to 21,943. It has again risen from 93,825 in 1879-80 to 110,200 in 1880-81, and to 484,700 in 1881-82. The export fees are the same as in Haliyál 6*s*. (Rs. 3) the hundred for large bamboos, 4*s*. (Rs. 2) the hundred for middle-sized bamboos, and 2*s*. (Re. 1) the hundred for small bamboos. During the last few years forest fires have been fairly kept down.

Mundgod.

The Mundgod forests are bounded on the north by the Bedti river, on the east by Bankápur and Hángal in Dhárwár, on the south by Sirsi, and on the west by the Bedti river. The forest includes the lands of ninety-one villages with an area of 103,599 acres, of which 35,295 are reserved and 68,304 are protected,[3] and a population of about 15,800. They are divided into five groups, two in the west with reserved forests, and three in the east where no forests have been reserved. The two western blocks are Yerebail-Ráyanhalli in the north-west with seven villages and 34,650 acres, and Chikka-Havalli-Halliarvi in the south-west with eight villages and 10,900 acres. The three eastern blocks are Hulihond-Kusur in the north-east with twelve villages and 14,700 acres, Hire-Bachanki-Nyásargi in the east with thirty-one

[1] See above p. 40.
[2] This has been reduced to 127 acres in 1880 and 125 acres in 1881.
[3] Government Resolution 5569, 20th October 1880.

Chapter II. Production. Forests. Mundgod.

villages and 24,300 acres, and Hanmápur-Boranágudi in the south-east with thirty-three villages and 12,000 acres. The Yerebail-Rávanhalli group, mostly along and back from the Bedti river, includes the lands of seven villages[1] with an area of 34,655 acres, of which 29,245 are reserved and 5410 protected, and a population of 869, mostly Maratha-Kunbis, Vadars, Dhangar-Gavlis, and Christian Sidis. Most of this area is high mixed forest with good teak and the other varieties of leaf-shedding trees given under Yellápur. Besides these forests grassy glades occur here and there with *gela* Randia dumetorum and *pendri* Randia uliginosa bushes. These glades were cleared by the cattle-keeping Dhangar-Gavlis who formerly infested these forests and lived alternately between them and Maisur. There is an abundant supply of the three kinds of useful bamboos. The large bamboo seeded in 1868-69 and the young crop is not yet fit for use. These forests have been sparingly worked for the last twenty years. They still contain large quantities of teak and other useful timber. The produce is taken either twelve miles west to Yellápur or about the same distance east to Mundgod. Felling and carrying charges come to £1 5s. (Rs. 12½) the ton of fifty-two cubic feet and the sale price varies from £4 10s. to £6 8s. (Rs. 48 - Rs. 64) for teak and from £3 4s. to £4 (Rs. 32 - Rs. 40) for other timber. This group has no evergreen forests.

The Chikka-Harvalli-Halharvi group in the south-west includes the lands of eight villages[2] with an area of 10,964 acres, of which 6050 are reserved and 4914 protected, and a population of 458, chiefly Maráthás, Lingáyats, Vadars, Dhangar-Gavlis, and a few Dravid Brahmans. This group is well stocked with teak and other fine timber. It has been worked for the last sixteen years. At the Singanhalli wood store about nine miles from the forests, felling and carrying charges amount to £1 0s. 6d. (Rs. 10½) the ton of fifty-two cubic feet. The sale price varies from £8 to £10 (Rs. 80 - Rs. 100) for teak and from £4 to £10 (Rs. 40 - Rs. 100) for other timber. The *honi* grows to a remarkable size in these forests, and is a great favourite in Dhárwár, often fetching as high a price as the best teak. To the large evergreen forest at Kurli wild elephants used to come from Sorab in Maisur. Their last visit was in 1868. This Kurli forest has *baini* Caryota urens or sago-palm and the usual lofty varieties of evergreen trees. Bamboos abound. The large bamboo seeded in 1868-69 and the young crop is not yet fit for use. The forests in the east of Mundgod stretching from Hulihond north to Yamgalli near Badangod in Sirsi are thin but valuable for their teak and sandalwood. They are all protected and are divided into three groups: Hulihond-Kusur in the north, Hire-Bachanki-Nyásargi in the centre, and Hanmápur-Boranágudi in the south. The Hulihond-Kusur group in the north-east includes the lands of twelve villages[3] with an area of 14,718 acres and

[1] The villages are Yerebail, Bálehalli, Gunjávati, Mainhalli, Belaginhalli, Kulkeri, and Rávanhalli.

[2] The villages are Chikka-Harvalli, Dodda-Harvalli, Attanagi, Rámápur, Kodambi, Bomarshikop, Kurli and Hálharvi.

[3] The villages are Hulihond, Nandikatti, Agadi, Hunagund, Attiveri, Vadagatti, Arshinageri, Majjigeri, Indur, Kop, Ugginkeri, and Kusur.

a population of about 3700, mostly Dravid Bráhmans, Lingáyats, Musalmáns, Maráthás, Baruds, and Vadars. The forests are very thin except in Ugginkeri, Hulihond, and part of Nandikatti, which are well stocked with trees of fair growth, chiefly teak, *matti*, *kindal*, *hanti*, and *dindal*. There is also much sandalwood *gandha* Santalum album, and large quantities of bamboos. The large bamboo seeded in 1872-73 and the young crop is not yet fit for use. The forests of this group have not been worked for profit and timber has been cut only to meet local wants. As the sandalwood matures, it is gathered and sent to Sirsi where the felling and carrying charges come to from 16*s.* to £1 (Rs. 8-Rs. 10) and the sale price varies from £12 to £13 (Rs. 120-Rs. 130) the *khandi* of 560 pounds. The Hire-Bachanki-Nyásargi group occupies both sides of the road between Sirsi and Mundgod from a little north of Mundgod to the Singanhalli wood store. It includes the lands of thirty-one villages with an area of 24,298 acres and a population of 5730, mostly Dravid Bráhmans, Lingáyats, Maráthás, Vadars, Baruds, and Musalmáns.[1] Though as a rule thin, most of the forests have here and there a promising growth of young teak, *matti*, *kindal*, *dindal*, *shisham*, and sandalwood at certain favoured places near streams where the soil and shelter are good. Bamboos of three kinds are found but not to the same extent or so well grown as in the cooler west. The large bamboo seeded in 1872-73 and the young crop is not yet fit for use. Some cuttings begun in 1879 are still going on in the Sanavalli forests, where old and fire-damaged trees are being cut and worked into field-tools. These field-tools are in great demand and sell at 3*d.* to 1*s.* (*ans.* 2-8) each, people coming fifty or sixty miles from parts of Dhárwár and taking cart-loads.

The Hanmápur-Boranágudi group in the south-east occupies both sides of the Sirsi-Mundgod road from the Singanhalli wood store to near Badangod in Sirsi. It includes the forest lands of thirty-three villages with an area of 18,965 acres and a population of 5055, mostly Dravid Bráhmans, Lingáyats, Maráthás, Vadars, Musalmáns, and Baruds.[2] The forests are much the same as those of the Hire-Bachanki-Nyásargi group, only that there is less teak and *dindal* and more *mattur* Butea frondosa. Jambekop, Siddápur, Jalgeri, Naginkeri, Bikod, Kalebail, Janageri, and Hallikop are also much heavier-wooded than the general run of frontier lands, and in Hallikop there is a fair-sized evergreen forest with numerous lofty trees. This patch of evergreen forest used to be visited by wild elephants from Maisur. The forests of this group have not been worked. Only sandalwood as it matures is gathered and sent to Sirsi. Bamboos of three useful

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[1] The villages are Hire-Bachanki, Pura, Tattihalli, Teginkop, Tamyánkop, Kargalli, Chavdalli, Kálgankop, Malvalli, Lákolli, Tumbargi, Andalgi, Kalhalli, Hirehalli, Mávkop, Kávalkop, Alhalli, Mundsáli, Kanvi-kátur, Chigalli, Hoskop, Sálgávi, Ajjihalli, Bapalkatti, Bapalgundi, Sanavalli, Kargankop, Malgankop, Kundargi, Mundgod, and Nyásargi.

[2] The villages are Hanmápur, Nágnur, Kátur, Shinganhalli, Margadi, Hulihond, Boranggudde, Voralgi, Hudelkop, Bhadrápur, Pála, Ingalgi, Kalkop, Kadabgeri, Ghotgadi, Kop, Hallikop, Jambekop, Siddápur, Kolgi, Malgi, Jálgeri, Naginkeri, Bikod, Kalebail, Janageri, Gungsur, Andebail, Harganhalli, Virápur, Kyádikop, Yemagalli, and Boranágudi.

Chapter II. Production. Forests. *Mundgod.*

kinds are met with, but in abundance only in the west. The large bamboo seeded in 1872-73 and the young crop is not yet fit for use.

The minor products of the Mundgod forests are honey and grass. There are very few myrobalans or soapnuts. The honey farm is sold yearly. Grass may be cut free; but cattle grazed in the reserves pay a yearly head-fee of 3*d.* (2 *annas*). Before the 1876 famine the largest recorded export of bamboos was 282,501, in 1876 the number fell to 114,792, in 1879-80 it was as high as 376,062, but in 1880-81 it again fell to 272,496. The export fee is the same as in other sub-divisions.[1] Fires are very common. Many if not most are wilful, the people firing the forests either to increase the quantity of dead wood, or in pursuit of game.

Ankola.

The Ankola forests are bounded on the north by Kárwár and Yellápur; on the east by Sirsi and Kumta; on the south by Kumta; and on the west by the Arabian Sea. They include the lands of eighty-two villages and have a measured area of 183,715 acres or 287·05 square miles, of which 82,060 acres or 128·21 square miles are reserved and 101,655 acres or 158·84 square miles are protected.[2] The chief forests classes, who number about 33,800, are Halepaiks, Hálvakki-Vakkals, Havik Bráhmans, Nádigárs, Karivakkals, Musalmáns, and a few Christians. The country is hilly. Along the north and north-west the forests on the hill tops and higher slopes have suffered severely from wood-ash tillage, but the lower slopes, the dells, and the Gangávali valleys are well wooded. Splendid high mixed forests stretch up the Gangávali valley and in the neighbouring hills from near Agsur to the border of Yellápur and Sirsi. The forests may be divided into five groups: three in the richer eastern tract, Kuntguni-Brahmur in the extreme south-east, with twenty-one villages and 26,880 acres; Shávkár-Shirguni in the south-east, with eleven villages and 48,375 acres; and Kodlagadde-Hebbul in the east, with five villages and 29,670 acres; and two in the barer west, Heggármakigadde-Gulo in the north-west, with nineteen villages and 54,400 acres; and Agsur-Shettikeri in the west, with twenty-six villages and 24,400 acres. The Kuntguni-Brahmur group in the extreme south-east is a splendid block of forests lying immediately below the Váddi pass and between its crest and the Gangávali river. It runs about six miles along the Sahyádris with an average breadth of about seven miles or an area of about forty-two square miles, all reserved. It includes the forest lands of twenty-one villages[3] with a population of about 7450 mostly Hávik Bráhmans, Maráthás, Hálvakki-Vakkals, Mukáris, Nádigárs, Ambigárs, Musalmáns, and a few Christians.

The forests along the Sahyádris are mostly evergreen. Though marred by former wood-ash tillage they have some splendid trees. Below the Sahyádris and towards the Gangávali, many parts of the leaf-shedding forests are very fine, with magnificent *matti*, *kindal*,

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[1] See above p. 43. [2] *Government Gazette*, 28th October 1880.

[3] The villages are Kuntguni, Gundabála, Moraballi, Mogata, Andle, Kárbail, Balále, Takatgeri, Kenkane-Shivápur, Mulvari, Davigadde, Sagadgeri, Kámage, Adigon, Agrágon, Hegre, Jug, Angadibail, Mánigadde, Kabgál, and Brahmur.

honi, nandi, heddi, ságdi, jámba, and *khair* in the south. This group has never been worked. It was formerly in Kumta and was transferred to Ankola in 1880.[1]

Chapter II. Production. Forests. *Ankola.*

The Shávkár-Shirguni group to the north of the last group has also splendid timber. It includes the lands of eleven villages[2] with an area of 48,375 acres, of which 31,684 are reserved and 16,691 are protected, and a population of 2518. Good sized teak is found sparingly over the higher ground. The chief and largest trees are the Terminalias, tomentosa, paniculata, and Arjuna; Lagerstrœmia microcarpa, Terocarpus Marsupium, Adina cordifolia, Xylia dolabriformis, and Schleichera trijuga. Fine patches of evergreen forest, notably near the Mushki pass, are also found along the hills and in the ravines, with all the usual varieties of evergreen trees. Fine canes and palms are also abundant. Formerly much timber used to be cut and sent to the coast, but for more than sixteen years, except that dead wood has been taken from them, these forests have had rest.

The Kodlagadde-Hebbul group to the north of the Gangávali includes the lands of five villages,[3] with an area of 29,671 acres, of which 22,114 are reserved and 7557 are protected, and a population of 1213. The trees are the same and are equally well grown with those of the Shávkár-Shirguni group. There is a good deal of fair sized teak, and evergreen patches are common along the hills and in the ravines. The Calophyllum elatum or Poonspar is not found. In 1878-79 about 800 tons of teak and other timber were cut and sent to the Gangávali wood store. Since then, except for dead wood cuttings these forests have had rest. The felling and carrying charges amounted to £2 4*s.* (Rs. 22) the ton of fifty-two cubic feet, and the sale price varied for teak from £4 16*s.* to £6 8*s.* (Rs. 48-Rs. 64), and for other timber from £3 4*s.* to £4 16*s.* (Rs. 32-Rs. 48) a ton. In the protected forests of Kattinhakla and Kaulalli arrangements were made at the time of the survey settlement for a yearly grant of $13\frac{19}{40}$ acres for wood-ash tillage. To meet this $139\frac{24}{40}$ acres of thick scrub have been marked off, and to this the wood-ash tillage is to be confined. The other less important forests to the north of the Gangávali are divided into two almost equal parts by the range of hills that runs from Agsur to the coast at Algeri. To the north of this ridge, the Heggármakigadde-Gule group includes nineteen villages[4] with an area of 54,401 acres of which 28,262 are reserved and 26,139 protected. The population numbers about 5600. These forests have greatly suffered from wood-ash tillage, all the hill tops and higher slopes having been left bare or covered with close scrub. In the dells are some scattered patches of forests and along both sides of the Avarsa which rises on the Sikli-Turli,

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[1] Government Notification 6535, 10th December 1880.

[2] The villages are Shávkár, Heggar, Dorangera, Kalleshvar-Sirasgaum, Kakali, Halvalli, Muski, Dongri, Hillur, Kammáni, and Shirguni.

[3] The villages are Kodlagadde, Sunksál, Kattinhakla, Kaulalli and Hebbul.

[4] The villages are Heggármakigadde, Kanchimale, Marrugadde, Shevegule, Sikli-Turli, Kendije, Lakkeguli, Malláni, Heggarni-Kotebhávi, Nellur-Kunchibail, Berde, Algeri, Hattikeri, Belikeri, Avarsa, Harvád, Sakalben, Varilben, and Gule.

Chapter II. Protection. Forests. Ankóla.

Shevegudi, and Kendije hills are tracts of fairly high forest. Some evergreen patches have also escaped the axe of the wood-ash tiller. These forests have not been worked for profit. Except some dead wood for poles and firewood no timber has been cut. The trees are the same as in other parts of *Ankóla*, only they are much smaller. *Khair* is the prevailing tree all over the lower lands towards the coast. It is extremely valuable and has been strictly protected since 1873. At the time of the forest settlement a yearly grant of 217$\frac{3}{10}$ acres for wood-ash tillage was made in the protected forests of Shevegule, Mallani, Kendije, Lakkegali, Sikli-Turli, Hegarni-Kotebhávi, and Kanchimale. To meet this grant 1810 acres of dense scrub were marked off, and to this area wood-ash tillage is now restricted.

The Agsur-Shetikeri group to the south of the Algeri hills includes the lands of twenty-six villages[1] with an area of 24,388 acres of protected forest and a population of 1685. These forests have suffered so severely from wood-ash tillage that the hill-sides are covered with a dense mass of thorny scrub instead of with forest. Over the lower lands also the forests are thin and poor. The trees are the same as in the Heggármakigadde-Gule group to the north of the Algeri hills, only they are still smaller and patches of evergreen are rarer. The prevailing tree is the valuable *khair* Acacia Catechu, and this since 1873 has been strictly protected with the best results. These forests are not worked for profit and no timber is cut except to meet local wants. Wood-ash tillage has been completely stopped. The bamboo which is found in large quantities, seeded in different parts of Ankóla between 1868 and 1875. The new crop promises well, but is not yet fit for use.

The minor products are myrobalans, soapnuts, honey, cinnamon, catechu, grass, and canes. Myrobalans and soapnuts are gathered by the Forest Department; the others, except the canes which are free and much used for baskets, are farmed.

Kumta.

The Kumta forests are bounded on the north by Ankóla, on the east by Sirsi and part of Siddápur, on the south by Honávar and part of Siddápur, and on the west by the Arabian Sea. The forests include the waste and forest lands of 109 villages with an estimated area of about 260 square miles of forest and with a population of about 31,300. None of it has yet been marked off as reserved.

The forests lie between the water-shed of the Sahyádris and the sea. Except some heavy evergreen forests along the Sahyádris, which either traditional sacredness or the size of the timber protected from the axe of the wood-ash cultivator, and in some valleys and dells, the forests have everywhere suffered severely. Still in favourable places sixteen years of protection have done much to change dense scrub into young forest. On the lower slopes and parts nearer cultivation the better kinds of trees have been replaced

[1] The villages are Agsur, Adlur, Navgadda, Sirkuli, Bolegali, Bagribail, Shedgeri, Hosgadde, Vandige, Bole, Talgadda, Sirgunji, Vasarkudrige, Belse, Surve, Belambar, Shingannakki, Hadav, Kangil, Honnehail, Hichkad, Kodsani, Shirur, Bilehoyange, Manjguni, and Shetikeri.

by the hardier and valuable Acacia Catechu, which more readily than most trees adapts itself to poor and worn-out soils.

The forests form four groups, in the east two better groups nearer the hills, and in the west two poor groups nearer the sea. The eastern groups are Morse-Uppinpattan in the south-east with twenty-seven villages and about 41,600 acres, and Hebbail-Yelvalli in the east with eight villages and 32,000 acres. The poorer coast groups are Antravalli-Bhandvál in the north with twelve villages and 34,000 acres, and Hosád-Manki in the south-west with nine villages and 20,500 acres.[1] The best forests are in the Morse-Uppinpattan group, in the south-east in the valley of the Tadri river and its tributary the Bennihalla and along the neighbouring hills between Uppinpattan and the Nilkund and Doddamani passes. This group includes the forests of twenty-seven villages[2] with an approximate area of 41,600 acres or sixty-five square miles and a population of about 3000, chiefly Hávik Bráhmans, Maráthás, Halepaiks, Karivakkals, Musalmáns, and a few Christians. The greater part is good mixed forest with teak; best in the east but it is everywhere damaged by wood-ash tillage. Of leaf-shedding trees *matti* and *kindal* are the commonest with much *khair* on the lower ground. There are also heavy evergreen forests of which the best is in the Nilkund pass with poonspar and a little ebony, besides the usual large and lofty evergreen trees.

The next best forests are the Hebbail-Yelvalli group, to the north of the last group along both sides of the Devimane pass road between Sirsi and Kumta and stretching from the crest of the Sahyádris at Devimane to the foot at Katgál. This group includes the lands of eight villages[3] with an area of 32,000 acres or fifty square miles and a population of 851, mostly Hávik Bráhmans, Maráthás, Karivakkals, Halepaiks, and Musalmáns. Though wood-ash tillage was formerly very general, there are some fine stretches of good timber, notably the splendid evergreen forests on both sides of the Devimane pass-road with many poonspars, Calophyllum elatum, and other lofty trees. There is little teak, but there are fine *matti*, *kindal*, *nandi*, *hedde*, *jamba*, *manjuli*, *saydi*, and a great deal of *khair*. In the evergreen forests there is also a good deal of those fine woods, the *balge* Vitex altissima, and the *angeli* Artocarpus hirsuta; and the useful *bani* Caryota urens or wild sago-palm, and the valuable *tálipat* palm Corypha umbraculifera.

The Antravalli-Bhandvál group occupies the north of the sub-division between the Tadri river where it changes its course near Uppinpattan and the Ankola sub-division, having for its eastern limits the villages of the Hebbail-Yelvalli group. It includes the lands of twelve villages[4] with an approximate area of about fifty-three square

[1] Of 109 forest villages, only fifty-six have been arranged in groups; the remaining fifty-three which are small and more or less mixed with cultivation, cannot be arranged until the final settlement.

[2] The villages are Morse, Shiamemane, Sappinahosalli, Mudanhalli, Meddhini, Ullarmath, Honageri, Amboli, Harvalli, Algár, Hindabail, Hegadihosalli, Basolli, Sántgal, Divalli, Santeguli, Bastikeri, Bengane, Chimalli, Kavalade, Mudlige, Kalve, Kandale, Malvalli, Hallvalli, Sirgunji, and Uppinpattan.

[3] The villages are Hebbail, Anegunde, Sántur, Belange, Alkod, Ván, Mattolli, and Yelvalli.

[4] The villages are Antravalli, Divgi, Mirján, Koikani, Mugvekenvadi, Nagar, Betkuli, Bargi, Hiregutti, Kolimanjguni, Mádangeri, and Bhandvál.

Chapter II. Production. Forests. *Kumta.*

miles or 33,920 acres, and a population of about 7000, mostly Sáraswat and Sásastkar Bráhmans, Nádigars, Halepaiks, Hallakki-vakkals, Grámvakkals, Sherugars, Mukaris, and a few Havik Bráhmans, Musalmáns, and Christians. The forests are everywhere thin and have suffered much from wood-ash tillage. The chief leaf-shedding trees are, besides *khair* which is commonest, *matti*, *kindal*, *jámba*, and some *kásarkán* or Nux-vomica. In the evergreen forests there are the usual varieties including the *rámpatri* Myristica laurifolia, *dálchini* Cinnamomum iners, and the *baini* or sago palm.

The fourth or Hosád-Manki group occupies the south of the sub-division south of the Tadri river, and between the sea and the west boundary of the first group near Sántgal. It includes the forest lands of nine villages[1] with an area of about thirty-two square miles or 20,480 acres, and a population of about 5900 souls belonging to the same classes as the people of the third group, except that there are no Nádagers or Sherugárs and that Hávik Bráhmans are more numerous. There are many betelnut gardens, *khair* is the prevailing tree, and all the varieties given for the Antravalli-Bhandvál group occur. There are some evergreen forests but of no great size. Wild pepper is gathered in the evergreen forests of Kallabbe and Murur.

The large bamboo seeded all along the coast in 1863-64 and in the inland parts during 1865-66. They were reproduced from self-sown seed and are now in use. The minor products are myrobalans, soapnuts, honey, cinnamon, wild nutmegs, wild pepper, vegetable ivory of the Corypha umbreculifera or *tálipat* palm, *shembe* bark, and canes. Myrobalans and soapnuts, which are not very plentiful, are gathered by the forest department, the other products, except canes which are free, are farmed.

Sirsi.

The southern division includes the forests of Sirsi, Siddápur, Honávar, and Bhatkal. Except Sirsi none of these forests have been marked off as reserved. The Sirsi forests are bounded on the north by Yellápur and Mundgod; on the east by Maisur and part of Hángal in Dhárwár; on the south by Maisur and Siddápur; and on the west by Kumta and Ankola. The forest area, including the lands of 269 villages, is calculated at 700 square miles. Of the 269 villages 131 have been surveyed. Of the 131 surveyed villages the forests of 122 have been settled, 103 ranking as protected and nineteen as reserved. The forest area may be divided into two belts, to the east and to the west of the Sirsi-Yellápur road which passes north and south through the heart of the sub-division. In the eastern belt there are six and in the western belt there are three forest groups. Beginning from the north the six eastern groups are Bilki-Bhartanhalli in the extreme north with eleven villages and an estimated area of 38,400 acres; to the south Devarkallahalli-Adanhalli with eleven villages and 20,480 acres; to the east Basavankopp-Bhedasgaum with nineteen villages and 30,300 acres; to the south Sampekopp-Navánageri

[1] The villages are Hosád, Kallabbe, Karkimakki, Murur, Hegale, Kujjalli, Konalli, Urkeri and Manki.

with fifty villages and 27,000 acres; to the east Hallikopp-Kadgod with thirty-three villages and 17,000 acres; and in the extreme south Kerkop-Mogavalli with twenty villages and 10,700 acres. Beginning from the north the three west belts are in the north-west Kadbál-Hulekal with eleven villages and 48,000 acres; in the west Manjguni-Devimane with eight villages and 33,280 acres; and in the south-west Kalgár-Shivgávi with eighteen villages and 118,400 acres.[1] The Bilki-Bhartanhalli group in the extreme north of the sub-division is still unsurveyed. It includes the forest lands of eleven villages,[2] with an approximate area of about sixty square miles and a population of about 600, mostly Hávik Bráhmans, Maráthás, Karivakkals, and a few Lingáyats, Sidis, and Musalmáns. There is abundance of fine teak and splendid *matti, kindal, nandi, shisham,* and *honi,* the *honi* unusually common and of great size. There are no evergreen forests and there is little cultivation. This splendid group, when settled, will form part of the great reserved block of not less than 200 square miles that is to be chosen from the best forests of Sirsi, Yellápur, and Mundgod. The large bamboo, which is almost the only kind, seeded in 1872-73. The new crop is splendid and is nearly fit for use. The forests of this group have been worked regularly since 1867. For the first four years dead wood alone was gathered and taken to the Kátur-Singanhalli store. But since 1871 as the supply of dead-wood fell short of the demand 350 standing trees, each about fifty cubic feet, have been yearly felled and brought to the store. The average distance of the group from the store is fourteen miles. The felling and carrying charges amount to £1 6*s* (Rs. 13) the ton, and the sale price varies from £4 16*s*. to £10 (Rs. 48-Rs. 100). The *honi* is much fancied owing to its fine qualities and great size, and commands a better price even than teak.

The Devarkallahalli-Adanhalli group lies to the south of this block and also to the east of the Sirsi and Yellápur road. It includes the forest lands of eleven villages[3] with an area of thirty-two square miles and a population of about 1820, almost entirely Háviks, Maráthás, and Hálepaiks with a few Musalmáns. Nearly the whole area is of leaf-shedding forests a good deal broken by spice gardens and rich cultivation with considerable pollarded tracts or *bettás.* Still some parts bear splendid *honi, matti,* and *kindal,* besides many other choice trees and a little sandalwood. The large bamboo, which is almost the only kind, seeded in 1872-73 and a splendid new crop is coming on. Timber is sent to Sirsi at a cost of 18*s*. (Rs. 9) a ton and sold at £2 to £4 (Rs. 20-Rs. 40). But there is little demand from Sirsi as other stores are better placed for the plain district to the north-east.

The Basvankopp-Bhedasgaum group in which are nineteen reserv-

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[1] Of 269 forest villages, the chief 181 villages have been arranged in groups; the remaining eighty-eight will be arranged at the final settlement.

[2] These villages are Bilki, Malkopp, Shirnále, Hotgeri, Mádangi, Jakkalli, Hullarmani, Jadjankopp, Bhendigeri, Savani, and Bhartanhalli.

[3] The villages are Devarkallahalli, Kanenhalli, Kundargi, Sonda, Malenhalli, Arsapur, Hulgol, Belali, Shivalli, Bappanhalli, and Adanhalli.

ed forests, lies to the east of the Davalalthalli-Adanhalli group. These lands like the Bilki group border on the best forest of Yellápur in the north and of Mundgod in the east, and will be formed with them into one great reserve. The group includes the forests of nineteen villages[1] with an area of 30,336 acres of which 21,777 are reserved and 8559 protected. The population is 628, mostly Shenvi and Hávik Bráhmans, Maráthás, Halepaiks, Sonárs, Lingáyats, Vadars, Karivakkals, Sidis, Musalmáns, and a few Christians. Except in Togarhalli and Bhedasgaum where there are evergreen patches the whole forest is of leaf-shedding trees. The first twelve villages have teak, but except in Chippgeri, Amatgár, Kanchikopp, and Attabail, it is small. Unlike the teak the other trees are of great size.[2] There is also some sandalwood and bamboos of four useful kinds. The large bamboo seeded in 1872-73, but the new crop is not yet fit for use. In the evergreen forests of Bhedasgaum and Togarhalli there are the usual varieties of evergreen trees[3] and abundance of *bainí* or sago-palm. Wild elephants from Maisur last visited these forests in 1868. Except to meet local wants no timber has been felled in this group for twenty years.

The Sampekopp-Navánageri group of settled villages lies to the south of the Basavankopp-Bhedasgaum group in the fourteen miles of hill ranges between them and Sirsi. It includes the forests of fifty villages[4] with an area of 26,965 acres and a population of about 4900, much like the people of the Basavankopp-Bhedasgaum group except that there are more Lingáyats. Most of these forests are evergreen, some of them large with fine lofty trees and wild sago-palms.[5] In the best evergreen forests in Benage, Ekkambi, Hebballi, Gonur, Halgadde, Yesale, Sugaum, Kalgundikopp, Unachvalli, Bidarhalli, and Navánageri is abundance of fine jack, Artocarpus hirsuta and *angeli* Artocarpus integrifolia, *bilge* Vitex altissima, *bakul* Mimusops elengi, and *devdari* Cedrela Toona. In the leaf-shedding forests are all the usual trees.[6] They are of fair size but not to be compared to the trees in the Basavankopp group. Much sandalwood is found all over this group and bamboos are common but neither so abundant nor so good as in the Basavankopp forests. The large bamboo seeded in 1872-73 and some of the new crop is fit for use. Timber was taken from the Mádankeri, Malalgaum, Doddanhalli, and Mávinkopp forests in 1864 and sold at the Ekkambi store. None has since been felled except for local wants.

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[1] The villages are Basvankopp, Tattihalli, Gánadhalli, Chittgeri, Chalgeri, Chippgeri, Amatgar, Umachgeri, Virápur, Kanchikopp, Hasalwani, Attabail, Bellambe, Shánvalli, Bijankopp, Tenkai, Umachgi, Togarhalli, and Bhedasgaum.

[2] The chief other trees are *matti*, *kindal*, *honi*, *nandi*, *jamba*, *hedde*, *goddahunshi*, *beldli* and *dindal*. [3] See above p. 40.

[4] The villages are Sampekopp, Hostot, Balekopp, Anagodkopp, Ullal, Muddebail, Vadgeri, Surgar, Jáumandi, Tutikopp, Hudelkopp, Bisalkopp, Benage, Bugadikopp, Malalgaum, Ekkambi, Hebballi, Mavinkopp, Sannakeri, Koppali, Bilur, Achanhalli, Pur, Jalur, Hulidevansaru, Gándhalli, Narebail, Gángeri, Gengatte, Doddanhalli, Gonur, Halgadde, Madankeri, Kamankopp, Nurkalkopp, Husari, Landganhalli, Bhikkanhalli, Yesale, Bachgavi, Basalikopp, Bilgerikopp, Kabbi, Hallinkopp, Suggaum, Kalgundikopp, Vaddinkopp, Unachvalli, Bidarhalli and Navánageri.

[5] The chief evergreen trees are given at p. 40. [6] See above p. 40.

The Hallikopp-Kadgod group lies to the south of Mundgod, between the Sampekopp-Navánageri group and the east of the district, and passing south to the Banvási-Sirsi road. It includes the forest lands of thirty-three villages[1] with an area of 16,893 acres and a population of about 5850 of the same classes as in the last group except that Lingáyats are more numerous. This group has many evergreen forests, some of them large, notably those of Bankanhal, Kandraji, Margundi, Kalkardi, Bengali, Madarhalli, Hadligi, Kanakapur, and Gudnapur. The trees are the same as in the Sampekopp forests quite equal to them in size, and with great numbers of *baini* or sago-palm. The wild Maisur elephants in their visits to Kánara generally passed through the evergreen forests of Hadligi and Margundi. The leaf-shedding forests of this group are fair and contain much excellent timber. There is no teak, but sandalwood is everywhere plentiful. Bamboos occur, but are not nearly so good or so abundant as in the other groups. The large bamboo seeded in 1872-73. In 1864 some logs were brought from the Phársi forests to the Banvási store. Except this there has been no cutting in this group.

The Kerkopp-Mogavalli group, to the south of the Sirsi-Banvási road, includes the forest lands of twenty villages[2] with an area of 10,689 acres and a population of 4760, mostly Lingáyats but also many of the classes before named. There is no teak and the leaf-shedding forests are thin except those of Kalli, Kop, and Kogodu, where are excellent *matti*, *kindal*, and *honi*. There is much sandalwood but little bamboo. The large bamboo seeded in 1872-73. There have been no recent cuttings. Many years ago some fine timber, mostly *honi* Pterocarpus Marsupium, was taken to build large houses in Sirsi. Every year as it matures, the sandalwood is gathered. The cost of preparing and carrying it to Sirsi is about 14*s.* (Rs. 7) the *khandi* of 560 pounds, and the sale price varies from £12 to £13 10*s.* (Rs. 120 - Rs. 135). There are a few evergreen forests of no great size. Those of Bhási and Narur are the best.

The condition of the western forests between the Yellápur-Sirsi road and the Sahyádris is not nearly so good as that of the north and north-eastern forests. The western forests have suffered from wood-ash tillage, from grazing clearings, and from leaf-lopping. Wood-ash tillage and grazing clearings have been stopped and leaf-loppings restricted to eight acres of forest or every acre of garden. Still there is a large unsatisfactory area, and in places even firewood has to be brought comparatively long distances. It is calculated that in this sub-division the area of garden land is not less than 5610 acres, requiring about 44,880 acres of forest and three-fourths of this area is

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[1] The villages are Hallikopp, Kotikopp, Danaganhalli, Umude, Badanagod, Kálangi, Belankeri, Mattihalli, Kuppgaddi, Vaddal, Hoskopp, Bankanal, Málanjji, Kandraji, Santvalli, Kirvatti, Phársi, Hebbatti, Kyádikopp, Andagi, Chandgeri, Margundi, Gudigeri, Kalkardi, Tandkopp, Bengali, Hárukopp, Hadligi, Kanakapur, Madarhalli, Venktapur, Gudnapur, and Kadgod.

[2] The villages are Kerkopp, Somanhalli, Uplikopp, Umblekopp, Gulikatti, Kalli, Kop, Kogodu, Sahasravalli, Mundigehalli, Kantráj, Ajarne, Banavási, Tigani, Linganmatti, Bhási, Narur, Kalkop, Chikkadugli, and Mogavalli.

Chapter II. Production. Forests. Sirsi.

in and near the Sahyádris. The best of the west Sirsi forests is the Kadbál-Hulekal group in the north-west. It includes the forest lands of eleven villages[1] with an area of about seventy-five square miles and a population of about 1070, mostly Háviks, Maráthás, Karivakkals, and a few Musalmáns. The forest is alternately leaf-shedding and evergreen, and most of both is good. In the leaf-shedding forests there is some good teak near the Muski pass and the Bedti river and a fine growth of *matti, kindal, honi, nandi,* and other fine varieties. The evergreen forests have also very good trees especially near the Sahyádris and the Bedti. This block is not everywhere open to carts. Most of it is rough and scarred by streams and ravines. But the timber can always be dragged to the Bedti and floated to the coast.

The Manjguni-Devimane group stretches, with an average breadth of about two miles, for twenty-seven miles along the Sahyádris from near Muski in the north-west close to the Nilkund pass in the south-west. It includes the forest lands of eight villages[2] with an area of about fifty-two square miles, and a population of about 1840, mostly Háviks, Maráthás, and Karivakkals. Almost the whole group is evergreen forest crowded with fine and lofty trees including the Calophyllum elatum or poonspar. Most of the bamboos along the Sahyádris belong to the small kind. But in many parts the large bamboo is common; it seeded in 1866-67. The Kalgár-Shivgávi group in the south-west of the sub-division, between the Sahyádris and the Yelláp ur-Sirsi road, includes the forest lands of eighteen villages[3] with an approximate area of 185 square miles and a population of 6531, chiefly Háviks, Jains, Lingáyats, Maráthás, Karivakkals, Haslars, and Musalmáns, with a few Shenvis, Sárasvats, and Sonárs. The country abounds in splendid spice gardens and most of the forests are stripped for leaf manure or used as grazing grounds. Here and there are some fine evergreen groves whose sacredness has saved them from the axe. But except in these groves and some patches of leaf-shedding forest there is little but firewood. The *hirda* is found everywhere but does not grow to a large size. Sandalwood also occurs; bamboos are found only along streams and in cool woody spots. The minor products found in the Sirsi forests are myrobalans, soapnuts, honey, wild pepper, cinnamon, wild nutmegs, and canes. Myrobalans and soapnuts are gathered by the forest department, canes are free, and the other products are farmed.

The greatest recorded export of bamboos before the 1876 famine was 301,433. Since the famine the export has fallen to an average of about 160,000. Fires are common in the east except in the myrobalan tracts where they are well kept down.

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[1] The villages are Kadbál, Shigehalli, Handimane, Modur, Nilkani, Naigár, Sálkani, Manadur, Devatimane, Menshigadde and Hulekal.

[2] The villages are Manjguni, Khursi, Badgi, Teppár, Hebbre, Bennagávi, Hosur, and Devimane.

[3] The villages are Kalgár, Toranási, Hedigemane, Bettalli-Bhagi, Kengeri, Vonigadde, Valabhagi, Agsál, Hanmanti, Shivalli, Bomanhalli, Hásangi, Bandal, Manjguni, Sampkhand, Mattigár, Tarchalli and Shivgávi.

The Siddápur forests, none of which have been surveyed or demarcated, are bounded on the north by Sirsi; on the west by Honávar; and on the south and east by Maisur. They have an estimated area of 280 square miles and a population of about 31,000, chiefly Hávik and Shenvi Bráhmans, Lingáyats, Jains, Maráthás, Halepaiks, Karivakkals, Buruds, Haslars, Gramvakkals, and a few Musalmáns and Christians. Nearly one-half of the forests has been destroyed by wood-ash and grazing clearings or stripped for leaf manure. Clearing for wood-ash tillage and for grazing has been stopped and leaf-lopping restricted. Still as every acre of spice garden requires eight acres of leaf-strippings and as there are 5146 acres of garden, over 40,000 acres or about one-fourth of the whole forest area is lopped for manure. The lopping and stripping for leaf-manure greatly injures and in time kills the trees. In many parts areas that were formerly lopping ground are now bare and much of what is now in use shows signs of being likely soon to become bare. The best forests are along the Sahyádris, those further inland, except some patches of preserved evergreen, being used almost entirely for leaf-stripping and branch-lopping. For convenience of description the Siddápur forests may be divided into four groups, Balur-Nilkund to the north of the Muthalli river in the extreme north with sixteen villages[1] and an area of about seventy-four square miles; Muthalli-Bilgi south of the Muthalli river and north of the Siddápur Bilgi and Gundbala road in the centre with twenty villages[2] and seventy-five square miles; Aigod-Musvalli to the east of the Sirsi, Siddápur and Gersappa pass road with twenty-five villages[3] and sixty square miles; and the Kodkani-Dodmane group in the south-west between the Bilgi-Gundbala road and the Shirávti river with seventeen villages[4] and seventy-one square miles.

Separate population returns for each group are not available. It is denser in the north and east, and Lingáyats are specially numerous in the east and Havik Bráhmans near the Sahyádris. The Sahyádri forests in the south-west are the best. They are mostly all evergreen with splendid trees of great size and height. East of the Sahyádris the forests are chiefly leaf-shedding and have been greatly stripped and pollarded for leaf manure. The best part of the Sahyádri forest is in the Kodkani-Dodmane group in the south-west where a belt about four miles broad runs from the Gersappa falls to Malemane near the boundary of Honávar, and thence about twelve miles north along the slopes to Dodmane and the Lushington

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[1] The villages are Balur, Kibbli, Bannige, Vunchalli, Shivalimane, Hutgar, Hingar, Vumbalmane, Hatibail, Shirguni, Bidramane, Hulande, Herur, Karajgi, Vajigod, and Nilkund.

[2] The villages are Muthalli, Hosmanji, Husur, Kastur, Kumaji, Nidgod, Sampgod, Kattekai, Hutvinmane, Kelginmane, Goigod, Bidrakan, Balgulli, Kodgebail, Mattige, Mogegar, Kadvadi, Godlabilu, Harigar, and Bilgi.

[3] The villages are Aigod, Hasvante, Akunji, Arandur, Kalur, Heggekop, Malvalli, Dubbikop, Amblikai, Killar, Halgeri, Hulgod, Hosur, Holekop, Padvanbail, Kodtikop, Mugandur, Sairlgi, Siddápur, Kolagi, Kangod, Kavachur, Nejur, Korlakani, and Musvalli.

[4] The villages are Kodkani, Kudgund, Mattige, Tyashri, Keremane, Ettage, Bedkani, Menashi, Balgod, Kibli, Kyadige, Talekári, Gunjgod, Ahlvalli, Sasigoli, Kaikai, and Dodmane.

falls near Hostot, giving a well wooded area of about forty-eight square miles. All through the Gersappa pass the road lies in a splendid forest of evergreen trees of great height and bulk. The finest are the poonspar or *surhonne mara* Calophyllum elatum; *bobé mara* Calophyllum Wightianum; the wood-oil tree or *challani mara* Dipterocarpus Indicus; the wild nutmeg tree or *jajikai mara* Myristica laurifolia; *bakul mara* Mimusops Elengi; the wild jack or *angeli* Artocarpus hirsuta; cinnamon or *dálchini* Cinnamomum Tamala; *balage mara* Vitex altissima; black dammer tree or *ral-dhupa mara* Canarium strictum; *doddele mara* Sterculia alata; the wild sago palm *baini* Caryota urens, and all or most of the other evergreen trees which are common to this class of forest in Kánara. The gamboge tree or *arsinagurgi mara* Garcinia Morella is very common, as it also is in most of the evergreen forests of the Siddápur sub-division. In the south-west block back from or east of the Sahyádris there is about twenty-three square miles of leaf-shedding forest of *matti* Terminalia tomentosa; *kindal* T. paniculata; *nana* Lagerstrœmia microcarpa; and *karmal* Dillenia pentagyna, but mostly stripped and pollarded for leaf manure and broken by betel gardens. There is also a good deal of *hirda* Terminala Chebula and a little sandalwood. Curiously enough, there is a little teak three miles down from the Gersappa falls on the northern slope looking into the Shirávati river.

The Aigod-Musvalli group in the south-east has also some evergreen forest in the extreme south, and from the extreme south stretches north along the eastern boundary little beyond Aigod, a distance of about fifteen miles by three and a half broad, that is an area of about fifty-two square miles. This forest is leaf-shedding, mixed with patches of evergreen, which are greatly stripped and pollarded for leaf manure. The evergreen trees are mostly of the same varieties as those already mentioned, only not so large, the leaf-shedding forests include an inferior growth of *matti* Terminalia tomentosa, *kindal* T. paniculata, and *nana* Lagerstrœmia microcarpa with a good deal of *hirda* Terminalia Chebula, sandalwood, and *moha* Bassia latifolia.

The central Muthalli-Bilgi group with its twenty villages and area of seventy-five square miles has also some heavy evergreen forests on its extreme western end, and again about Muthalli and along the river which takes its name from that village where the trees are large and fine like those before described as belonging to the south-west group. This group, on a rough estimate, contains some twenty miles of evergreen forest, the rest is leaf-shedding with the same trees such as *matti*, *kindal*, *nana*, *karmal*, *moha* and sandalwood, only that the trees are better grown and there is also *honne* Pterocarpus Marsupium, *jámba* Xylia dolabriformis, and much *hirda* Terminalia Chebula. The leaf-shedding forests of this group have been greatly destroyed by stripping and pollarding for leaf manure and by being everywhere broken by betel gardens. Lastly there is Balur-Nilkund group in the extreme north to the north of the Muthalli river with sixteen villages and seventy-four square miles. The leaf-shedding forests of this group are by far the best

Forests. *Siddápur.*

and most extensive of the sub-division, and there is a great deal of excellent leaf-shedding timber particularly *honne* Pterocarpus Marsupium which is a first class wood and held next in esteem to teak. The *hirda* tree Terminalia Chebula is also specially common in this group and so is the *moha* Bassia latifolia, which, as in Khándesh, may hereafter prove of value as a spirit-yielding tree. The leaf-shedding area of this group cannot be less than about sixty-five square miles. Fine evergreen forest is also found near Nilkund and scattered over the whole area, and as in other Siddápur leaf-shedding forests there is much lopping of trees for manure, and betelnut gardens are everywhere common. Woodash tillage, which was once general along the Sahyádris, has for some years been greatly restricted. As in other sub-divisions a fee of 3*d.* (2 *as.*) is taken yearly on every head of cattle grazed in the forests. The Siddápur forests have never been worked for profit. Trees required for public works and local use are alone cut. The only exception is sandalwood which, as it ripens, is gathered by the forest department and sent twenty-four miles to Sirsi. The felling and carrying charges come to about £4 (Rs. 40) the ton and the sale realizes £48 to £54 (Rs. 480 - Rs. 540).

The large bamboo seeded in 1866-67 and the new crop is ready for use. The small bamboo *shibu* or *sheme* is used for floors and roofs. The minor products are myrobalans, soapnuts, honey, cinnamon, wild nutmegs, wild pepper, and canes. Myrobálans and soapnuts are gathered by the forest department; the other products, except canes which are free, are farmed.

Honávar and Bhatkal.

The Honávar and Bhatkal forests, most of which are unsurveyed, are bounded on the north by Kumta; on the east by Maisur and Siddápur; on the south by South Kánara; and on the west by the Arabian Sea. The forests and waste lands of their 136 villages are estimated to cover an approximate area of 300 square miles. Wood-ash tillage was once general and in Bhatkal has destroyed nearly all the forests. It has for some years been greatly restricted.[1] Honávar has forests of both the leading varieties, leaf-shedding forests to the south of the Shirávati and evergreen forests to the north. They may be arranged under four groups, Hinnur-Gersappa in the south-east with nine villages and an area of ninety-nine square miles; Hegar-Manki in the south-west with eight villages and thirty square miles; Jánkadkal-Mahime in the north-east of the Shiravati with sixteen villages and sixty square miles, and Sálkod-Mallápur in the north-west with ten villages and twenty square miles.

The Hinnur-Gersappa group in the south-east is the best of the leaf-shedding forests. It includes the forest lands of nine villages[2] with an approximate area of ninety-nine square miles and a population of about 1170, mostly Sárasvat and Hávik Bráhmans, Maráthás, Karivakkals, Halepaiks, Gramvakkals, Sherugars, Musalmáns, and Christians.

[1] In 1880-81 in Honávar 122 and in Bhatkal 143 acres were granted.

[2] The villages are Hinnur, Kodáni, Shirkur, Khandodi, Hádgeri, Begodi, Anegundi, Kalkatti, and old Gersappa.

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Honávar and Bhatkal.

They contain fair teak, chiefly at Hinnur and Kodáni; also *matti*, *kindal*, *honi*, *jámba*, *nandi*, *hedde*, *ságdi*, *holedásal*, and *kumbia*, many of them five or six feet in girth. There are a few small evergreen forests and a good deal of the *tálipat* palm Corypha umbraculifera.

The Hegar-Manki group in the south-west is an inferior leaf-shedding forest. It includes the forest lands of eight villages[1] with an approximate area of thirty square miles and a population of about 6700 of the same castes as in the Hinnur-Gersappa group. The trees are also the same but thinner and not nearly so well grown. There is a good deal of *khair* Acacia Catechu, and teak occurs at Heggár. The Jánkadkal-Mahime group in the north-east from the Shirávati to the Sahyádris, includes the lands of sixteen villages,[2] with an area of about sixty square miles. It is a very fine evergreen forest with all the varieties found on the Gersappa hills including the poonspar and the *tálipat* palm. There was formerly much wood-ash tillage near the village of Mahime.

The Salkod-Mallápur group in the north-west is of mixed leaf-shedding and evergreen forest. It includes the lands of ten villages with an area of about twenty square miles.[3] The evergreen forests of Salkod are good, and the other nine villages in the north-west have teak mixed with fine *honi*, *matti*, *kindal*, *hirda*, *nandi*, *jámba*, and much *tálipat* palm. *Khair* prevails everywhere, except in the evergreen forests. The only parts of the Honávar forests which have been worked for sale are about Jankadkal. The large bamboo seeded in 1863-64 and the fresh crop is now fit for use. The Bhatkal forests have an area of about ninety square miles and a population of about 31,000 of the same classes as in Honávar. The forests have nearly all been destroyed by wood-ash tillage. The best, chiefly of leaf-shedding trees, are about Kop and Gundalkatta fifteen miles north-east of Bhatkal. There is much *khair* everywhere and at Bailur, twelve miles north of Bhatkal on the coast, there are about 800 sandal trees. There are a few bamboos chiefly near Hadil. They seeded in 1863-64 and the fresh crop is now fit for use. The minor products of the Honávar and Bhatkal forests are catechu or *kát*, cinnamon or *dálchini*, wild nutmeg or *jajikai*, wild pepper, honey, the vegetable-ivory or *bájerbetta*, the seeds of the Corypha umbreculifera, and a few myrobalans and soapnuts. All, except the myrobalans and soapnuts, are farmed.

Liquor-yielding Trees.

The chief liquor-yielding tree is the cocoa-palm, *tenginmar*, Cocos nucifera. It is common along the coast and is grown to a limited extent above the Sahyádris, but for its nuts not for its juice. In Kárwár, Kumta, Ankola, and Honávar there are luxuriant cocoa-palm gardens. Near the coast in favourable soil and inland in valleys and well watered lands, the trees begin to bear in six or seven years, but on high lands and in hard and dry soil they do not

[1] The villages are Heggár, Kota, Sasikodla, Adikekuli, Chittar, Tálgod, Gunavanti, and Manki.

[2] The villages are Jánkadkal, Kabbinbakkal, Nágintivra, Hanehalli, Sarlige, Upponi, Allanki, Kelgin-Mudkani, Melin-Mudkani, Harvalli, Karki, Kervalli, Chikkankod, Mavinkurve, Melin-Mahime, and Mahime.

[3] The villages are Salkod, Mallápur, Chendávar, Kekkar, Kadtoka, Hodkesirur, Vandár, Nilkod, Kalche, and Kadle.

begin to bear until they are ten or eleven years old. Palms go on bearing nuts and yielding juice till they are fifty or sixty years old. Bráhmans in many cases own cocoa-palm gardens. They do not themselves tap or make liquor, but they have no scruple in letting their trees to licensed drawers and liquor farmers. Other palm owners are Hálepaiks in the coast tracts of Kumta and Honávar, and Bhándáris in Ankola and Kárwár. They have no objection to their trees being tapped and themselves freely engage in tapping and liquor-making. Cocoa-palms have never been separately assessed in Kánara. The garden rates which are levied on the land were considered assessment enough. Similarly the tapping was a matter of private arrangement between the owners of trees and the farmers of liquor-shops. From the 1st of August 1880 to check smuggling, a special license to tap trees was required and an uniform rate of 2*s.* (Re. 1) was levied on every tree tapped. The holders of licenses were allowed to sell juice by retail at the foot of the tree, but the right to distil was vested exclusively in shopkeepers licensed to sell country liquor. In 1881-82 the tapping fee was raised to 12*s.* (Rs. 6) a tree; in 1882-83 it was reduced to 6*s.* (Rs. 3); in 1883-84 this reduced fee has been kept with the restriction that instead of allowing each shop to have its own distillery, only two distilleries are allowed for each of the coast and one for each of the upland sub-divisions.

The approximate area of land under cocoa-palms is given at 13,700 acres which at a rough acre average of 100 trees gives an approximate total of 1,370,000 trees. The number of trees licensed to be tapped in 1880-81 was 11,713. The new system met with some opposition, but it has been overcome. Juice-yielding palms fetch from 2*s.* to 6*s.* (Re. 1 - Rs. 3) a year, the yield of juice varying from twenty-five to forty gallons (6-10 *mans*). Liquor-shop holders are licensed to make liquor and no separate licenses are issued for liquor-making. Fermented palm-juice or *tádi* costs 1*d.* to 1½*d.* (¾-1 *anna*) the quart of sixty *tolás*. The two kinds of palm spirit most in use are the *chali* a weak and the *feni* a strong spirit. The light or *chali* costs 4½*d.* to 6*d.* (3-4 *as.*), and the stong or *feni* 9*d.* or 1*s.* 6*d.* (6-12 *as.*) a quart. The cost of making twelve quart bottles of the light spirit is 2*s.* 6*d.* (Rs. 1¼) and of the strong spirit or *feni* is 5*s.* (Rs. 2½). The stills, of which each farmer has generally one or two, must be worked close to the shops.

Palms grown solely for their nuts are calculated to yield on good coast garden land a net yearly profit of about £5 (Rs. 50) a hundred or 1*s.* (8 *as.*) a tree.[1]

[1] The details are: The yearly average return from 100 cocoa-palms is £12 10*s.* (Rs. 125) for 5000 cocoanuts at the rate of 5*s.* (Rs. 2½) the hundred; 16*s.* (Rs. 8) for 800 palm leaves at 2*s.* (Re. 1) the hundred; and £1 (Rs. 10) for the husk and shells of 5000 cocoanuts used as firewood; making a total return of £14 6*s.* (Rs. 143). The yearly average cost for 100 cocoa-palms is £2 (Rs. 20) for watering for four months fifty trees a day on alternate days at 10*s.* (Rs. 5) a month; 4*s.* (Rs. 2) towards building a well which costs about £10 (Rs. 100) and lasts for about fifty years; 10*s.* (Rs. 5) for fencing; £1 5*s.* 6*d.* (Rs. 12½) for Government assessment including local fund cess; £1 5*s.* (Rs. 12½) for manuring 100 trees at 3*d.* (2 *as.*) a tree; 3*s.* 1½*d.* (Rs. 1 9/16) for cleaning 100 trees at ¾*d.* (½ *anna*) a tree; 8*s.* 4*d.* (Rs. 4-2-8) for gathering cocoanuts four times in the year at ½*d.* (¼ *anna*) a tree; and

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Besides from the cocoa-palm liquor is made from the *baini*, Caryota urens. This grows above the Sahyádris in the evergreen forests called *kans* in Siddápur, Sirsi, Yellápur, and Supa. A few are also found in the evergreen forests called *urnes* or *lans* in the coast sub-divisions of Ankola and Honávar. The trees, which are Government property, are estimated at 48,900. Under the system introduced in August 1880 the right to tap these wild palms was sold at 1*s.* (8 *as.*) a tree. In 1881-82 the tree tax was raised to 4*s.* (Rs. 2) and in 1882-83 it was reduced to 3*s.* (Rs. 1½). During the year 1881-82, 13,300 trees were licensed. Very little liquor is distilled from the juice of the wild palm as it is both inferior and expensive.

Above the Sahyádris, where palm juice is not distilled, spirits are made from sugarcane juice flavoured with the bark of the *kesra* tree which is brought from Dhárwár.

The following list gives in alphabetical order the more important trees and shrubs of the Kánara forests with their botanical, Kánarese, and Maráthi names, and their chief uses[1]:

Trees.

1. Acacia arabica, *jáli* K., *bábul* M., is the well-known bábul tree. The wood is close-grained, dark-brown, hard, and tough. A cubic foot when seasoned weighs fifty-four pounds. It is good for carts, sugar and oil mills, and field tools, but is too crooked to make useful building timber. It yields much clear gum, and its bark is greatly used in dyeing and tanning. The pods and leaves form good fodder for sheep and cattle.

2. Acacia Catechu, *khairda* K., *khair* M., does not grow to a large size. The wood is very hard and strong, and is supposed to be as durable as teak. A seasoned cubic foot weighs close on eighty pounds. *Káth* catechu or Terra japonica is the thickened juice of its boiled wood.

3. Acacia concinna, *shige* K., the soapnut tree. Its pods are used as soap and sell at £1 4*s.* to £2 (Rs. 12 - Rs. 20) the *khandi* of 560 pounds. Every other year comes a bumper crop with an outturn of about 1000 *khandis*, valued at £1200 (Rs. 12,000). The cost of gathering and bringing to market is about 12*s.* (Rs. 6) a *khandi*.

4. Acacia Farnesiana, *jáli* K., *iri bábul* M. The wood is hard and tough, and from the trunk gum oozes in considerable quantities.

5. Acacia latronum, *doun mullina jali* K., *dev babul* M., does not grow to any size, but is useful for tent pegs and for fences.

6. Acacia leucophlœa, *bile jali* K., *hivár* M. The wood is hard strong and much used. When seasoned a cubic foot weighs about fifty-five pounds. The bark is used in distilling, and yields a tough strong fibre which is used for fishing nets and cordage.

7. Acacia sundra, *kempu khairada* or *shemi* K., *lál khair* M., is much like the Acacia catechu. The wood is equally hard and tough, and when seasoned weighs about eighty pounds to the cubic foot.

£3 4*s.* (Rs. 32) for yearly interest at four per cent on a capital of £80 (Rs. 800) invested, making a total cost of £8 19*s.* 11½*d.* (Rs. 89-15-8), and yielding a net profit of £5 6*s.* ½*d.* (Rs. 53-0-4) a hundred or about 1*s.* ½*d.* *tannas* 8½) a tree.

[1] A complete list of Kánara trees prepared by Mr. W. A. Talbot, Assistant Conservator, is given in the Appendix.

8. ACHRAS SAPOTA, *kumpole* K., is a large cultivated tree with dull red wood, short but straight in the grain, and very dense. It is apt to split if not well seasoned. The fruit is pickled and eaten with curries.

9. ADENANTHERA PAVONINA, *manjati* K., and M., is a large tree, whose wood, though tough and said to be good, is not in general use in Kánara. A seasoned cubic foot weighs fifty-six pounds. It yields a red dye which is used by Bráhmans to mark their foreheads, and jewellers use the scarlet seeds as weights.

10. ADINA CORDIFOLIA, *yettagal* K., *hedu* M., an immense and very common tree, yields a yellow close grained wood which, though liable to crack if not properly seasoned, is very valuable for building and for furniture. A seasoned cubic foot weighs about forty-two pounds.

11. ÆGLE MARMELOS, *beipatri* K. and M., the bael tree, is sacred to Shiva and is never cut. The wood is poor though close-grained. A seasoned cubic foot weighs about forty-three pounds. The fruit is used in diarrhœa and dysentery.

12. AILANTHUS MALABARICA, *guggula dhupada* K. and M., is a large tree whose resin is burnt as incense in Hindu temples. The wood is useless.

13. ALANGIUM LAMARKII, *ansaroli* K., *ankol* M., is a small tree or climber with yellow-brown hard and tough wood which weighs forty-nine pounds to the cubic foot. The fruit is eaten, though astringent and acid, and the root is a native medicine.

14. ALEURITES MOLUCCANA, Belganm walnut, *akrod* K., is an ornamental tree with poor timber. The kernel yields a fine clear oil.

15. ALBIZZIA AMARA, *bilkambi* K., *kili* M., has a short thick trunk with many heavy branches. The tree is common and yields dark-brown, close-grained, and very strong and durable timber, one of the most favourite woods in Kánara. A seasoned cubic foot weighs about seventy pounds.

16. ALBIZZIA LEBBEK, *godda hunshe* K., *siras* M., is common and in general use. A seasoned cubic foot varies in weight from thirty-eight to fifty-three pounds. A dark gum oozes from wounds in the bark.

17. ALBIZZIA PROCERA, *bellâti* K., is a large tree, which yields excellent timber and is in great request.

18. ALBIZZIA STIPULATA, *bagana* K., is a very pretty tree whose wood is believed to be good.

19. ALSEODAPHNE SEMICARPIFOLIA, *neltháre* K., *phudgus* M., is a large and handsome tree whose excellent wood has the special value of resisting the attacks of white-ants. A seasoned cubic foot weighs fifty-two pounds.

20. ALSTONIA SCHOLARIS, *kodále* K., *sátvin* M., is a large up-standing tree whose soft wood is useless except for making boxes. A seasoned cubic foot weighs about forty pounds.

21. AMOORA LAWII, *madarasada* K., *boramb* M., is a moderate-sized evergreen tree.

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22. ANOGEISSUS LATIFOLIA, *dindal* K., *dhaora* M., is moderate-sized on the outskirts of forests, but very large in favourable spots among other lofty trees. The wood is light and sometimes beautifully mottled and veined; hard, close-grained, and very tough and elastic. A seasoned cubic foot weighs sixty pounds. The people hold it in great esteem, using it for all field-tools and for certain parts of their carts. From the bark oozes a fine gum like the Acacia arabica gum.

23. ANTIARIS INNOXIA, *ajjanapatte* K., *kharvat* M., is a tree of great size, but with soft worthless wood. The bark yields strong fibre suited for cordage, matting, and sacking. In making sacks a branch or trunk is cut to the required length, soaked in water, and beat till the fibre separates from the wood. It is then turned inside out, and the wood sawn off except a small piece at the bottom. The fruit is intensely bitter.

24. ANACARDIUM OCCIDENTALE, *godambe* K., *káju* M., is the well known Cashew tree. The wood is of no value except for charcoal. The pericarp of the nut yields a bitter oil which is used as a caustic. A clear gum not inferior to gum arabic oozes from the trunk and is used as varnish. The roasted kernels are a well-known dessert dish. They also yield an oil. The enlarged crimson pedicel is also eaten and has a pleasant bitter flavour.

25. APOROSA LINDLEYANA, *salle* K., is a middle-sized, very straight tree, much used for rafters.

26. ARECA CATECHU, *adike* K., *pophali* M., the betelnut palm, rises in a straight slender stem fifty to eighty feet high. It makes excellent rafters and shed-posts. The nut, which is chewed and used in many religious ceremonies, forms one of the chief articles of trade in Kánara.

27. ARTOCARPUS HIRSUTA, *kebbalasina* K., *pát phanas* M., is a very large and handsome evergreen tree whose massive trunk occasionally rises straight and clean-stemmed for 150 feet. It yields the *anjili* wood of commerce and is equally valuable for ship and house building. A seasoned cubic foot weighs about forty pounds. The fruit is eaten.

28. ARTOCARPUS INTEGRIFOLIA, *halasina* K., *phanas* M., the well known Jack, is both cultivated and found wild in the evergreen Sahyádri forests. The trunk grows to a great girth. The wood is yellow when cut but gradually darkens. It becomes beautifully mottled with time and takes as fine a polish as mahogany. A seasoned cubic foot weighs forty-two pounds. It is used for building and for furniture. The fruit weighs up to sixty pounds and is much used by the people. The roasted seeds are not unlike chestnuts, and in bad seasons are often the only food of the poorest hill people.

29. ARTOCARPUS LAKOOCHA, *vonte* K., *votamba* M., has soft and poor wood and a fruit which is eaten in curries.

30. ATALANTIA MONOPHYLLA, *kán limbe* K., *mákad limba* M., is a small tree found in the evergreen forests. Its wood is close-grained and heavy, but is not generally used.

31. BAMBUSA, *biduru gala, medar gala, kiribiduru gala, sheme biduru gala, vonte biduru gala, galagiu kaddi* K., is one of the most

useful of forest products. The large or *bíduru gala* bamboo is used in building, for masts of native vessels, spars, yards, and boat-decking, tent-poles, scaffolding, floors, bridges, ladders, water-pipes, for floating timber, hollow cases, water buckets, and many other purposes. The middle-sized or *medar gala* bamboo is used in house building, floors, masts and spars for small boats, boat-decking, and scaffolding. It is also split to make walls for houses, matting, and baskets. The *kiri-bíduru gala* bamboo is used for battens, roofing, flooring, decking, spear-handles, and walking-sticks. They are also split and used for various other purposes. The *sheme bíduru gala* bamboo is solid and used for roofs, battens, floors, and spear handles. The *wonte bíduru gala* bamboo is used for flutes, matting, and baskets, and the *galagíu kuddi* bamboo for pens. The large bamboo takes ten to fifteen years to reach its full size. When full grown the shoots rise from the root seventy to ninety feet in one season. Beddome is of opinion that the large bamboo seeds and dies after thirty-two years, but according to the people of Kánara it does not seed until it reaches the age of fifty or even sixty years. Other bamboos seed at periods varying from seven to thirty years, the *medár gala* living next longest to the *bíduru gala*. The seed or grain of the large bamboo or *bíduru gala* is gathered and eaten and in the scarcity of 1865-66 thousands of people flocked from Dhárwár, Belgaum and Lingsgur in Maisur to gather and carry it to their homes. In both these years thousands of lives were saved by the timely seeding of the large bamboo. The seed is more like wheat than rice and is very heating. The bamboos of certain tracts, sometimes several square miles wide, seed at the same time. In Kánara the last general seeding began in 1864 and ended in 1875. The root of the large bamboo ceases to send up shoots one season before it flowers. The middle-sized bamboo or *medar gala* also seeds at the same time over large tracts. Its seed is also gathered and eaten.

32. Barringtonia acutangula, *hole kawa* K., *mánkumba* M., is a moderate-sized tree, common along streams and in moist places. The wood is reddish, and though tough and strong is not in general use. A seasoned cubic foot weighs fifty-six pounds. The bark is used to stupefy fish.

33. Bassia latifolia, *ippe* K., *moha* M., grows to a good size. In other parts of India the wood is said to be strong and durable, but in Kánara it is not used. A cubic foot of seasoned wood weighs sixty-one pounds. The flowers are eaten and used in making a spirit. A gum oozes from wounds in the bark.

34. Bassia longifolia, *huli ippe* K., *moha* M., grows to a good size. The wood is not used, but the seeds yield an oil that would make candles and soap.

35. Bauhinia Lawii, *basawanpad* K., is a large shade-tree with soft useless wood.

36. Bauhinia purpurea, *sheâdla* K., *kanchan* M., is a small tree with strong wood, but seldom large enough for building.

37. Bauhinia racemosa, *banne* K., *ápta* M., is a moderate-sized tree with strong close-grained wood. A seasoned cubic foot weighs fifty-six pounds.

38. BAUHINIA VARIEGATA, *mandar* K. and M., is an ornamental tree with variegated flowers and hard serviceable wood, but seldom large. The bark is used in tanning and dyeing.

39. BIXA ORELLANA, *arnattu* K., is common in gardens. It yields a good orange dye.

40. BOMBAX MALABARICUM, *burla* K., *sáyar* M., has an immense stem, straight, round, and of great length. The wood is soft and useless. A dark gum oozes from the wounds in the bark and the fruit is gathered for its cotton.

41. BORASSUS FLABELLIFORMIS, *tále* K., *talat mád* M., the Palmyra palm, is grown in gardens. Its hard and lasting outer wood is used in building and for water pipes. The leaves make excellent thatch, and the sap is either boiled into sugar or fermented and distilled.

42. BRIEDELIA MONTANA, *ásana* K., *kauvchi* M., gives an excellent timber fit for building, sleepers, and furniture, standing exposure well. A seasoned cubic foot weighs sixty pounds.

43. BRIEDELIA RETUSA, *mulla honne* K., *kánta kauchi* M., grows to a large size. The wood is strong, tough, and stands water. It is used in building and for well frames.

44. BUCHANANIA LATIFOLIA, *nurkal* K., *chár* M., is a moderate-sized tree. The heartwood is hard, but the rest of the wood is poor. A seasoned cubic foot weighs thirty-six pounds. The fruit is dark purple and is pleasant to the taste. An oil is expressed from the seed.

45. BUTEA FRONDOSA, *muttala* K., *phalas* M., is very common and strikingly handsome when covered with its scarlet blossoms. The flowers yield a yellow dye, and the juice is one of the kino gums. The lac insect is often found on its branches. The wood is coarse and poor. A seasoned cubic foot weighs thirty-three pounds.

46. CALOPHYLLUM ELATUM, *sur-honne* K., *nágani* M., is a magnificent evergreen tree often growing 150 feet high, the stem straight, of great girth, and from eighty to a hundred feet to the first branch. It yields the poonspars so much used for masts. The wood is reddish and coarse-grained but ornamental. A single tree has been known to fetch more than £100 (Rs. 1000). The seed yields an oil.

47. CALOPHYLLUM INOPHYLLUM, *vuma* K., *undi* M., is moderate-sized on the coast, but often very large in the forests. The wood is coarse but useful, and the seed yields an excellent much-used oil for which along the coast the tree is grown.

48. CALOPHYLLUM WIGHTIANUM, *bobbi* K., *irai* M., is a large tree found along streams and in moist places. The wood is coarse but strong and ornamental. The seed yields an oil scarcely inferior to the oil of the Calophyllum inophyllum.

49. CALOSANTHES INDICA, *letu* K. and M., is a small tree with poor wood. The bark and fruit are used in tanning.

50. CANARIUM STRICTUM, *rál-dhupada* K., *rál dhup* M., is a beautiful evergreen tree known to Europeans as the black dammer. Its resin or dammer is used in medicine.

51. Cæsalpinia sepiaria, Maisur thorn, Ver. *chillar*, is a prickly bush with yellow flowers, forming impassable thickets in many places, often where the bamboos seeded in 1865-66. The young pod contains an essential oil.

52. C. Nuga is a common climber along the sides of tidal creeks.

53. C. coriaria, Ver. *divi-divi*, is a small thornless tree whose pods yield a tanning material. It has been introduced into Dhárwár, Belgaum, and Kánara. The wood is not in general use.

54. Canthium didymum, *yellal* K., *arsul* M., is a handsome evergreen tree with close-grained, hard, and heavy wood, yellowish with central masses of black.

55. Capparis grandis, *toráte* K., *kawtel* M., has small wood but close-grained and good for turning. It yields an oil which is used in medicine and for burning.

56. Carallia integerrima, *andermurgal* K., *panasi* M., has reddish brown timber, rather brittle, but very ornamental.

57. Careya arborea, *kaval* K., *kumbia* M., is crooked and stunted on the outskirts of the forests but with other large trees grows to a considerable height and girth. The wood, though strong and tough, is not generally used, except the heartwood for ploughs. A seasoned cubic foot weighs about fifty pounds. The bark yields a coarse strong cordage. The fruit is eaten by cattle.

58. Caryota urens, *baini* K., *berli* M., the Indian sago-palm, is abundant in the evergreen Sahyádri forests. The wood is fibrous, hard, and in general use for field-tools. The trunk is used for water-courses. The pith yields a sago, the fermented or distilled juice an intoxicating drink, and the leaves a fibre.

59. Carissa carandas, Ver. *coronda*, is a bush whose fruit is much esteemed and is excellent in tarts.

60. Cassia auriculata, *talvád* K. and M., is a bush or small tree very common in the lower hill slopes and plains. The bark is much used for tanning.

61. Cassia fistula, *kakkai* K., *báya* M., is remarkably handsome with its hanging bunches of primrose flowers. In the inland forests it grows to a considerable size, but it is dwarfed towards the plain country where the rainfall is scanty. The wood is extremely good, being exceedingly hard and tough and beautifully mottled. It takes a good polish and is well suited for furniture. A seasoned cubic foot weighs fifty-four pounds. The pulp that fills the pod is a strong purgative used both by Europeans and natives. A gum oozes from wounds in the bark.

62. Cassia florida, *sirsal* M., is a handsome and excellent road-side tree. The wood is dark but brittle and perishable. A seasoned cubic foot weighs fifty-eight pounds.

63. Casuarina equisetifolia, *sura* K., was introduced into India about the beginning of the present century and is now well established. It thrives best on sandy tracts along the sea shore. It

is of rapid growth and yields an excellent heavy and hard dark brown wood. A plantation formed near Kárwár a few years ago is succeeding well.

64. CEDRELA TOONA, *tundu* or *devdari* K., *todu* M., grows to a considerable size. The timber is reddish brown, light, even but open-grained and fairly strong. It seasons readily, is easily worked, and takes a fine polish. It is very fragrant when cut. A seasoned cubic foot weighs thirty-one pounds. It is much used for furniture. A red or yellowish dye is made from the flowers.

65. CELASTRUS MONTANA, *málkanguni* K., *hanmachá jhád* M., is a small and very common tree. The wood is fairly good, though not much used.

66. CHICKRASSIA TABULARIS, *dul* or *devdari* K., *pabba* M., is an immense tree, one of the largest of the many large Kánara evergreens. It is often found up to twelve feet in girth with a clean, thick, and straight trunk fifty to eighty feet to the first branch. It is the Chittagong wood of commerce and from its fresh cedar-like smell is called *lal* or *devdari* in Kánara. The wood is dark coloured and close in the grain. It is used for every purpose and is much valued. A seasoned cubic foot weighs forty-two pounds.

67. CHLOROXYLON SWIETENIA, *mashwila* K., *halda* M., is not found in Kánara, but is common, though small, in parts of Belgaum and Kaládgi, where it is known under the name of *mashwali*. The wood is close-grained, hard, and durable; excellent for turning or any fancy work which does not require large-sized wood. It is highly prized by the people. A seasoned cubic foot weighs about fifty-eight pounds.

68. CHRYSOPHYLLUM ROXBURGHII, *halo* K., *tarsiphal* M., is a good sized tree. The wood is employed in house-building, but is not by any means in general use. The fruit is eaten.

69. CINNAMOMUM TAMALA, *dalchinne* K., *dálchini tikà* M. A very common evergreen forest tree of moderate size. The wood is poor and is not used. The bark is also inferior and is not the true cinnamon of commerce. An aromatic oil extracted from the fruit and leaves is used as a medicine.

70. CORDIA MYXA, *chella* K., *bhokur* M., is a middle-sized tree. The wood is inferior and is not in general use. A seasoned cubic foot weighs about forty pounds. The bark is made into ropes and the fibre is used in caulking boats. The fruit is eaten as a vegetable and pickled.

71. CORYPHA UMBRACULIFERA, *tále* K., *táli* M., is known as the Talipat palm. It grows sixty to seventy feet high. The beaten pith yields an edible flour, the leaves are made into umbrellas, and the seeds, a species of vegetable ivory, are an article of trade with the Arabs who visit the coast and buy them at rates varying from £2 to £2 10*s*. (Rs. 20-Rs. 25) the *khandi* of 616 pounds.

72. CISSUS DISCOLOR is a beautiful climber, common in the rains in Kánara. It requires a moist climate. The leaves are differently coloured above and beneath.

73. CITRUS MEDICA, Ver. *limbu*, the common bitter lime, is much grown in the Sahyádri villages.

74. CITRUS DECUMANA, the pomelo, is grown throughout Kánara and reaches great perfection.

75. CITRUS AURANTIUM, Ver. *god náring*, the sweet orange, is grown throughout Kánara but does not produce superior fruit.

76. CLEMATIS GOUDIANA, a creeper, is found everywhere in the Southern Marátha Country. It flowers in the cold season.

77. CLERODENDRON INFORTUNATUM, a common shrub found as undergrowth in the Kánara forests.

78. C. INERME, a climbing shrub found on the coast where it forms dense thickets.

79. CRATÆVA RELIGIOSA, Ver. *bitusi*, is a moderate-sized tree with trifoliate leaves and large handsome flowers. It is found on the Sahyádris. The wood is yellowish white, tough, and durable.

80. DALBERGIA LATIFOLIA, *bite* K., *sisu* M., is the well-known blackwood tree. The timber is one of the most valuable in India; it is strong, very hard, close-grained, and of a purple black. It takes a beautiful polish and is reckoned the best furniture wood. A seasoned cubic foot weighs fifty pounds.

81. DALBERGIA PANICULATA, Ver. *padri*, a soft-wooded tree, is common in the dry forests of Dhárwár and Kánara. The wood is divided by more or less complete rings of soft tissue which is used as firewood.

82. DESMODIUM TRIQUETRUM is a shrub common throughout Kánara. The pods are covered with bent hairs and stick fast to anything with which they come in contact.

83. D. PULCHELLUM is a common shrub which flowers in the rains.

84. DILLENIA PENTAGYNA, *kanagala* K., *karmal* M., is a moderate-sized tree and very common. Whatever may be thought of it elsewhere, in Kánara the wood is considered useless except for burning. The fruit, which as a rule is most abundant and falls during May, is greedily eaten by all animals both wild and tame.

85. DIOSPYROS EBENUM, *kare* K., *abnús* M., is a moderate-sized rather uncommon tree. The heartwood is generally jet black and very heavy. A seasoned cubic foot weighs eighty-one pounds. It is one of the trees which are not allowed to be cut.

86. DIOSPYROS MELANOXYLON, *balai* K., *tumri* M., is a middle-sized tree. Only the heartwood of old trees contains ebony, and even that is streaked with dull yellow lines. The wood, though strong tough and fairly durable, is not held in much esteem. A seasoned cubic foot weighs fifty to seventy pounds. The fruit when perfectly ripe has a pleasant taste and is much liked.

87. DIOSPYROS MONTANA, *tendu* K. and M., is a small tree of the ebony kind with black and variegated streaks towards the heart. The wood is pretty strong but is not much used.

88. Diplospora apiocarpa, *báchange* K., *paniyara* M., is a large evergreen tree whose wood is used to make combs and toys.

89. Dipterocarpus Indicus, *challúna* K., is an immense evergreen tree which, when tapped, yields an oil of considerable value. The wood is coarse-grained, soft, and seldom used.

90. Dodonæa viscosa, Ver. *bandurgi*, is a very common shrub growing over large areas in Dhárwár. The leaves are covered with bright yellow resin, but it is not put to any use.

91. Elæocarpus tuberculatus, *rudrák* K., is a very large tree found in the Sahyádris. The seeds are made into rosaries by some Bráhmans. The wood is not used.

92. Elæodendron Roxburghii, *thámaroja* K., is a tree of fair size. The wood is not strong, but it is used for combs and picture frames.

93. Erinocarpus Nimmonii, *haludi adavi bkendo* K., is a small tree whose wood though soft is used for yokes, and the bark makes excellent ropes.

94. Eriodendron anfractuosum, *bile burlu* K., *pándhari sávar* M., the white cotton tree, though fairly large does not grow to the same size as the Bombax malabaricum. The pods are gathered for their cotton. The wood is useless except for making toys.

95. Eriolæna Hookeriana, *hadang* K., is a small tree with very tough wood commonly used for axe handles.

96. Erythrina suberosa, Ver. *pangra*, is a very common middle-sized tree with corky bark. Its white soft wood is used for planking.

97. Erythrina indica, *mullu muttalu* K., *pangara* M., is a tree of moderate size whose soft wood is only used to make toys and boxes.

98. Eugenia jambolana, *nerlu* K., *jambul* M., is a very large and beautiful tree. The wood is in general use for house-building, carts, field-tools, and a variety of purposes; it stands the action of water and is used for well frames. It is fairly close-grained, not very strong or lasting except in water, and in colour a dirty brown. A seasoned cubic foot weighs forty-eight pounds. The fruit is eaten.

99. Ehretia laevis, *adak* K., is common on the Sahyádris. The wood is strong and hard.

100. Eugenia Zeylanica, *nerkal* K., *bhedas* M., is a middle-sized tree common in streams. The wood is in use for house-building and for field tools.

101. Euphoria longana, Ver. *vumba*, is a rather large tree whose wood is hard but splits and does not bear exposure. It is not much used.

102. Euphorbia neriifolia, a small thorny tree with leaves at the ends of the angular spiral branches. It is much used as a hedge plant in Dhárwár and Belgaum.

103. E. TIRUCALLI, Ver. *navli*, the milk-bush, is the well known hedge plant with bitter milk-like juice.

104. FERONIA ELEPHANTUM, *kavit* M., the wood-apple tree, is generally found in comparatively dry parts of the district and near gardens. The wood, which is hard strong and lasting, is used for a variety of purposes. A gum oozes from the tree not unlike gum arabic. The pulp of the fruit makes good jelly and the leaves are used in medicine.

105. FICUS ASPERRIMA, *khargas* K., *kharvat* M., is a middle-sized tree with poor unused wood. The leaves are in general use to polish horns and as sand-paper.

106. FICUS RETUSA, *pinvál* K., *nándruk* M., is a handsome shade-giving tree, excellent for roadsides. The wood is soft and useless.

107. FICUS GLOMERATA, *atti* K., *rumadi* M., is both cultivated and found in evergreen forests. The wood is inferior, but is often used for doors and well frames. The fruit is eaten and the leaves bark and fruit are used in native medicines. A seasoned cubic foot weighs about thirty-one pounds.

108. FICUS BENGALENSIS, *álada* K., *vad* M., the well known banyan or Indian fig, grows to a great size and often shades a space 150 feet and more in diameter. The banyan sends aërial roots from the branches which taking hold of the soil grow into trunks. These roots are very elastic tough and strong and are used for tent-poles, poles for carrying loads, and cart yokes. The wood is sometimes used for doors and well frames. A seasoned cubic foot weighs about thirty-three pounds. It is an excellent roadside tree, giving great shade and suiting itself to almost any soil. In forests the different varieties of fig do much harm. The birds leave seeds in the forks of trees, where they sprout and sending down their roots gradually encircle and destroy the tree. No fig tree should be allowed to live in a carefully preserved forest.

109. FICUS RELIGIOSA, *arle* K., *pippal* M., grows to a good size but is not a first class roadside tree, as its shade is scanty and it is not easily raised from cuttings. It is held sacred by almost all classes of Hindus. The wood is inferior and is not used.

110. FICUS SPECIOSA, *basari* K., a rather thick-set variety bearing small fig-shaped fruit, is found near streams. The wood is said to be tough and to stand the action of water.

111. FICUS WIGHTIANA, *pimpari* K., a tree of considerable size but not so common as the other varieties. The wood is inferior like all fig wood, and the fruit is small and yellow.

112. FLACOURTIA MONTANA, *hannu sampige* K., *champer* M., is a middle-sized tree, with red strong and durable wood, and edible fruit.

113. GARCINIA MORELLA, *arsina gurgi* K., *darámba* M., is a middle-sized tree found in the southern evergreen forests. This is the true gamboge of commerce. The wood is hard and close-grained but is not in general use.

114. GARCINIA PICTORIA, *kardála* K., grows in evergreen forests and is far commoner and larger than the G. morella, to which it is allied. The resin that oozes from the trunk has been analysed at Madras and is said to equal the true gamboge.

115. GARCINIA PURPUREA, *murgala* K., *bhirand* M., common in and near evergreen forests, is not large; its lemon-coloured wood is straight-grained and elastic. The fruit is eaten, and a concrete oil called *kokam* is made from the seeds and used as a medicine and in cooking.

116. GARDENIA LUCIDA, Ver. *dipamáli*, is a small tree with large white flowers. The wood is white, fine-grained, and good for turning. Its resin is useful in the treatment of sores and for keeping off flies and worms.

117. GARUGA PINNATA, *hálábálage* K., *kudak* M., is a moderate-sized tree, whose timber is poor and is little used except for fuel. The bark is used in tanning and a gum oozes from the trunk. The fruit is eaten both raw and pickled. A seasoned cubic foot weighs fifty-two pounds.

118. GIVOTIA ROTTLERIFORMIS, *polki* K., a rather small tree, is common in dry forests. The wood is light and soft and in Gokák and other places is used to make toys. It takes paint well and the seeds yield a valuable oil.

119. GLOCHIDION SPECIOSA, *nirchelli* K., does not grow to any size, and has worthless timber.

120. GMELINA ARBOREA, *shivani* K., *shivan* M., is a large and valuable tree. The wood is whitish, strong, and close-grained, but not heavy. A seasoned cubic foot weighs thirty to forty pounds. It does not crack in seasoning and takes paint and varnish well. It stands water well and on the whole is one of the most valuable of Kánarese woods. The fruit bark and roots are used in native medicines.

121. GMELINA ASIATICA, *kal-shivani* K., *lálán shivan* M., is a small tree with very hard wood.

122. GREWIA OBLIQUA, *darsuk* K., *pándhari dhámán* M., is a middle-sized tree. The wood is used for field tools and posts and ropes are made from its fibre.

123. GREWIA TILIÆFOLIA, *dadsal* K., *dhámán* M., is a tree of considerable size. The wood is a light reddish brown, compact, close-grained, and very elastic. A seasoned cubic foot weighs thirty to forty pounds. It is excellent for coach building.

124. GREWIA LEVIGATA, *kaori* K., is a small tree yielding a favourite fibre.

125. HARDWICKIA BINATEA, *karacho* or *asana gurgi* K., *anjan* M., is a handsome straight-growing tree. The wood is a dark reddish brown, close-grained, hard and heavy. A seasoned cubic foot weighs about seventy-six pounds. The bark yields an excellent fibre which is strong and used for cordage. Cattle are very fond of the leaves.

126. HETICTERES ISORA, *kavargi* K., *kevan* M., is a small tree whose bark yields a fibre which is made into coarse cordage and sacking.

127. HEMICYRTOSA CANESCENS, *kálu yatle* K., *lokhandi* M., is a common good-sized tree, with hard whitish wood which is used in house-building.

128. HEYNIA TRIJUGA, *koro* K., *khoro* M., is a moderate-sized tree with straight trunk. The wood is soft and not used.

129. HOCOMLIA MONTANA, *sampage* K., *támbat* M., is seldom large. The wood is white hard and tough, and is used for field-tools.

130. HOLIGARNA LONGIFOLIA, *hole ger* K., *sudra bibo* M., is a large tree. The timber is soft and is not used except for native boats. The fruit and bark are used in medicine and yield an excellent black varnish.

131. HIBISCUS FUSCATUS is a prickly climber common on the Sahyádris. It flowers beautifully in the cold season.

132. HOPEA WIGHTIANA, *haiga* K. *kavsi*, M., is a tree of considerable size. The wood is good, very hard and lasting, and much used.

133. HYDNOCARPUS ALPINA, *toratti* K., *kásbel* M., is a large handsome tree, whose wood makes good beams and rafters. The seeds yield an oil which in Kárwár is used for burning.

134. HYMENODICTYON OBOVATUM, Ver. *kárvi* is a large handsome tree, with a close-grained pale mahogany coloured wood. It deserves attention.

135. IXORA COCCINEA, flame of the woods, is a common bush, always covered with red flowers.

136. IXORA PARVIFLORA, *hennu gorvi* K., *khura* M., is a small ornamental tree known as the torch tree. The wood is of a reddish brown, close-grained, and used for buildings and furniture. A seasoned cubic foot weighs sixty-six pounds.

137. JASMINUM LATIFOLIUM is a common climber with handsome, white, sweet-smelling flowers.

138. KYDIA CALYCINA, *bellaka* K., *ilíya* M., is a small tree whose wood is used for yokes. It yields a fibre.

139. LAGERSTRŒMIA MICROCARPA, *bile nandi* K., *nána* M., is a large and handsome tree, very common all over Kánara. The wood is light-red straight-grained and excellent for house building; but if exposed it decays and is rapidly attacked by white-ants. A cubic foot of seasoned wood weighs thirty-seven pounds.

140. LAGERSTRŒMIA PARVIFLORA, *channangi* K., *bondára* M., grows to a moderate size and is not so common as L. microcarpa. The wood is light brown, close-grained, straight, and fairly durable. It is in general use for house building and all ordinary purposes. A cubic foot weighs forty pounds.

141. LAGERSTRŒMIA REGINAE, *hole dásál* K., *táman* M., is a large and very ornamental tree. It is common along the Kálinadi river and when in blossom in May its rich masses of rose purple and lilac are strikingly handsome. The wood is a light red fairly strong and

much used. A seasoned cubic foot weighs thirty-six to forty-seven pounds.

142. LASIOSIPHON ERIOCEPHALUS, *rámi* K., *rámita* M., is a small tree very common along the Sahyádris. The leaves are bruised and thrown into pools to stupefy fish. The people believe that the wood or its ash destroys the teeth and are most careful not to use it.

143. LINOCIERA MALABARICA is a small tree common in the evergreen Sahyádri forests near Bára.

144. MABA NIGRESCENS, *kari* K., *kála jhád* M., is a small but remarkably hard and strong evergreen. It is particularly prized for round rafters in native houses.

145. MACARANGA TOMENTOSA, *chandkal* K., *chandóra* M., is a large tree with soft useless wood. A gum oozes from the bark which is used in medicine.

146. MACHILUS MACRANTHA, *gumáva* K., is a large and handsome evergreen tree. The wood is not used but would answer for boards.

147. MALLOTUS PHILIPPINENSIS, *kunkuma* K., *shindur* M., is a small tree. The wood is not used except as fuel; the bark is valued for tanning, and the red powder of the capsules yields an orange dye.

148. MANGIFERA INDICA, *mavina* K., *amba* M., is the well known mango tree. The wood is of little value except for boards and fuel. It decays at once if exposed. The tree is largely grown for its fruit and gives excellent shade.

149. MELASTOMA MALABARICUM is a shrub with opposite hairy three-nerved leaves, which is common in Kánara above and below the Sahyádris. The fruit is edible.

150. MELIA AZEDARACH, *bevina* K., *mem* M., is a moderate-sized tree grown in the dry east beyond the regular forests. It is also found self-sown in hedge-rows and over the low hills. The heartwood varies in shade according to the age of the tree, being sometimes light and often reddish. The older trees yield good building timber. A seasoned cubic foot weighs thirty pounds. The bark, leaves, and fruit are intensely bitter and are used in native medicines. The seeds yield an oil and the wood is safe against white-ants.

151. MELIA COMPOSITA, *kari bevin* K., *kariyápát* M., is a larger and finer tree than M. azedarach, but with much the same properties. It is found nearer to and sometimes in the forests. The wood also is darker and better marked, being sometimes beautifully mottled; it is safe against white-ants.

152. MELIA INDICA, *kare uttatte* K., *kadu khájur* M., is a large and handsome tree found along the Sahyádris. Some very fine specimens are to be seen along the road at the top of the Anshi pass and again at Sonda between Yellápur and Sirsi. The wood is dark and beautifully mottled. It is not felled for building purposes, but the leaves, fruit, and bark are used in medicine, and for the same purposes as the other two varieties. It is also like them free from the attacks of white-ants.

153. MEMECYLON UMBELLATUM, *limbtoli* K., *limba* M., is a small tree common on the Sahyádris. The wood is hard and tough, and the flowers yield a dye.

154. MESUA FERREA, *nága sampige* K., *nága champa* M., is a handsome tree with fragrant flowers. The wood is very hard and heavy though not much in use. A seasoned cubic foot weighs sixty-nine pounds.

155. MICHELIA CHAMPACA, *kala sampige* K., *kud champa* M., is grown for its sweet-scented flowers which are used in temples. The wood is said to be good, but it is not used.

156. MIMUSOPS ELENGI, *bakule* K., *vovali* M., is a large and ornamental tree. The wood is reddish brown and close-grained, and takes a good polish. It is used for house building and cabinet-making. A seasoned cubic foot weighs sixty-one pounds. The seeds yield an abundance of oil and the root and fruit are used in medicine.

157. MOROCARPUS LONGIFOLIA, Ver. *karácal*, is a small tree yielding a fibre.

158. MORINGA PTERYGOSPERMA, *nugge* K., *shevgi* M., the horse raddish tree, has soft useless wood not even good for fuel. The seeds yield a pure sweet oil which is used in salads. The sap which oozes from wounds in the bark is used in rheumatism.

159. MORINDA EXSERTA, *akk* or *ainshi* K., is a moderate-sized tree with bright yellow wood. The root yields a yellow and red dye and the wood is made into dishes.

160. MUSSENDA FRONDOSA, Ver. *bebana*, is a large handsome shrub, part of whose calyx forms what looks like a large white leaf.

161. MYRISTICA LAURIFOLIA, *jájikái* K., *jáyaphal* M., the wild nutmeg tree, grows to a great size, but only in evergreen forests. The nutmeg and mace are of little value, and the wood is soft and useless.

162. NAUCLEA ELLIPTICA, *keravára* K., is a tree of considerable size. Its wood is light and yellow close-grained and in general use for house building. It is like the Adina cordifolia only smaller.

163. NAUCLEA PARVIFOLIA, *kadavár* K., *kalamb* M., is a larger tree than N. elliptica. Its wood is light coloured and close-grained and is much used for house building and cabinet-making. It does not stand exposure and must be kept dry. A seasoned cubic foot weighs about forty-one pounds.

164. NEPHELIUM LONGANUM, *kánakindale* K., is a lofty tree with straight trunk and fine globular head. The wood is seldom used being poor and apt to crack.

165. NOTHOPEGIA COLEBROOKIANA, Ver. *amberi*, is a small tree whose wood is not used.

166. OCHROCARPUS LONGIFOLIA, *suragi* K., *surangi* M., is a large tree. The wood is little used, but the flowers yield a dye.

167. ODINA WODIER, *gojel* K., *moi* M., is a moderate-sized very common tree. The wood is poor, the heartwood alone, which is

a dull red, being used in house building. A seasoned cubic foot of the heartwood weighs fifty pounds. A gum that oozes from the trunk is used in medicine.

168. Olea dioica, *burra nuge*, K., *karamla* M., the Indian olive, is a small tree with light coloured strong and close-grained wood.

169. Ougeinia dalbergioides, *kari muttala* K., *kála phalas* M., is abundant in parts of Kánara and grows to a fair size. The wood is used for almost every purpose both in house building and for furniture. It is very hard strong close-grained and handsome. It is unharmed by white-ants, and considered fully equal to if not better than teak. A seasoned cubic foot weighs about fifty-eight pounds. An astringent red gum oozes from cuts in the bark.

170. Pæciloneuron indicum, *kirballi* K., is a middle-sized evergreen tree, whose hard wood is used for rice pounders.

171. Pajanelia Rheedii, *bendi beli* K., is a rare and very handsome evergreen.

172. Phyllanthus Emblica, *nelli* K., *avali* M., is a small tree, common in Kánara and the neighbouring forests of Dhárwár and Belgaum. The wood is poor and is scarcely ever used except for fuel.

173. Pongamia glabra, *thor hongala* K., *karanj* M., grows to a considerable size and is mostly found along the banks of rivers and streams. The wood is light tough and of a yellowish colour. It is put to a variety of uses. An oil expressed from the seed is used for lamps and as a cure for itch and mange. A cubic foot of seasoned wood weighs forty pounds.

174. Parkinsonia aculeata, Ver. *vilayti kikar*, is a common roadside and hedge tree in Dhárwár and Belgaum.

175. Polyalthia cerasoides, *vubbina* K., *hum* M., is a straight growing and handsome tree of considerable size. The wood is light coloured, splits badly in seasoning, and is not regarded with favour.

176. Polyalthia fragrans, *gauri* K., is a large evergreen tree. The wood is not used, but the bark yields fibre.

177. Prosopis spicigera, *sheme* K., *saundar* M., grows to a good size. The wood is dark-red, hard, and lasting. It is used for house building and for making carts. A seasoned cubic foot weighs seventy-two pounds. A gum oozes from the bark.

178. Psidium guava, *perala* K., *peru* M., the guava tree, besides its fruit yields a small but hard wood which is used for engraving and makes good gun-stocks.

179. Pterocarpus Marsupium, *honne* K., *ásan* M., grows to a great size in Kánara and is common though smaller in Belgaum and Dhárwár. The wood is particularly prized for idol cars and for the solid-wheeled timber carts which are used in the forests. It is dark, hard, strong, and lasting. It is much used for house building and is altogether a very favourite timber. A seasoned

cubic foot weighs fifty-six pounds. A reddish gum resin which oozes from the wounds in the trunk is known as *kino* or Dragon's blood.

180. PTEROSPERMUM RUBIGINOSUM, *vurachandu* K., grows to a good size. The timber is said to be used in house-building and for other purposes.

181. PUTRANJIVA ROXBURGHII, Ver. *putrajiva*, is a middle-sized evergreen tree. It is rather rare and the wood is not used. It gets its name of *putrajiv* or child's life, because the nuts are worn as necklaces by children as a preventive against sickness.

182. RANDIA DUMETORUM, *kâre gida*, K., *geli* M., is a small tree found in moist forests. The wood is white fine-grained and heavy. The fruit is used to stupefy fish.

183. RANDIA ULIGINOSA, *pandri*, K. is a small tree with white fine-grained wood. The fruit is eaten as a vegetable.

184. SALIX TETRASPERMA, *boch* M., is found generally near water and on the dams of rice fields. The wood is soft and useless. A cubic foot weighs thirty-seven pounds.

185. SANTALUM ALBUM, *gandada* K., *chandan* M., the sandal-wood tree, rarely grows more than thirty feet high and four feet in girth. The outer or sapwood is white and useless, but the heartwood is yellow-brown, hard, fine-grained and fragrant. A seasoned cubic foot weighs fifty-eight pounds. The heartwood is used in making ornamental work-boxes, glove-boxes, card-cases, and paper-cutters. A valuable oil is distilled from it and it is burnt as incense in temples. The tree is very common and grows well along the south eastern frontier. The wood is in great demand and sells readily at 10*s.* to 12*s.* (Rs.5-Rs.6) a *man* of twenty-eight pounds.

186. SAPINDUS EMARGINATUS, *aratâla* K., *rita* M., is a good-sized tree with fairly hard and strong but not much used wood. A seasoned cubic foot weighs sixty-four pounds. The fruit is used as soap and the nut yields an oil.

187. SARACA INDICA, *ashoka* K., *ashok* M., is a very handsome, middle-sized tree, common in evergreen forests. Though the heart-wood is hard and dark coloured, it is not much used. The bright scarlet and gold flowers are a favourite temple decoration.

188. SCHREBERA SWIETENIOIDES, Ver. *moka*, is a moderate-sized tree, not common in the Southern Marátha Country. The wood is hard and close-grained like boxwood. It is used for turning.

189. SCHLEICHERA TRIJUGA, *sâgâde* K., *kasamb* M., is a very common large and beautiful tree. The wood is much prized for screw-rollers for sugar mills and presses. It is reddish, very hard and heavy, and much used for house building and other purposes. A seasoned cubic foot weighs about sixty-eight pounds. The lac insect is found on the branches, and oil is pressed from the seed.

190. SEMECARPUS ANACARDIUM, *ger* K., *bibha* M., the marking-nut tree, does not grow to any size. The wood is soft and useless. The black juice of the fruit is used to mark linen and as a medicine.

191. SOYMIDA FEBRIFUGA, *swâmi* K., *rainyi* M., is a tree of considerable size. The wood is a dull red and is much used for

house building. It is lasting and strong, though apt to split and rough to work. A seasoned cubic foot weighs sixty-six pounds. The bark is a febrifuge.

192. SPATHODEA ROXBURGHII, *varas* M., is a small tree with soft poor wood.

193. SPATHODEA XYLOCARPA, *genasing* K., *kharsing* M., grows to a good size. Its close-grained and rather ornamental wood is used in building and for furniture.

194. SPONDIAS MANGIFERA, *amate* K., *ránambáda* M., grows to a very large size. The wood is considered of no value. The fruit is eaten by deer and is also made into pickles. A gum oozes from the bark.

195. SPONIA WIGHTII, *bendakarke* K., *karváli* M., known to planters as the charcoal tree, is a rather small tree that springs up where there have been heavy forest clearings and burning. The wood is of no value, but the bark yields a good fibre. A gum oozes from the trunk.

196. STERCULIA ALATA, *doddale* K., *sopby* M., grows to an immense height in the evergreen forests. The wood is soft and useless.

197. STERCULIA GUTTATA, *kappu savaga* K., is a large handsome tree. The wood is not used, but the bark yields good cordage. Further down the coast the bark is made into clothing.

198. STERCULIA HAYNII, Ver. *bekaro*, is a medium-sized tree. The wood is not used.

199. STERCULIA VILLOSA, *savaga* K., *sárda* M., the wood is soft and useless; but the bark yields an excellent fibre which is much used in making elephant ropes for dragging timber.

200. STERCULIA COLORATA, Ver. *khovsay* or *bhakkal*, is a tree with soft wood found in the dry forests south of Dhárwár. The flowers which appear in the hot season are of a beautiful red and are covered with thick resinous stellate hairs.

201. STEREOSPERMUM CHELONOIDES, *bond bále* K., *padvale* M., is a moderate sized tree with tough wood used in house building and for furniture. A seasoned cubic foot weighs forty-five pounds.

202. STEREOSPERMUM SUAVEOLENS, *kirsal* K. and M., yields a tough wood which is used for building and furniture. A seasoned cubic foot weighs forty-four pounds.

203. STRYCHNOS POTATORUM, Ver. *nermali*, is an evergreen tree with white fragrant flowers. The seeds are used to clear muddy water.

204. STRYCHNOS NUX-VOMICA, *kásarkana* K., *káro* M., is a common, middle-sized tree. The wood is bitter, of a light brown, and unharmed by white-ants. A seasoned cubic foot weighs fifty-six pounds. It is hard and lasting, and is used in house-building and for carts. The seed is the nux vomica of commerce which yields strychnine. The pulp is harmless and is eaten by hornbills, crows, monkeys, and even by cattle. The root is used as a medicine.

205. Tabernæmontana verticellata, *nágin kada* K., does not grow to a large size. The wood is said to be white, tough, and strong.

206. Tamarindus indica, *hunase* K., *chinch* M., is a very handsome tree of slow growth, but reaching to a great size. It is rarely seen in the forests but is found in gardens, near old temples, and along roads. The wood is hard, dark, lasting, and often finely veined. It is used in screws for mills and presses, also for carts and for house-building. A seasoned cubic foot weighs seventy-nine pounds. The leaves, fruit, and seed are used in medicine and a dye is prepared from the leaves. The fruit is highly esteemed and in times of scarcity the seeds are pounded and eaten. The powder of the thick seeds mixed with gum makes a cement.

207. Tectona grandis, *tegina* K., *ságván* M., the well-known teak tree, yields one of the most valuable timbers in the world. In Kánara it is very abundant particularly along the Kálinadi river, where clear stems seventy to eighty feet to the first branch and up to twelve feet in girth are by no means uncommon. On the Gund plateau one tree has a girth of over twenty-one feet and close to it is another of nineteen feet. But anything over twelve feet with a clean straight and sound stem is rare. In the Belgaum and Dhárwár forests there is much small teak, but except a few square miles in south Belgaum, nothing that will square into more than nine inches of hard wood. The tree grows best on granite and sandstone formations and along ridges, where the drainage is good, and the elevation up to and over 2000 feet. It is raised easily from seed and is largely planted. It also grows rapidly and well from old stools cut level with the ground. The wood though very hard is easily worked and is used for all house building and furniture making. A seasoned cubic foot weighs about forty-five pounds or two pounds more than the Burmah teak. The wood gives a good oil and the leaves yield a red dye.

208. Terminalia Arjuna, *hole matti* K., *sávi mádat* M., is an immense tree growing in or along rivers. It is also planted along roads. The wood is used for house and boat building and for various other purposes. It is dark hard and heavy. A seasoned cubic foot weighs fifty-four pounds. The bark is considered an excellent tonic and is laid on wounds.

209. Terminalia bellerica, *táre* K., *goting* M., attains a great height and girth. The wood is yellowish and poor. It is rarely or ever used. A seasoned cubic foot weighs about forty pounds. The tree has a very offensive smell when in flower. The fruit is eaten by deer goats and cattle. It is one of the myrobalans of commerce and is used in dyeing and tanning. An oil is expressed from the kernels.

210. Terminalia Chebula, *alale* K., *hirda* M., grows to a considerable size and is very common. The wood is dark-brown with a yellowish tinge; it is hard, close-grained, and heavy and is in general use. The fruit, the myrobalan of commerce, is largely used in tanning and dyeing. The right to gather it and export it from Kánara and Belgaum used to be sold yearly and in the seven years

ending 1877 yielded an average revenue of £2188 (Rs. 24,880). In 1877-78 the nuts were for the first time gathered by the forest department and yielded a net revenue of £7,696 (Rs. 76,960). The total myrobalan crop of the southern division is estimated at 11,000 *khandis* of 560 pounds worth about £10,000 (Rs. 1,00,000). The cost of gathering is about one-third of the receipts.

211. TERMINALIA PANICULATA, *hunáb* K., *kindal* M., is fully equal in size and shape to the Terminalia tomentosa. The timber, though good and in general use, is lighter in colour, and is neither so strong nor so lasting as the tomentosa.

212. TERMINALIA TOMENTOSA, *matti* K., *ain* M., is a very straight and lofty tree of considerable girth. The wood is dark sometimes almost black. It is hard and lasting, and is in general use for house building and other purposes. A cubic foot weighs sixty pounds. The bark is used in tanning.

213. TETRAMELES NUDIFLORA, *jermála* K., *ugáda* M., is a very large tree with soft useless timber.

214. TETRANTHERA LONGIFOLIA, *hase bende* K., is a fair sized tree, with a yellowish wood used for rafters and other purposes.

215. THESPESIA POPULNEA, *adavi bende* K., *rán bhendi* M., is a handsome tree of rapid growth but not of more than moderate size. The timber, when ripe, is strong tough and lasting, and at one time was much used by the gun carriage department. A seasoned cubic foot weighs forty-nine pounds. The capsules yield a yellow dye.

216. TREWIA NUDIFLORA, *pitári* M., is a small tree with soft valueless wood.

217. TROPHIS ASPERA, *punje* K., *poi* M., is a good hedge plant, but does not grow more than twenty feet high. The wood is said to be fairly good, but is not used. The leaves are used to polish wood and the milk as a medicine.

218. ULMUS INTEGRIFOLIA, Ver. *vavali*, is a large leaf-shedding tree with light strong yellow wood used in cart-making.

219. VATERIA INDICA, *dhupada* K., is a large and particularly handsome roadside tree. The wood is inferior and not much used. A piney gum resin which oozes from wounds in the trunk yields an excellent varnish like copal. A solid oil is pressed from the seeds called piney tallow or *dhupada* oil.

220. VITEX ALTISSIMA, *balage* K., *banálge* M., is a very large and particularly handsome evergreen. The timber is well known and highly prized. It is of a light brown, close-grained, hard, tough, and very lasting no matter to what use it is put. It is used in house-building, cart-making, and for many other purposes. It does not split or warp. A seasoned cubic foot weighs sixty-three pounds.

221. VITEX NEGUNDO, Ver. *nirgunda*, is a small tree or shrub very common along the Sahyádris.

222. VITEX LEUCOXYLON, *senkani* K., *sonjarbi* M., is a middle-sized tree common near streams. The wood is light-coloured and fairly strong. A seasoned cubic foot weighs forty-two pounds.

Konkan.]

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Chapter II. Production. Forests. Trees.

223. WAGATEA SPICATA, *vágáti* K., is a common thorny shrub. The pod is supposed to be good for tanning.

224. WRIGHTIA TINCTORIA, *kodmurki* K., *kálákudu* M., is a small tree with beautiful, white, hard and close-grained wood. The leaves are said to yield an inferior indigo.

225. XANTHOXYLUM RHETSA, *jummina* K., *tirphal* M., is a tree whose wood is little used. Oil made from the seeds is used as a medicine.

226. XANTHOCHYMUS PICTORIUS, *janagi* or *devamkái*, K. bears a pleasant yellow fruit of the size of an orange from which a yellow gamboge-like resin oozes.

227. XYLIA DOLABRIFORMIS, *jambe* K., *jámba* M., grows to a great size and is common. It is one of the iron woods. The wood is dark-red and is very hard and lasting. A seasoned cubic foot weighs from sixty to sixty-six pounds. It is in general use, and for piles for bridges and for sleepers cannot be surpassed. It is used by the ant insect but is unharmed by white ants.

228. ZIZYPHUS JUJUBA, *ilanjimara* K., *bor* M., grows to a moderate size and is mostly found in grass lands and gardens in the plains. The wood is dark hard and fairly close-grained and lasting. It is used in house-building and for many other purposes. A seasoned cubic foot weighs fifty-eight pounds. The fruit especially of the garden trees is extremely good. The bark which is used by tanners gives a kind of *kino* gum, which, with the bark root, seed, and leaves is used medicinally by the natives.

229. ZIZYPHUS XYLOPYRA, *mullu kára* K., *kánte gotti* M., is a small common tree. It is hard lasting and of a yellow colour. It is made into torches and field-tools. Its fruit is used to blacken leather.

Domestic Animals.

The domestic animals[1] of the district are, according to 1881-82 returns, oxen (109,034), cows (111,354), buffaloes (63,773), sheep and goats (6756), and horses (374). Everywhere but especially below the Sahyádris the stock is inferior. On the coast the pasture yields little nourishment. No Indian millet is grown, and rice straw is a poor substitute. In Kárwár, Kumta, Ankola, and Honávar there are few domestic animals of local breed. Bullocks in these coast sub-divisions are thin weak and stunted. Horses are brought by European officers, and some native officials keep ponies. But the climate is unsuited to horses, which always look thin and ragged. The *munchil* or hammock slung to a bamboo pole and the palanquin are the usual modes of travelling on the coast. A special class of men, belonging to the fisher castes, Bhois, Harikantárs, Khárvis, and Ámbers accustom themselves from boyhood to carry palanquins, constant usage raising a hard lump on the shoulder, which enables them to bear the weight of the pole without inconvenience. Above the Sahyádris, in the forest sub-divisions of Supa and Yellápur, domestic animals are extremely rare. In Mundgod, Haliyál, Sir[illegible] and Siddápur ponies are kept for carrying packs by Pendháris.

[1] Most of the details of Domestic Animals are contributed by Mr. R. E. Candy, C. S.

and some good bullocks and buffaloes are also found. Both above and below the Sahyádris, the best cattle are imported from Dhárwár and Maisur.

Bullocks.

Bullocks begin to work at about six years old. Carts and ploughs are generally drawn by one pair of bullocks. The usual cart-load varies from twenty to thirty *mans* of twenty-eight pounds. Pack-bullocks are used by Lambánis, Korchars, and Maris, who move from village to village selling rice, cocoanuts, plantains, and salt. A pack-load is three or four *mans*. In the rainy season the pack-bullocks are left to graze in the fields, but in the fair season they are stall-fed on straw, grain, oil-cake, and cotton-seed. The price of a bullock varies from £2 to £4 (Rs. 20-Rs. 40).

Cows.

Cows begin to calve at about five years of age, and go on bearing until they are about fifteen. They give one to two pints of milk a day for about six months after calving. Townspeople, in some cases, make special arrangements with husbandmen for rearing heifers. The husbandman rears the heifer till she is of age and in reward is allowed to keep the first calf on condition of sending the cow with its second calf to the owner. The price of a cow varies from 16*s.* to £2 (Rs. 8-Rs. 20), and is sometimes as high as £3 10*s.* (Rs. 25).

Buffaloes.

She-buffaloes begin to calve at five and go on bearing till they are about fifteen. They yield about six pints of milk a day for about eight months, and their price varies from £2 10*s.* to £5 (Rs. 25-Rs. 50). He-buffaloes are used for draught, ploughing, and pack carrying, and are stronger than bullocks. Formerly Gavlis used to roam the forest with large herds of buffaloes. These animals were found to cause much damage to saplings, and the Gavlis were ordered to leave the district unless they took to tillage and kept no more animals than were wanted for farm work. Hubli is the chief buffaloe mart. Buffaloes are also brought from Hubli, Ránebennur, and Bankápur, to Gokarn, Sirsi, and Haliyál for sale; the nearer they go to the coast the dearer they become. In Hubli the price of a good she-buffalo varies from £4 to £5 (Rs. 40-Rs. 50). Haiga Bráhmans keep a large number of buffaloes as milk is their chief article of diet.

Sheep.

On the coast, sheep are brought from Haliyál, Sirsi, and Hángal. But the climate suits them so badly that they lose condition even in a single week. Good mutton is dear and little used. Milch-goats are occasionally kept by Muhammadans and Christians, but they are of a poor breed. Above the Sahyádris flocks of sheep and goats can obtain pasturage and keep in fair condition. In this part of the district a sheep can be bought for 2*s.* 6*d.* or 3*s.* (Rs. 1¼ or Rs. 1½), but below the Sahyádris the price is rarely less than 6*s.* (Rs. 3).

In Kárwár, Kumta, and Honávar the Goanese and other Christians keep pigs. These are of the common breed though better than those kept by Mhárs, Vádars, and others above the Sahyádris. Pigs are allowed to range about at will, picking up any food they can get. Great complaints are made by field-owners of the injury they do to their crops. A well fed pig fetches from 12*s.* to £1 (Rs. 6-Rs. 10).

Fowls are kept by all classes except Bráhmans. The lower grades husbandmen delight in cock-fighting, and they feed and train

the birds with great care. It is an universal custom at fairs, especially at fairs in honour of Mari or Bhaváni, to offer cocks to the goddess. The head is cut off in front of the idol and the body is carried away by the worshipper and eaten. Fowls are offered for sale in the Kárwár and Kumta markets. In villages they are kept only for private use. A fowl in good condition costs 1*s.* to 1*s.* 3*d.* (8-10 *ans.*), a half fowl 6*d.* to 9*d.* (4-6 *ans.*), and a chicken 3*d.* to 4½*d.* (2-3 *ans.*). No eggs are exported. In Kárwár many turkeys and ducks are reared by Christians of the better sort. Turkeys and ducks are also largely imported from Goa. A turkey-cock costs about 10*s.* (Rs. 5) and a turkey-hen 4*s.* to 6*s.* (Rs. 2-Rs. 3). Ducks are sold at 10*s.* (Rs. 5) the dozen.

Chapter I
Productio
Domestic Ani
Fowls.

Thirty[1] years ago the Wild Elephant, Elephas indicus, *áne* K., *hatti* M., was a yearly visitor from Maisur to Kánara. Small herds used to find their way from Sorab, through the Chandragutti hills, into parts of Sirsi, and even as far north as Bhagvati, half-way between Haliyal and Yellápur. Three miles south of Bhagvati a small pond on the roadside is still known as the *ánehonda* or Elephant's Pool, where wild elephants used to drink and sport. These herds did not remain in Kánara throughout the year. Their last visit was made in 1868.

Wild Anim
Elephant

The Tiger, Felis tigris, *hebbuli* K., *vágh* M., was thirty years ago found in all parts of the Bombay Kánarese districts. The wild animal reward returns seem to show that the last tiger shot in Kaládgi was in 1857. But the returns are apt to confuse tigers and panthers, and it is probable that tigers continued to be killed in Kaládgi for some years later. In Belgaum tigers were formerly very numerous. As many as thirty-nine were killed in 1840-41. They are now seldom heard of except in the south-west of the Bidi sub-division close to the Kánara border. In Dhárwár also tigers are now scarce. Those that are met with no doubt find their way from Kánara. Kánara is the only one of the Bombay Kánarese districts where tigers are found in any numbers, and even in Kánara their number has considerably decreased within the last few years. Still in most parts of the district they are not uncommon and if the shooting is properly managed fair bags may be made. The tiger's favourite haunts are near the Sahyádris where they breed in the wildest and most difficult parts. But they love to rest in densely wooded river banks and in safe cool spots in islands thick with thorns, rank grass, and creepers. It is believed that Kánara tigers do not differ in habits, size, or colour from the tigers of other parts of India. They vary in colour from bright to tawny, the beautiful satin skin and the sharply marked stripes of the young tiger growing dull and faint with age. Full-grown tigers average from nine feet to nine feet eight inches. Five have been shot over ten feet, one of which was ten feet two and a half inches. The tigress averages from eight feet to eight feet seven inches. Two have been shot over nine feet, the largest of which measured nine feet two inches.

Tigers.

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[1] ...ls is contributed by Colonel W. Peyton, Conservator

Of the tiger's pairing season little is known. The Kánara idea is that tigers pair during the cold weather. This scarcely agrees with the fact that cubs of a few days' old have been found at all times of the year, and that tiger's caterwaulings are heard at other times besides the cold weather. In March 1882 a tiger and a tigress came out together near Yellápur and were both killed. For some days before this many cattle had been carried off and caterwaulings had been heard day and night. It seems probable that tigers have no particular pairing season. The tiger's age is also doubtful. The natives have a curious fancy that the age can be told by the number of lobes in the liver, a lobe for each year. As a rule a tigress has two to four cubs, but a litter of five is by no means uncommon. Tiger cubs often stay with the mother till they are as big as herself, which supports the view that tigresses have young only once in three years. A tigress with five half-grown cubs was shot near Tinái in 1878. She came out with all her cubs about her. On being fired at she sprang into the fork of a tree some twelve feet from the ground and seized the charred end of a date-tree which she no doubt took for her enemy. The second shot missed her and lodged in the tree. But the first had struck her through the heart, and she fell backwards dead. All but one of the cubs were shot in a few moments. On another occasion, also near Yellápur, a family of five, all about the same size, came out together. Of the five two were killed, one was wounded, and two got away without being fired at. Instances of three or four cubs of the same size and family are well known. In April 1882 a tigress and five cubs, about seven months old, were killed near Potoli in Supa. A tigress with cubs is far more dangerous than a tigress without cubs. After the birth she remains with the cubs about her for seven or eight weeks keeping to the same place, except to sally out in search of food, till they are able to travel with her. Tigers are ever changing their hunting grounds and travel long distances during the night. When on the move they keep to the roads and pathways, and their marks may often be traced along a road for miles at a stretch. Though they move so freely tigers have certain favourite haunts where they are always found year after year. Formerly tigers chiefly fed on wild animals. Now that the stock of wild animals has been reduced the tiger's chief food is the village cattle. Tigers take cattle out of pens or sheds and pull them down at all times of the day, often in the presence of their watchers who sometimes show the greatest spirit in driving the tiger off. Of wild animals, bison, hog, and deer are the tiger's favourite prey. But it is well known in Kánara that the tiger also feeds on the putrid carcass of animals which he has not killed. During the 1876-77 famine, when the cattle from the plains were driven into the forests and died there in thousands, tigers, panthers, wild dogs, even hog, fed on the putrid carcasses. Another curious point in regard to a tiger's food is that one tiger will kill and eat another. A case of this occurred near Kundpe in Supa on the 3rd of April 1875. According to the people of a hut not more than [illegible] distant, there was a battle-royal between a [illegible] with two half-grown cubs. The tig[illegible]

eaten part of it during the night. Next night a tigress and her two cubs, no doubt accidentally, came across the dead bullock. They were busy eating when the tiger to whom the bullock belonged came up. For some time there was much noise and growling, and then an unmistakeable fight, which lasted for about half an hour. Next morning the people cautiously crept to the scene of the fight and found much of the bullock eaten and the ground greatly torn. On the same morning the story of the fight was told to a sportsman who happened to pass near the hut. He went with the people to the scene of the fight and found that their story was true. A trail in the high grass showed that something heavy had been dragged through it. On following this trail, the forefoot of a young tiger was found, and, within three hours a tiger was beaten out and killed. He measured eight feet eleven inches and was very robust. Further search discovered the young tiger's head and some of the bones, stomach and skin. The tiger shot was a good deal scratched and torn about the face and chest. Two days later, on the 5th of April 1875, another bullock was killed within a mile of the same spot, and in a beat a tigress and a half-grown cub came out and were both shot. This was the tigress of the fight. She was badly mauled, and her wounds were fresh. She measured eight feet six inches and her cub which was a male measured six feet eight inches. On another occasion, in following up a tigress which had been wounded the evening before, one of her cubs was found badly mauled and dead. No doubt in her pain the mother had killed her cub, which had perhaps tried to play with her where she lay during the night.

In attacking cattle tigers either steal in or rush on the herd from some neighbouring thicket. When they secure one of the herd they drag it into the thicket, sometimes at once, but often when they come back towards dusk to feed. If not disturbed they lie up near till the carcass is finished. Unless he is forced to leave the place from want of water the carcass of a large bullock will last a tiger for two, three, or even four days, and the carcass of a bison will last a tiger for a week. Opinions vary regarding the way in which a tiger seizes its prey. Some sportsmen hold that the tiger seizes its prey by the throat; others hold that the victim is caught by the nape of the neck. In nine cases out of ten the animal is seized by the throat. At the same time wounds seen on the back of victims and the statements of herdsmen prove that cattle are sometimes seized from behind, and by the nape of the neck.

It is sometimes said that the tiger uses his dew claws to make the large wounds in the neck and throat, and that he applies his mouth to the wounds and sucks the blood. There is probably no truth in this story, except that

disable one or more cattle in a herd. In eating its prey the tiger as a rule begins on the rump, and less commonly at the breast. People who have seen tigers eat, declare that they tear off pieces with their claws, and that they also lick and rasp the flesh with their rough thorny tongues.

In shooting tigers in Kânara sportsmen take up a position in trees, on ladders placed against trees, or on foot standing behind some tree or bush. When the sportsmen are placed, the part of the forest in which the tiger is supposed to lie is beaten towards them by fifty to a hundred or more beaters. Occasionally when the carcass of a bullock is found, the sportsman has a seat or *machán* made or a ladder planted against some tree within fifteen or twenty yards of the carcass. The sportsman generally takes his seat in the afternoon and waits till dark or sits up all night on the chance that the tiger may come back to finish his prey. Elephants are never used in Kânara as its high trees and dense scrub are unsuited to elephants. In a long beat a seat in a tree is generally uncomfortable. At the same time it is not only safer but gives a better view, especially when the seat is from ten to fifteen feet from the ground. Standing behind a tree or bush or sitting on a low seat has many disadvantages. It is unsafe except to the most tried and experienced sportsman. A tiger writhing under a broken leg or shoulder is most dangerous, and if the slightest move is made will probably catch sight of and dart on the person who fires or on his attendant. Moreover the tiger is by no means an easy mark for the second barrel. As it spins about he is marvellously quick and ball-like in his movements and the second shot may not settle him but bring him on to the shooter, whose position is betrayed by the second report if not by the first. An old hand will keep a tiger down by quick and true shooting, using a second or a third gun as rapidly as if they were one gun with four or six barrels, or an old hand will wait till a head or neck shot at very close quarters is certain death. But let the novice beware of running so great a risk. A tiger shot through the body will at times not even speak to the shot, though the shot is mortal, and will dash on his way straight in front without showing a sign of being hit. This is not the case when a bone is broken. Then the tiger stops for a moment and makes a startling uproar. Another objection to a position on the ground is that the view is confined to a short distance, in evergreen forests or among *kárvi* or Strobilanthus stalks to less than ten yards. A third objection to a position on the ground is that in the excitement of the moment a man stationed on the ground is liable to be shot, or in firing in front may himself wound one of the beaters.

several cases tigers have charged up ladders in the most determined manner and had to be stopped. The commanding position exposes the whole body of the tiger as he comes. This great advantage is lost on foot when the rush is made in thick cover and the head and chest are alone exposed. When a ladder is placed on a slope, facing the high ground, and the tiger is beaten down towards it, there is a considerable chance that the tiger will charge. A recently retired police officer of seventeen years' grand experience in Kánara, whose good fellowship and love of sport made him a welcome and dear companion in many an adventure, twice rolled over a charging tiger at the very foot of his ladder.

In driving for tigers, in fact in driving for any large game, the general management of the beat and the positions to be taken by the guns is mostly left to the local *shikáris* or native hunters. In Kánara each village or cluster of villages has its leader or leaders in matters of sport, and whether the villagers drive on their own account or on behalf of a European sportsman, they look to their leaders for direction.

These local sportsmen have a marvellous knowledge of their own runs or hunting grounds. They know, far better than any European sportsman can hope to know, where the game is likely to lie; they know its ways; where it will make for when it is roused, and where it can be cut off. In arranging a beat the first thing is to choose a dozen or more of the most intelligent beaters for stops or watchers, to be placed in trees at different parts of the ground so as to guide the game towards the guns. The rest of the beaters are sent to some well known spot close to where the beat begins, but not so near as to risk disturbing the game. Their orders are not to leave the spot till they get a signal to begin to beat. When the head beaters are set in their trees and the rest are sent to some well known spot to wait, the head native *shikári*, in the most careful silence, leads off the sportsmen and points out what positions they should take. At each post the sportsman silently chooses the nearest suitable tree, sets his ladder against it, and takes his seat. On the way, on both sides of the ground to be driven, some natives are set on trees as stop-men. They are told to keep still unless the tiger tries to break and should he try to break to make a noise and turn him back into the beat. As a rule when roused from his lair by the shouts of the beaters behind him the tiger moves forward, feeling his way at every step. He moves by the shortest road, always through cover, to some other haunt. He shrinks from any strange sound. The least noise is enough to turn him back. If he sees the stop-man who makes the noise, the chances are that he will dash past him with a deep '*wouf*' or subdued roar. The success of the drive greatly depends on the skill of the stops in making suitable noises and on their keeping hid and perfectly still.

When the head of the beat has placed his guns and his stops, he goes back to the beaters or sends them word to begin to beat. In carrying on the beat the moment a shot is fired and the signal is passed that the tiger has gone back wounded, all the beaters either clear out of the beat or get into trees. If a shot is fired but no

signal is passed back the beat goes on as if no shot had been fired. Cunning old tigers, who have been driven before and know the danger ahead, try to break back. In case this should happen, it is the invariable custom to send with the beaters a trustworthy gun-bearer to fire one or more shots if the tiger refuses to be driven. The gun-bearer is also expected to fire in case the forest is very thick and it is likely that the tiger should keep to his lair till the beaters come close to him. Every care is taken and every effort is made to keep the tiger well in advance of the line of beaters. When the ground that is driven is thin, and there is a likely place for the tiger to lie in near at hand, the line of beaters simply passes through the thin part exchanging a word with one another here and there, but quietly, so that the sound may not reach the parts which are next to be driven.

During the whole beat the gunners who are in position should be careful to keep perfectly still and alert. The tiger often steals forward noiselessly and is ever quick to detect danger in front. The slightest sound may make him dash forward, giving only a snap shot, or it may send him back to the line of beaters, which is always dangerous. Tigers coming from a distance should be patiently awaited. It is well to remember this. If a long shot is taken and the tiger is missed or wounded, he is almost sure to go back, and the beaters have no time to clear out or get up trees before the tiger is on them.

With care accidents seldom happen in tiger shooting. Six have occurred in Kánara, three from wounded tigers, when on each occasion a man was killed; one, when a man was taken some twelve feet out of a tree by an unwounded tiger going back and breaking through the line after having been fired at; and two by panthers.

On one occasion a panther which was being followed up was shot dead off a beater he had knocked down, and on whom he sprang from the shoulders of a sportsman who himself escaped with some scratches only on the face and shoulders by firing at and hitting the brute as he rose at him. The panther was literally blown from the muzzle of the sportsman's second barrel, and without a moment's loss of time. This adventure occurred to Colonel McGillivray, the late well known Superintendent of Police in Kánara, and was as sudden and unexpected as it was well met.

When a tiger is wounded and dashing to one side it is by no means safe for a stop in a tree, unless he is well out of reach, to try and turn him. A few years ago near Mundgod an English sportsman's personal servant, unseen by his master, climbed into a tree behind him and by clapping his hands tried to turn a badly wounded tiger towards his master. In a moment the tiger had hold of him and bit him so badly that the poor boy died. The sportsman killed the tiger soon after, but the accident remained though he was in no way responsible.

It is by no means uncommon for a wounded and angry tiger to dash up a tree and lay hold of the inmate several feet from the ground. Near Dándeli a stop on a low headless tree, near a ford in a river, tried to turn a wounded tiger. The tiger was heard to give a

succession of savage roars and was seen to dash at the tree from some distance. He was in the tree with his cruel paws on the branch just below the man, who could climb no higher, when an express bullet brought him down with a broken back. On another occasion a wounded tiger tried to pull down a boy from a sapling fourteen or fifteen feet from the ground. He must have succeeded had not the sportsmen who were five in number run up together. On seeing them the tiger retired to a thicket, but charged the moment a shot was fired and was dropped within a few paces of the party. The boy was taken down terribly frightened and exhausted. Sportsmen should insist on their followers always getting into high trees safe out of reach.

On one occasion a wounded tiger got terribly enraged and went at the beaters from tree to tree, tearing a slipper to pieces which was thrown at him. At last he lay down, and the sportsman, who had gone in after him, was guided to him by the people on the trees and killed him with a single shot between the eyes, not always a safe shot either, but there was no help as the brute was lying on a narrow pathway about thirty yards off, and had just raised his head preparatory to a charge. Great was the rejoicing over this tiger. He had caused much trouble, and in truth was downright vicious.

When a tiger is wounded the beaters are sent to some safe place and the trail is taken up by the sportsmen helped by the local and personal *shikáris* who follow the track under protection of the guns. On no account are the marks of blood or the foot-mark left on the chance of accidentally coming across the tiger. If accidents are to be guarded against, the party must keep together and on the trail. So long as a sharp watch is kept ahead and the tiger is seen before he makes his rush, the danger is small compared to a sudden charge made unexpectedly from one side.

If a tiger is not found within a short distance from where he was fired at, it may be assumed that he is not badly hurt. He may have to lie down but he moves on when his pursuers come near. In such cases the usual plan is to send one or more guns ahead and post them in trees where the forest narrows, to cut off the tiger from the cover he seems to be making for. If no European sportsmen are available native *shikáris* should be sent with their own or with a spare gun. On no account are beaters used after a wounded tiger, but a few are very useful to take up positions in trees as stops to the guns who are sent ahead. The best gun, or the most experienced of the sportsmen, and another of the party, if there are many out, should remain with a couple or more sharp native trackers on the trail, which must be steadily kept to. This is perhaps the most successful way to hunt down a wounded tiger, for he is brought to book either by the sportsman on his track or by the party ahead. If it is found that the tiger is making for another cover than was at first supposed the positions of the front guns can be quickly changed.

An amusing incident occurred near Yellápur a couple of years ago during the rains. A tiger was wounded and in following him up was seen to be down and move on as he was approached.

One of the two guns was sent ahead to a narrow part of the forest with cultivation on each side, where there was a pathway, and a well known tree into which he was told to climb. This pathway lay between two rather steep hills covered with dense undergrowth. After a pause the tracking was resumed. It happened to be raining hard and the sportsman found the tree so uncomfortable that he came down. When the tracking party drew near voices were heard below and not more than fifty yards off, which seemed strange as the tiger's foot-marks were very fresh. The position was soon explained. Only a few yards in front of the tracker was the tiger crouching, looking down, and listening to the voices below, which came from some of the beaters who were making their way to a hut in the open close by. In a moment, but too late, the tiger became aware of the party behind him. A shot from an eight-bore went smashing into his shoulder. He made a tremendous row, and struggled hard, but he was never allowed to get on his legs, and was smashed up with five other shots which rained in on him in quick succession. The moment the first shot and the answering roar of the tiger were heard, the beaters, who had no right to be there, made off. The second sportsman manfully held to his place though he could see nothing and was right in the line of fire.

A wounded tiger who lies up within a short distance is badly disabled. On such occasions the chances are that if not floored in time he will charge.

Charges may often be averted by the sportsman's quickness of eye and resource in taking advantage of any hesitation shown by the tiger. There certainly are times when there is no averting a charge, as when the tiger is being approached and cannot be seen. At such moments it is well to bear in mind that the first shot is everything. This is especially the case when the cover is at all thick and damp, for then the smoke hangs. It may be said that at the last moment a tiger is often turned by a shot fired into his face. No trust can be placed on this off-chance. If the sportsman is not confident that he can knock down the tiger and keep it down he had better leave the tiger alone.

In following tigers in thick and difficult cover it is well to send a couple of active young fellows up trees to examine from above the thicket into which the foot-marks lead. In this way the densest cover is searched without losing the trail and with a minimum of danger.

On two or three occasions, when other means had failed, tigers have been killed by one of the guns climbing into a tree. A rifle and plenty of cartridges are handed to the person on the tree, and the other guns either stand at the foot or are sent back out of danger. A few years ago a couple of young sportsmen tracked a wounded tigress into a very difficult place, into which it would have been next to madness for them to creep. They tried every means to drive her out, but to no purpose. At last a man who had been sent up a tree close by declared he could see the tigress, and, as a last resource, it was agreed that one of the two should clamber up and shoot while the other stayed below. As the climber was

struggling up the tree, out rushed the tigress and was gallantly dropped within a few yards by his companion below.

In numerous cases tigers have been known to charge, some with little provocation and others after much provocation. Occasionally tigers will not charge at all. Why they do not charge is not known. But a young sportsman should not trust to the chance that a tiger will not charge, and follow a tiger as he follows a deer. As a rule, if not taken in time, a wounded tiger will charge. As he charges the tiger utters a startling roar which is apt to throw the sportsman off his guard. The effect of the roar on the best and staunchest men is often shown by a step back, but this is only for the moment till the beast is fairly seen. When a tiger continues to struggle on the ground or lies breathing heavily, cartridges should not be spared. Several tigers have been lost by too great a tenderness for the skin. Great care should be taken in coming near a tiger lying to all appearance dead or dying. The beast may be only stunned. A few years ago on the Yellápur hills a tiger was driven from the top of a hill towards a young sportsman on a ladder. From the slope of the hill, the tiger was almost on a level with the top of the ladder, and in the surprise of the moment was missed. The tiger then went galloping across a small bit of open about sixty yards in rear of the next gun. He was missed with the first barrel, but as he got the second he was seen to pitch forward behind a bush. The large double muzzle-loading eight-bore with which he was fired at, was then changed for a 500 express, and the sportsman getting down the ladder ran to within twenty yards of the tiger, which was lying stretched at full length breathing heavily. On seeing this, first one, and then, after putting in a fresh cartridge, another barrel was fired into the beast. He did not show the slightest sign of being hit by either, though both bullets were seen to strike him in the flank, their course being towards the chest. On the second shot being fired, as the tiger lay stretched at full length with his head away from the sportsman, a man on a tree almost immediately over him called out that he was dead. The sportsman carelessly walked up to the tiger. In another moment his hand would have been on the body of the beast, when the tiger opened his eyes, and, with a roar, reared on his hind legs, his face close to the sportsman and his forepaws stretched over his head. To push the muzzle of the express into the brute's chest, pull the trigger of the second barrel, and fly down the hill was the work of a second. The whole affair, the roar of the tiger as he got on his legs, the shot, and the sportsman's flight was of startling suddenness. There was a general stampede of beaters. After a run of about thirty yards the sportsman joined his young companion. The tiger was heard to growl several times, and the stop in the tree above him called out that he had moved and lain down in a small dip or hollow hard by. Just then also the sportsman's personal *shikári* came up with the eight-bore gun which had been first fired and with spare cartridges for the express. He had been left to undo the ladder and the whole affair was so sudden that neither he nor the other sportsman had time to give any assistance.

Both guns now went up together, and the tiger, though fired into before he had time to move, shortened the distance between himself and the guns by several yards in his endeavours to come on.

On examining the body, it was found that the first shot from the eight-bore had struck the tiger where the neck joins the head. It had cut through the flesh and grazing the bone had given a shock to the spine without breaking it. But for the two flank shots and the chest shot from the express the tiger would have gone away and have been little or none the worse.

For a successful season's tiger shooting the sportsman cannot depend on the chance of cattle being carried off near his camp. He must take with him a number of cattle to be tied up and used as baits. As villagers will not part with their cattle to be tied up as baits, thirty or forty head must be bought in some large market town and taken about with the camp. The cattle cost to buy from 12*s.* to 14*s.* (Rs. 6 - Rs. 7) a head and their keep comes to about 3*d.* (2 *as.*) a day each. It may seem cruel to tie up an animal to be killed by a tiger. But every tiger at large destroys not less than thirty to fifty head of cattle a year, and among the victims are choice milch and draught animals worth from £2 to £6 (Rs. 20 - Rs. 60). It is the custom to bait such places only as tigers frequent during their midnight prowls and where thick cover is near into which the tiger is likely to drag his kill.

The bait remains tied from four in the evening to seven in the morning. The people entrusted with the work are induced by a reward of 10*s.* (Rs. 5) for every kill to tie in the best places. If the bait is taken, the person who has tied it up either himself brings the news or sends some one to the camp. On his way the messenger tells the people of the villages he passes, who gladly turn out with the local *shikáris* and await the sportsman somewhere on the way to the kill. When the news reaches the camp one or two hours law is given for the beaters to meet and for the guns to go ahead. Then the sportsman rides to the place and the beat is arranged.

Beating for tigers or other game is popular in Kánara. The difficulty is to keep too many people from coming. When there are two or more guns it is usual to let anyone come who chooses, and to pay them all, men and boys, 6*d.* (4 *as.*) each. If the beat is successful each of the local *shikáris* gets from £1 to £2 (Rs. 10 - Rs. 20), and the personal *shikári* who makes all the sporting arrangements gets 30*s.* (Rs. 15) for each large tiger, 12*s.* (Rs. 6) for each half-grown tiger, and 6*s.* (Rs. 3) for each cub. If nothing is killed the personal *shikári* gets nothing, but under no circumstances do the local *shikáris* ever get less than 4*s.* to 8*s.* (Rs. 2 - Rs. 4) each. The person who brings the news of the kill gets 4*s.* (Rs. 2). As the Government reward is £2 8*s.* (Rs. 24) for a full-grown tiger, £1 4*s.* (Rs. 12) for a half-grown tiger, and 12*s.* (Rs. 6) for a cub, it is needless to say that tiger shooting is expensive. But to be successful the sportsman must be liberal and kind and jolly with the people, whether they are beaters or *shikáris*. Both undoubtedly earn all that a sportsman can give them. They are marvels of patience and endurance throughout the heat and

fatigue of the day, and of great good humour at its close. Driving is in no way against the inclination of the people of Kánara. It is a pleasurable excitement which they enjoy as much as the sportsman. They will leave almost any work to join in a beat. Of most of the local *shikáris* it is not too much to say that though cautious at first, their confidence is easily gained, and that when they know a sportsman they will face any danger with him and are thoroughly to be trusted.

Besides in a regular beat tigers are sometimes found when stalking other game. When a tiger is found in stalking other game the sportsman goes a short distance ahead leaving a few men who move towards him making no noise beyond exchanging a word or two and here and there throwing a stone.

Tigers are also shot when coming to drink, or when returning at night to feed on a carcass. Shooting over water is seldom practised except by natives; but Europeans sometimes sit over a kill on the chance that the tiger will come back. A place is built in a tree some ten or twelve feet from the ground and about fifteen yards from the carcass. This though a tiresome and rather disappointing form of sport is not without attractions and difficulties. A tiger is very shy and cautious. He walks round his kill and watches it for some time before he approaches. The slightest noise frightens him and if frightened he either will not return at all or will wait till late in the night beyond the patience of a European.

Monkeys betray a tiger when he is on foot in a beat, or when he moves in the forests in search of food, or when he is coming to his kill in the evening. So also peafowl, junglefowl, and spurfowl all rise before a tiger with a scared cry not to be mistaken by those who know it. In Kánara, when a sportsman is stalking other game and hears monkeys swearing, he takes it as a sign that a tiger or a panther is near. By moving quickly and without noise towards the monkeys and by carefully watching their movements and the direction in which they are looking, he may often be rewarded by a shot. But noisy monkeys are not always a safe guide as they also swear at jungle-dogs and jackals.

Tigers hunting together or a tigress with cubs, when one of them is shot, often remain in the same place calling for two or more days. This is a good opportunity for putting out a few baits, one of them is sure to be taken. The call of a tiger to his mate is different from his *wouf* or his angry roar. It is soft and loud in a tone which is perhaps most nearly represented by a long-drawn *ahum*. The sound seems to roll along the ground, and on a clear night and in favourable country may be heard more than two miles. It is made as the animal is moving and is repeated every two or three minutes round a considerable area at odd times of the night or morning. Sometimes a tigress, when away from small cubs, will make this call even during the day as if to assure them she is near. It is not difficult to cut her off and shoot her when she is heard calling in this way during the day time.

As regards the number of cattle killed by tigers, returns are available only for the eight years ending 1882. During these eight

Chapter II. Production. Wild Animals. *Tigers.*

years 6527 cattle are returned as killed by tigers, that is, an average yearly loss of 816 head.

Returns of the number of tigers killed are available for a considerably longer period. During the twenty-two years ending 1877, 510 tigers were killed and £860 (Rs. 8597) paid in rewards. Between 1856 and 1866, 158 tigers, or a yearly average of fourteen, were killed and between 1867 and 1877, 352 tigers, or a yearly average of thirty-two, were killed. The number of persons killed during the whole period of twenty-two years was, one European officer, Lieutenant Power of the 35th Madras Native Infantry, and forty-three of the natives of the district.

The details of the five years ending 1882 are as follows :

Kánara Tigers, 1878-1882.

Year.	Tigers killed.	Reward.	Persons killed.	Cattle killed.
		£		
1878	23	51	2	1153
1879	18	44	2	850
1880	39	105	2	677
1881	28	77	3	494
1882	21	46	1	367
Total ...	130	323	10	4041
Average ...	26	65	2	808

Panthers.

In Kánara panthers are especially common. There are no large caves or prickly-pear thickets, but there is the splendid cover of some 3500 square miles of almost unbroken forest in which they can choose homes and hunting grounds. Naturalists say and most sportsmen agree that there are two or more varieties of the panther. There is a larger animal six feet to seven feet eleven inches which is called the panther; and a smaller animal five feet six inches to six feet which is called the leopard. The panther is also supposed to be lighter in colour than the leopard, and unlike the leopard to keep aloof from villages and frequent low rocky hills in open ground rather than in forests. The black panther is also thought to be a distinct species. To the ordinary observer there does not appear to be any difference between the panther and the leopard; and there is nothing in the appearance or habits of the pard to induce the belief that there are two or more varieties. Pards of both sizes are found equally often near villages in Kánara; and all alike prey on cattle, ponies, pig, donkeys, goats, deer, monkeys, and dogs. A panther over seven feet eight inches in length is considered an unusually fine specimen. One measuring eight feet is said to have been killed near Siddápur a couple of years ago (1880), and several of seven feet nine inches have been killed. On the other hand anything under five feet eight inches is thought small. Three black panthers have been shot in Kánara and a fourth has been seen. The colour of these animals can be due only to the accident of birth. If they are of a different variety from the ordinary panther, it is almost certain that others like them would have been seen during the last seventeen or eighteen years. The panther

like the tiger has no particular pairing season. Cubs have been taken at different periods of the year. The female, who has from two to four at a birth, deposits her young in the hollow of some large tree on the ground, or below some projecting rock, and they remain with her till they are fully as large as herself. The call of the panther is altogether unlike the tiger's call. It is a succession of short grunts as nearly as possible represented by the sounds *'Goorka-Goorka-Goorka'* repeated at short intervals, as he travels no doubt looking for his mate. This call is unlike the low angry grunt with which a panther delivers his charge, and it is worthy of note that a panther will sometimes charge without making any sound. Like the tiger the panther is roaming in his habits, and like him he has favourite haunts to which he returns time after time and where he stays for days. Some say that the panther dislikes water and hates even to wet his feet. But instances can be given of panthers dragging their prey or even swimming through water. They eat carrion or any rotten carcass.

The panther is hunted in the same way as the tiger. But he is far more cunning, and will sometimes lie in a small thicket or climb into some wide-spreading tree and let the beaters pass him. On two occasions in Kánara panthers have been shot out of trees. The panther, though he has nothing like the power of the tiger, is when wounded far braver and quicker in attack. Many cases have been known of most dashing charges in the thicket, in high tree forest, and in open ground. On three occasions panthers have been doubled up at the sportsman's feet, when in another second they would have seized. Even when unprovoked a panther will sometimes dash out and maul a single person or one of a party of three or four. Recently near Sámbrani, between Yellápur and Halliyál, a panther sprang at a man and his wife who were walking along a forest pathway. The man was knocked over and the panther was on the top of him when the wife seized the axe which had fallen from her husband's hand and brained the panther, though unluckily too late to save her husband's life. In other cases panthers have been known to wound two or three men one after the other. A few months ago a wounded panther badly mauled three men who were following him up.

Wounds received from tigers and panthers are very dangerous and difficult to heal. Between the shock and the poison from their foul-feeding fangs few recover.

The Government reward is £1 4*s*. (Rs. 12) for a full-grown panther, 12*s*. (Rs. 6) for one half-grown, and 6*s*. (Rs. 3) for a cub. The returns of the wild animals killed in Kánara between 1856 and 1877 show that 591 panthers were slain, and £684 (Rs. 6840) paid in rewards. During this period eighteen people were killed. In the first of the two periods of eleven years, that is between 1856 and 1866, 253 panthers or a yearly average of twenty-three were killed, and, in the second period, between 1867 and 1877, 338 panthers, or a yearly average of thirty-one, were killed.

The following statement gives details for the five years ending 1882:

Chapter II.

Production.

Wild Animals.

Panthers.

Kánara Panthers, 1878-1882.

Year.	Panthers killed.	Rewards.	Persons killed.	Cattle killed.
		£		
1878	32	43	...	472
1879	40	76	...	273
1880	43	58	...	330
1881	57	78	1	255
1882	42	86	3	278
Total ...	214	388	4	1617
Average ...	42	71	...	323

Leopard Cat.

The Leopard Cat, Felis bengalensis, *vagati*, is rarely seen in Kánara. It is a beautiful little animal, about three feet long and not unlike the panther in colour. One was shot out of a tree near Tinai in 1875. Unfortunately the specimen was spoiled by the express bullet breaking and tearing the skin almost to pieces. The natives say that this little animal is very fierce and lives on small deer, hares, peafowl, and jungle-fowl.

Hunting Leopard and Lynx.

The Hunting Leopard, Felis jubata, *chita* or *chircha*, and the Lynx, Felis caracal, *shira-nái* or *chira-nái*, are unknown in Kánara. They are said to be found in parts of Kaládgi and in the Kod and Gadag hill ranges of Dhárwár, but they have not been recorded by any officer whose authority can be quoted. Some years ago when the antelope was common in the Belgaum and Dhárwár plains, hunting *chitás* were kept by the Nawáb of Sávanur and the chiefs of Mudhol.

Hyena.

The Hyena, Hyæna striata, *taras* (H.), *kattegirbu* (K.), is common in Belgaum, Kaládgi, Dhárwár, and Kánara. Though considered cowardly it kills donkeys goats and dogs. The hyena is often ridden down and speared, and in spite of its ungainly and apparently slow movements it often gives an excellent run. Since 1840 seventy-nine hyenas have been killed in Belgaum and seventeen in Kaládgi. The reward varies from 6*s.* to 10*s.* (Rs. 3 - Rs. 5).

Wolf.

The Wolf, Canis pallipes, *landgah* (H.), or *tola* (K.), is not known in Kánara. At one time it was numerous, and it is still found in some numbers in Dhárwár, Kaládgi, and Belgaum. The wolf chiefly preys on donkeys, sheep, goats, and antelope. But it is a bold animal, and three or four of them will lie out close to a herd of cattle and at once attack any that separates from the rest. They also sometimes kill human beings. The wolf has been ridden down and speared. This is justly considered a great feat. Many sportsmen contend that on such occasions the wolf must have been gorged. But at least one instance can be given in which an ungorged wolf was ridden down and speared. The returns show that since 1840 ten wolves have been killed in Belgaum and 1505 in Kaládgi.

Wild Dog.

The Wild Dog, Kuon rutilans, *kolsunda* (M.) *káda-nái* (K.), or *jangli kutta* (H.), is not found in Kaládgi, but is common in Dhárwár, Belgaum, and Kánara, especially in Kánara, where packs of twenty and upwards have been often seen. They grew very bold in the 1876-77 famine and killed great numbers of the half-starved cattle which were driven into the Kánara forests to graze. Since then a reward of 10*s.* (Rs. 5) has been paid for each full-grown animal

brought to the head-quarters of sub-divisions. Wild dogs are very destructive to deer of all kinds and to pig, which they regularly hunt. They are also said to attack tigers, but no instance of their having killed a tiger is known. At the same time it is a fact that the tiger will give up his kill to wild dogs and will leave a place in which there is any large number of wild dogs. It is also true that panthers will take to trees to escape from wild dogs. The people fear packs of wild dogs as much as they fear almost any animal. Cases of packs snarling and yapping round sportsmen and others when disturbed at their prey are well known.

Jackal.

The Jackal, *kolha*, Canis aureus, is numerous everywhere, even in the very heart of the forests. But the Fox, *lomri* or *sannakenpa-nari* (K.), Vulpes bengalensis, is found only in the open country outside of Kánara.

Porcupine.

The Porcupine, Histrix leucura, *sáler* or *mul-handi* (K.), is also found everywhere, especially in Kánara.

Crocodile. Otter.

The Crocodile, Crocodilus indicus, *maggar* or *mosale*, and the Otter, Lutra nair, *panni kutta* or *nírnái* (K.), are occasionally found in rivers and large ponds. In the Kánara rivers they are especially common.

Black Bear.

The Black Bear, Ursus labiatus, *karadi* or *asval*, was at one time found in great numbers in Kánara and Belgaum. It is fast becoming rare, except near the Sahyádris, and even there it is no longer numerous. Between 1840 and 1880 no fewer than 223 bears were killed in Belgaum. Of the whole number 137 were killed between 1840 and 1850; fifty-one between 1850 and 1860; thirty-two between 1860 and 1870; and three between 1870 and 1880. In Kánara fifty-one bears were slain between 1856 and 1882, and during that time twenty-two persons were killed by bears. Among the persons killed by bears in Kánara was Lord Edward Percy St. Muir, second son of the Duke of Somerset. This happened at Lálguli on the Kálinadi, on the 20th of December 1865. For Dhárwár there are no returns, but bears were formerly found in the Kod and Gadag hills, which are now almost bare even of scrub; they are still occasionally met in Bankápur and Hángal into which they no doubt stray from Kánara. Between 1844 and 1861 the bear was also found in Bágalkot, Hungund and Badámi in Kaládgi, twenty-five bears having been slain during those years. As far as the returns show no bear has been killed in Kaládgi since 1861. The bear is more feared in Kánara than almost any other animal. At least in Kánara it is a mistake to think that bears do not attack without provocation. In several cases both wounded and untouched bears have been known to charge in the bravest manner and with a startling grunt or roar. The bear is about six feet long and three feet high. It has two or three young at a birth, and, from an early age, the mother takes or carries the cubs on her back. No case of bears eating flesh has been recorded in Kánara though elsewhere bears have been known to eat flesh. Their chief food is the white-ant and larvæ of beetles, which they scratch out and suck from their nests. Bears also feed on many wild berries and are most partial to the jack fruit (Artocarpus integrifolia) and to *kakai* pods (Cassia Fistula). They are also said to be particularly fond of palm-juice and to

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climb into palm trees and empty the toddy jars. Bears, like tigers, are hunted by driving, or by sitting over their caves, though in Kánara bears rarely live in caves except during the rains. The time to sit over a cave-mouth is either in the very early morning when they return from feeding or about sunset when they come out. The best sport with bears is to track them in the early morning when the dew lies heavy on the long grass and the track is easily followed.

The Hog.

The Hog, Sus indicus, *dukar* or *kandi*, is general everywhere. Immense boars are often found in the forests which would delight the hog hunter in anything like a riding country. In Bankápur in Dhárwár and from Lakshmeshvar and Shirhatti belonging to the Miraj and Sángli states west of the Kappatgudd hill, the country is perfectly rideable and first-rate sport may be got in the cold weather. Hog might also be ridden in parts of the Kod sub-division in Dhárwár. In Kaládgi wild hog have greatly increased since 1873 when the forests began to be conserved. The wild boar is found up to forty inches high and about six feet long. He is perhaps the pluckiest of animals. As a rule he dies game to the last, and whether it is made at the hog-hunter spear in hand, or at the sportsman from a thicket on foot, his rush is all that is mighty and gallant. His flesh is much esteemed by low class Hindus.

The Bison.

The Bison, Gavious Gaurus, *káda-kona* or *gava*, is found over the greater part of Kánara, but from being so much shot at and from being subject to the diseases which prevail among domestic cattle in Kánara, it is disappearing from many parts where it abounded fifteen or sixteen years ago. Formerly the bison was also found in considerable numbers about the Rámghát and Chorlághát, and in the south-west corner of the Bidi sub-division of Belgaum. Now it is rare everywhere, except in parts of Bidi where small herds are still found. Odd bison find their way into the Nágargáli and Kirpoli forests under the Sid pagoda during the rains, but only to return to Kánara as the season dries. It is said that many years ago a large bull was shot by the present Sir Frank Souter near to One Tree Hill about a mile and a half to the north of Belgaum. Stray bison from Kánara are also occasionally seen during the rains in the western limits of the Kalghatgi sub-division of Dhárwár; but except strangers, the bison is not found either in Dhárwár or in Kaládgi.

Bison are most numerous in Kánara along the Sahyádris and in the forests through which the Kálinadi, Bedtihalla, Gangávali, and Tadri pass. They were especially common about sixteen years ago in the Gund forests, and between Gund and Anshi, as well as along the Káneri river which rises in the Kundal hills and joins the Kálinadi opposite Nirsol in Yelláp ur. Two outbreaks of the cattle disease which is now prevalent in the Ankola forests, destroyed great numbers of them.

The bison is generally a rich dark brown, gradually changing to a dirty white underneath. But the old bulls, which are magnificent animals, much larger and more massively built than the cows, grow almost black, and lose most of the hair on the upper part of the body. The older a bull-bison grows the blacker and balder he

becomes; and the skin gives out a nasty oily sweat. Below the knees and hocks the legs both of bulls and cows are white, four dirty white stockings, while the shape and pointing of the hoof is so well marked and so unlike the hoof of the tame cow or buffalo as to make it easy for the initiated to track a bison through a herd of tame cattle. The bison has no hump. The dorsal ridge rises gradually backwards some five inches above the shoulder and then falls suddenly about the middle of the back. This gives the animal the appearance of enormous strength in front and of weak and drooping hind-quarters, though when closely examined his hind-quarters are found to be free from this defect.

The head of the bull is much broader and more massive than the cow's head. The forehead in both is grey approaching a dirty white and in both the lower part of the face is black to near the muzzle which is grey or light lavender. Among the older animals the bull's horns are very much larger than the cow's horns. The bull's horns, which are massive throughout, are broad, rugged, and ringed to about one-third of their length from the base, and have a wide sweep and broken or blunted points. The horns of the cow are smooth and ringless, slenderer and more upright with an inward curve towards the tips. Some very old bulls have rather upright, short, rugged, and massive horns curving in more or less, and ringed from the base nearly up to the curve. Others have very horizontal horns like the arms of a man raised to the level of his shoulders and bending slightly at the elbows, the hand at the wrist being turned up and the fingers forming a curve from the knuckles pointing inwards. Horns of this kind are also very flat particularly in front. A good bull varies in height from five feet eight inches to six feet two inches, and the width across the widest sweep of the horns is from thirty-two to forty inches.

Bison are seldom seen in herds of more than ten or fifteen, and, except during the rutting season between October and December, no really large bulls are found with the herds. Except at the pairing season most large bulls do not stay with the cows but prefer either a lonely life or the society of one or more other bulls. It is the general belief in Kánara that the solitary bulls found in the fair season and the earlier rains have not been driven from the herd by the younger bulls, but that they leave of their own accord and meet the cows at pleasure or when the breeding season begins. Some solitary bulls are no doubt aged animals which have been driven away by younger rivals. But experience in stalking herds supports the belief that most solitary bulls are solitary from choice. The bulls found with herds of cows are so rarely of full size and vigour that it is difficult to believe that they really are the lords and masters of the cows to the exclusion of the magnificent bulls of noble proportions and full vigour of life who are met alone. If the sportsman wants a prize let him look to the solitary bull, not to a herd which may end in his shooting some young beast or a cow. When disturbed, bison are particularly shy and difficult to approach, and the extreme acuteness of their sense of smell often prevents surprise. They are also quick

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in finding that they are followed. This is shown by their taking down wind and breaking away time after time just out of sight of the sportsman simply from scenting danger in the currents of air brought to them from their pursuers. On the other hand, where they are seldom molested, on any sudden alarm they will crowd together in the utmost confusion, and if the sportsman is so inclined will give him the chance of shooting down three or four of them before they have time to recover and make off. When suddenly alarmed bison give one short hissing kind of snort and then turn and dash away. Bison feed chiefly on grasses and creepers. During the hot months they also eat many leaves and berries, the fruit of the *aula*, Phyllanthus Emblica, and the *karmal*, Dillenia pentagyna, being especial favourites. They are also very fond of hot weather rice, which has to be carefully guarded against them. During the rains juicy young bamboo shoots are their favourite food. About this time they frequent the salt licks which are common in every part of Kánara, the natron and soda of the salt licks being, as Jerdon says, as essential to the well-doing of the bison as common salt is to domestic cattle when kept in hilly tracts. A salt lick is about the best place to which a sportsman can go in the early morning to find and take up the fresh foot-mark of some old bull.

Bison are hunted either by being driven towards the sportsman by a number of beaters, or by the sportsman with a couple of good guides looking for them in their haunts in the early morning, and if not found there, taking up the foot-prints of some herd or of a solitary bull and tracking them to where they lie for the day. They are also shot in the evening when coming to drink or to feed. Bison are seldom driven except where the cover is so close and thorny that they cannot be got at in any other way. A drive for bison is managed in much the same way as a drive for tiger, only bison are not driven to the guns so easily as tigers. When aroused by shouts bison as a rule feel their way quietly to the front. In doing so they make short rushes backwards or to one side as they scent danger in the air. When their suspicions that there is danger in front or to one side are fairly roused, nothing will induce them to go in that direction. They will stand still and await the near approach of the beaters and then break right through the shouting mob rather than face the unseen danger in front. Bison would not be driven at all if they did not sometimes break to the front and give a shot, but as a rule, owing to the sagacity of the animal, beats for bison are unsuccessful. In a forest and among hills the wind is never steady. The air eddies and circles, and this is the secret why the bison is able to outwit the best sportsman. In beating for bison the sportsman should be prepared for disappointment and should not lay the blame on the local *shikáris* who will always do their best.

The sport of all sports is tracking the bison in their native wilds, either finding them feeding in the early morning or lying in their midday lairs. When the track takes over and round hills and across jolly valleys and streams the tracking is always pleasant, and pleasure passes to the keenest excitement and joy when a tuft of newly eaten grass or fresh warm droppings show that the

bison is near. If in luck, the sportsman may win his trophy early and be back in camp in good time, fresh and full of hope for the next day. Sometimes he may have to track on to a late hour, but even then the trophy sweetens the toil and the miles back to camp are walked with a light heart. It also sometimes happens that the deep shades of the evening stop further tracking and leave a dark walk home of many weary miles. The only consolation is that all was done that could be done, and admiration for the quickness and sagacity of the noble bison. In spite of blank weary days such fascinations has bison tracking that the sportsman will toil day after day. When a bison is reached and seen it is well not to be in a hurry. If the animal tracked proves to be one of a herd, it is usual to work about the herd to find out the bull whose large foot-prints have been followed. If the animal tracked proves to be a solitary bull, look for a good shot, the centre of the forehead if he happens to be facing the gun, and the neck or behind the shoulder if he is broadside on. A bison will at once drop to the head or neck shot, and if hit properly behind the shoulder, will not go far before he pulls up and gives another chance. Nine inches below the top of the dorsal ridge over the shoulder will also at once drop a bison when he can be despatched with the second shot. Bison have been dropped right and left with a 500 express to this shot. When not mortally wounded a bull will travel a long way and give great trouble. He will take to the very closest thickets and have to be followed through them, and after he is well worried and perhaps once or twice hit, he will lie very close and probably charge. As it is difficult to stop a charging bull or cow, for when provoked a cow will charge as readily as a bull, the protection of a tree or however small a clump of bamboos should be sought. There is abundant proof of bison charging in Kánara. On three occasions sportsmen have been knocked down, and five instances are known in which *shikáris* and trackers were knocked over and hurt. Dozens of instances can also be given of most deliberate and well delivered charges which were avoided by stepping behind a tree.

Sámbar.

The Sámbar, Rusa Aristotelis, *kadavi* or *meru*, is common over most of Kánara, especially near the Sahyádris. It is also found in the Belgaum Sahyádris and a few probably stray animals from Kánara occur in Kalghatgi in Dhárwár; it is not known in Kaládgi. The sámbar is nowhere so numerous as it was ten or fifteen years ago. The cause of this is the great increase in the number of guns. There is scarcely a village that has not its one or more guns licensed or unlicensed. During the dry season, especially in moonlight nights, from almost any camp in the district shots may be heard.

The native way of shooting *sámbar*, spotted deer, small deer, and pig is to dig a hole close to some forest pool and screening the edge with thorn, to sit in the hole, and shoot. Natives do not venture to shoot at tigers, panthers, or bears except from trees. If there is a chance of these larger animals coming to drink, the hole is protected by laying logs of wood across the mouth leaving a small opening from which to shoot. When the fruit of the *aula* Phyllan-

Chapter II. Production. Wild Animals. *Sámbar.*

thus Emblica, the *karmal* Dillenia pentagyna, the *goting* Terminalia bellerica, and the *ambára* Spondias Mangifera, ripens and begins to fall, natives make seats or *mechâns* in the tree and from them shoot sámbar and other deer as they come to eat. This is deadly work. With the increase in the number of guns and the use of percussion guns instead of flint and matchlocks it must end in the destruction of deer.

The people of one or more villages often join and beat their forests for sámbar, deer, and pig. This is fair sport and is not discouraged. But during the dry season pot-hunting loafers from other districts come into the forests and make it a business to shoot deer and pig from holes and trees, making money from the sale of the flesh. Sámbar are hunted by sportsmen in much the same way as bison. They are either stalked or looked for in the forests in the grey of the morning or evening, or they are driven by beaters. When driven by beaters sámbar show all the sagacity and instinct of the bison. They will dash through the line of howling beaters rather than face the unseen danger in front or to one side which they have scented in the air. The sámbar stag is all over a noble-looking beast standing thirteen to fourteen hands high at the shoulder. In colour he is a dark slate or grayish black, and like the old bull bison the upper part of the body is sometimes nearly bald. The female or hind is much lighter in colour. The Kánara rutting season is believed to begin in the middle or towards the close of the cold season. But young are met with in most months of the year. It is thought that sámbar begin to shed their horns early in April, but it is not believed that stags shed their horns every year, only once in two if not three years. An instance of a stag shedding its horns occurred at Barchi near Supa in April 1871. A sportsman out stalking came upon a large stag with fine horns. The animal was lying down and looking towards him. On receiving the shot the stag jumped on his legs and made off, but the sportsman's dogs raced him into a pool of water within 200 yards. To his amazement the sportsman found the stag with a bullet in his chest but with no horns. The trail was taken up and after a run of about eighty yards one horn was found and then the other, where he was shot at and scrambled on his legs. Kánara and Belgaum sámbar horns as a rule are not large. The following are the measurements of the finest pair that can be produced: Length of horn 34″; round the horn 9″; above the horn 8″; widest sweep of horn 30″; between points 24″; upper tine 13″; lower tine 10″. Two larger heads have been seen, but the measurements are not available. They were heavier and perhaps two or three inches longer. One of them belonged to a particularly fine and noble-looking stag which was killed by Lieutenant Hughes, of the 2nd Queen's (Royal), in April or May 1876.

Spotted Deer.

The Spotted Deer, Axis maculatus, best known under the native name of *chittal*, was at one time numerous over the whole of Kánara. From the destruction caused by pot-hunting *shikáris* shooting at drinking pools and from fruit trees it is now scarce. Ten or fifteen years ago the spotted deer was most abundant throughout the

alleys of the Kálinadi, Bedtihalla, Gangávali, and Tadri, as well as ll along the east of the district, and at most places two to three stags ould be shot in a morning stalk.

Wild Animals. *Spotted Deer.*

At Dandeli in 1867 from a herd of not less than 150 to 200, three plendid stags were picked out and shot in a few moments. Now, bout the same place, the sportsman has had a lucky morning if he ees a small herd or two and gets one stag. Spotted deer were at ne time numerous in the Dhárwár forests along the Kánara frontier, ut, as in Kánara, they are now scarce. The same may be said of he Belgaum *chittal*. The pot-hunting native *shikáris* with licensed r unlicensed guns, and some of the Government armed servants t posts throughout the district are responsible for the disappearance f the *chittal*. Both alike shoot over water and from trees, nd both alike kill for the purpose of selling the flesh. A potted deer or a large boar fetches 10*s*. to 16*s*. (Rs. 5-Rs. 8). If fairly stalked the spotted deer can take care of itself. But if some check is not put on shooting does at certain seasons, this beautiful animal, to the real grief of the forest people, will soon be killed off. This is Jerdon's first-rate description of the spotted deer: 'The general colour is yellow or rufous-fawn with numerous white spots, and a dark dorsal streak from the nape to the tail. The head is brownish and the muzzle dark. The chin, throat, and neck in front are white; the lower parts and the inside of the thighs are whitish; the outside of the ears is brown and the inside white; the tail is longish and white beneath. The basal tine is directed forwards, and in old animals has often one or two points near the base. The length is about four and a half to nearly five feet; the height at the shoulder is from thirty-six to thirty-eight inches.'

Like the sámbar the spotted deer is difficult to drive, though not so difficult as the bison or sámbar. But the charm of deer-shooting is stalking the stags through the beautiful glades and forest openings in the gray of the morning. The rutting season is believed to begin towards the close of the cold season and to go on till the end of May. About the end of May 1881 a male and female were specially noticed. Still many stags shed their horns and are found in velvet in the period between March and May. It is believed that like the sámbar the *chittal* stag does not shed its horns oftener than once in three years. The flesh of the spotted deer is very dry, but the head and feet are worthy of a place on the table. The greatest known length of a Kánara spotted deer's antlers is thirty-five inches. Any heads of thirty inches and over are considered good. The spotted deer's antlers have rarely fewer than six points, nine have been frequently seen, and one is recorded of eleven.

Rib-faced or Barking Deer.

The Rib-faced or Barking Deer, Cervulus aureus, *bakra* (M.), or *advikuri* (K), gets its name of rib-faced from two curious dark lines down the face, and its name of barking deer from its hoarse loud cry when disturbed or alarmed. It is found all over Kánara, its favourite haunt being the dark groves of high evergreen forests and the thick patches of *kárvi* (Strobilanthus) that cover the Sahyádri slopes.

The barking deer is also found in the hills of western Belgaum;

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Barking Deer.

it is rare in Dhárwár, and is not known in Kaládgi. Jerdon describes the barking deer as in colour a bright rufous bay, the inside of the limbs and below the tail white, and the chin and lower jaws whitish. In front of the fetlocks of all four legs are some white spots. The facial creases are dark-brown. The average length of body is three and a half feet and of tail is seven inches. The height is twenty-six to twenty-eight inches and the horns are from eight to ten inches long. The doe is a little smaller and has tufts of bristly hair on a knob in the spot where the buck has his horns. To this description it may be added that the three inches of horn next the head are covered with bristly red hair, and that the points form a hook backwards; also that there is a small tine just above the red hair. The barking deer is not difficult to drive, and it may be met with grazing in the morning and evening close outside of the deep forest or thicket which it makes its home. It is almost always alone even two being rarely seen together. Whether stealing silently through the cover, or bounding across some open glade, the head and neck are carried singularly low and the hind quarters raised. The flesh is dark and thought better than the flesh of the spotted deer.

Mouse Deer.

The Mouse Deer, Memimna indica, *pisai*, is very common in Kánara and in the western Belgaum forests. It has not been noticed in Dhárwár and does not occur in Kaládgi. Like the barking deer it is seldom seen except alone, and the dark evergreen forests and the *kárvi* (Strobilanthus) cover of the Sahyádris are its favourite resorts. Jerdon's description correctly applies to the Kánara mouse deer. The colour above is olive mixed with yellow gray; below it is white. On the sides of the body are yellowish white lines formed of interrupted spots, whose upper rows are joined by some transverse spots to rows on the opposite side; the ears are reddish brown; the length of body is from twenty-two to twenty-three inches; and the length of tail one and a half inches; the height varies from ten to twelve inches; and the weight from five to six pounds. The flesh is very white and is seldom eaten except by Hindus. Musalmáns do not eat it; they say it is too like the pig. It is said to rut in June and July and to have two young at a birth.

Four-horned Antelope.

The Four-horned Antelope, Tetraceros quadricornis, *kurunj* or *chausingha*, is sparingly met in Kánara, Belgaum, and Dhárwár; it has not been noticed in Kaládgi. Unlike the barking deer it does not live in heavy forests, being seen only in the more open and bushy parts. Its gait or manner of bounding, with its head and neck low, is very like that of the barking deer. The flesh is also similar. Jerdon describes it as of a uniform brownish colour, bay above, lighter beneath, and whitish inside the limbs, and in the middle of the belly. The fore-legs are dark, also the muzzle and edge of the ears which are white within with long hairs. The fetlocks are dark within with more or less distinct whitish rings. The length of body is from forty to forty-two inches; and the tail is five inches long; the ears are four and a half inches long; the height at the shoulder is two feet to twenty-six inches, and a little more at the croup. The anterior horns are one and a half inches long and the posterior horns from four to five.

Wild Animals. *Indian Gazelle.*

The Indian Gazelle, Gazella Bennettii, *chinkára*, is not found in Kánara. It occurs, though sparingly, in the open hilly parts of Belgaum, Dhárwár, and Kaládgi, and where there is brushwood and small trees. It is not a forest-loving animal. In the Kod and Gadag hill ranges of Dhárwár herds of seven and eight have been seen, but they are shy and difficult to get at if they once see the sportsman. Jerdon describes the Indian gazelle as of a deep fawn, brown above and darker where it joins the white on the sides and buttocks; the chin, breast, lower parts, and buttocks are white. The tail, knee, tufts, and fetlocks are black. There is a dark brown spot on the nose, and a dark line from the eyes to the mouth, bordered by a light line above. The length of a buck is three and half a feet; and the tail eight and a half inches; and the height twenty-six inches at the shoulder and twenty-eight inches at the croup. The ears are six inches long, the head nine inches, and the horns from twelve to thirteen. The horns of the female are small, rarely more than six inches and usually between four and five. They are slender, slightly wrinkled at the base, and incline backwards with the tip bent forwards.

Indian Antelope.

The Indian Antelope, Antilope bezoartica, *haran* or *chigri*, is common in the plains but does not occur in Kánara. At one time antelopes were found in great numbers from one end to the other of the Dhárwár plains and to a less extent in Kaládgi and the north of Belgaum. It is now scarce everywhere, but is commoner in the south of Dhárwár than elsewhere. The black buck is a beautiful animal, and it is not difficult to get within 120 or 130 yards of him so long as he is approached in an in-and-out sort of way. With patience this way of approach rarely fails. The does as a rule are the first to take alarm, and when a doe is noticed stamping her foot or showing any other sign of disturbance, the sportsman should gradually draw away in such a manner that the herd will at once understand that the object of their alarm is going from, not coming towards them. The black buck's horns are seldom more than twenty inches long. Perhaps the largest pair ever seen in Kánara belonged to the late Mr. Sharkey of the Civil Service. They were good twenty seven inches, but they were brought from Gujarát not killed in the Kánarese districts. When black buck are fighting they are easily approached, and it is sometimes also easy to get near them, when the buck is intent on keeping the does from going to join some rival's herd. It is curious to notice this and also to see how does are allowed to join a herd while the buck is driven off. Such domestic changes and disorders are the sportsman's opportunity.

Jerdon describes the Indian antelope as with long horns diverging, with five flexures in old individuals, with strong rings at the base and smooth tips. The colour of the grown male, above and on the sides, is a rich dark glossy brown; beneath and inside of the limbs they are white; the hindhead, nape, and back of the neck are a hoary yellow; the nose and lips and a large mark round the eyes are white; the length of the body is about four feet and of the tail seven inches. The height at the shoulder is thirty-two inches, and the ear is five and a half inches long; the horns are twenty to

twenty-seven inches long, and diverge at the tip from nine to eighteen inches. The female is somewhat smaller, and is a pale yellowish fawn colour above, white beneath and inside the limbs, and with a pale streak from the shoulder to the haunch. Between Pánchgaon and Kaládgi, on the road from Belgaum, a white doe was reported some eight or ten years ago, but not seen, and a couple of years ago in Kod in Dhárwár an officer of the Southern Maratha Survey shot a doe antelope with horns of an irregular shape.

Bees.

Kánara Bees[1] are of four kinds, *togar-jeinu* or *totte-jeinu*, *tudabi-jeinu*, *kol-jeinu* or *katti-hulla*, and *nusarri-jeinu* or *misri*. Of these four kinds of bees the *togar-jeinu* is the largest, being three-fourths of an inch in length. It has a black fore and hind part, and is of a dull red about the centre. It is particularly fierce and will often attack people even when not molested, and once fairly roused a swarm becomes dangerous and difficult to shake off. The *togar-jeinu* fastens its combs to the upper limbs of the loftiest trees, often 150 feet high, and as many as from twenty to thirty combs may sometimes be seen on a single tree. The combs are also found attached to steep and difficult cliffs and to the sides of high bridges and even to the walls of houses. The swarms generally leave their nests about July, and find their way to the parts of the country where grass and other favourite plants are found. They always return and rebuild in the same place year after year. The size of the comb varies with the size of the swarm, each comb being separate, from a foot and a half to three feet long and from eight inches to two feet deep. The bees gather honey from the blossoms of many timber trees. But their favourite plant is the *kárvi* or Strobilanthus, of which there are seven or eight kinds in Kánara. They abound along the Sahyádris and blossom at periods varying from three to nine years. When the Strobilanthus is in flower the whole air near the plants seems alive with bees. A full comb of the *togari-jeinu* bee contains from eight to fifteen beer bottles of reddish-brown honey and from one to two and a half pounds of wax. The honey and wax are harvested during dark nights, twice in the year, once just before or after the setting in of the rains in April-May, and again in October-November. The October-November honey is called the grass harvest, and the April-May honey when many trees and shrubs are in flower the main harvest. The combs are taken from the high trees with the help of long bamboos whose side branches are cut short to serve as steps. These bamboos are tied all the way up the trees and right on to the branches to which the combs are fastened. The tree is climbed in a dark night, the climber carrying a flaming torch which he passes across the swarms of bees to drive them off. The combs are taken and either lowered by a rope or put in a basket tied to the climber. The bees are not destroyed, only scared by the glare and smoke of the torch. The climber must show no fear or hesitation, though he seldom comes off scathless, and is often badly stung.

[1] Conservator of Forests S. D.'s 1862, 22nd June 1882.

From high cliffs honey is taken either from below by bamboo ladders, or from above, the honey-gatherer being seated in a basket or net let down over the top of the cliff by a rope.

The second or *tudabi* bee is about half an inch long with a black fore part and a striped black and dirty yellow hind part. It builds its combs in the hollows of trees and in old walls. It is not so fierce as the *togar* bee and its sting is less painful. Its honey also is more esteemed, but the combs are far smaller and do not hold more than from one to three beer bottles. The bees are generally smoked out but they are sometimes blown out by the breath of the honey-taker's mouth. The combs are removed in open day, the honey-taker's hands being often covered with bees.

The third or *kol* bee builds its combs on thorn bushes or small plants. It is smaller than the *tudabi* bee, and produces less honey and wax, though it is of a finer quality than the other two. The comb which holds at the most about a tea-cupful of honey is generally full before the beginning of the hot season, after which the young swarms come out and finish the honey, and the comb is deserted. Where the supply of flowers fails the bees mostly die, though some move to other places where the rains are lighter or flowers less scarce. The insect stings a little, but is easily driven off, and the branch on which the comb is found is cut away with a knife or other sharp instrument.

The fourth or *nusarri* or *misri* bee is not larger than an ordinary black ant. It is found in the hollows of trees and in walls. The honey, which is used as medicine, is whitish, and the wax black. This little insect, or so-called bee, does not sting, but at times is very troublesome in its endeavours to get into the ears, nose, and eyes.

Tame Bees.

Bees are never thoroughly domesticated. In some small hill villages in a white ant's nest or more rarely in a hole made for the purpose, an earthen pot is placed with its mouth down and a small opening made on one side. This completes the hive. It is left to chance whether bees take up their quarters in it or not. If they do, they are allowed to remain unmolested for some time and then the comb is extracted, care being taken not to disturb the part in which the young bees are lodged. In this way the bees do not get frightened and remain for a year or two. They seldom stay longer as either through carelessness or greed the young bees are disturbed and the old ones fly off. This honey is mostly used for home medicine.

The right to collect honey and wax is yearly farmed, and higher bids are made for the farms in years when the *kárvi* or Strobilanthus is in flower. The revenue derived from honey during the four years ending 1880-81 amounted to £1914 (Rs. 19,140) or an average yearly income of about £478 (Rs. 4780).[1]

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[1] The details were: £380 12*s.* 9*d.* (Rs. 3806½) in 1877-78; £380 7*s.* (Rs. 3803½) in 1878-79; £657 2*s.* 9*d.* (Rs. 6571½) in 1879-80; and £495 18*s.* 6*d.* (Rs. 4959½) in 1880-81.

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The estimated yearly outturn is about 568 cwt. (113 *khandis* and 6 *mans*) of honey, and 290 cwt. (58 *khandis* and 1½ *mans*) of wax. The honey sells at 1½*d.* to 6*d.* (1-4 *annas*) the ordinary quart bottle according to quality. There is little local demand for honey, most of it goes to Bombay. The wax is made by separating the honey from the wax by squeezing the comb. This is heated in an open pan over the fire, melted, and made into small black balls. These balls are again heated and strained, and the wax is put into square or round holes in the ground, where it forms hard yellowish cakes from a quarter of a *man* to a *man* in weight. A *man* of wax costs to make about 16*s.* (Rs. 8). Wax meets with a ready sale, most of it being sent to Goa and made into the candles which are burnt there on the altars of the Roman Catholic churches.

Snakes.

The district is everywhere infested with snakes both poisonous and harmless. The cobra, *nág* (M.), *nagada* or *nághavu* (K.), Naja tripudians, is found everywhere. The cobra is held sacred by all Hindus and is not killed except by Christians and Musalmáns. Other venomous snakes are killed by all classes especially in the hot season, when they come for air into the open and are easily seen. The number of persons returned as killed by snake bites was twenty-seven in 1871, nineteen in 1872, twenty-seven in 1873, seventeen in 1874, twenty-three in 1875, twenty-six in 1876, twenty-four in 1877, twenty-five in 1878, sixteen in 1879, and thirteen in 1880, thus giving the total of 217 persons killed in ten years or an average of about 21 persons killed in each year. The number of cattle killed by snake bites is returned at twenty-five in 1875, fifteen in 1876, sixteen in 1877, twenty in 1878, three in 1879, and three in 1880, a total of eighty-two deaths in six years, or a yearly average of about 14. In 1875 ninety snakes were killed at a cost of 15*s.* 11½*d.* (Rs. 7-15-6); in 1876, sixty-eight for 11*s.* 9*d.* (Rs. 5¾); in 1877, thirty-five for 5*s.* 6¾*d.* (Rs. 2-12-6); in 1878, fifty for 8*s.* 10½*d.* (Rs. 4,7/6); in 1879 seventy-six for 13*s.* 9*d.* (Rs. 6⅞); and in 1880, 113 for £1 9*s.* 4½*d* (Rs. 14⅛) giving a total of 432 snakes killed in six years at a cost of £4 5*s.* 3*d.* (Rs. 42⅛). Government have lately (1879) discontinued the grant of rewards for the destruction of snakes, and municipalities are required to pay rewards for snakes killed within municipal limits. The following is a list of the chief venomous snakes found in the district.

The Cobra, *nág*, Naja tripudians, is of two kinds, the black or *kála* and the white or *pándhra*. Mr. E. Mackenzie, Assistant Surgeon, Kumta dispensary, in his report for 1873-74, gives the following details of a fatal case of cobra bite. The patient, a boy, was admitted at 11-40 and died at 2-30. Though more than an hour had passed since he was bitten, when he was brought to the hospital, the symptoms, though urgent, did not seem to point to a fatal issue. The most marked symptom was paroxysms of pain stretching up the limbs. The boy was lively and talkative, but there was an uncontrollable drooping of the upper eyelid. The breathing and circulation were unaffected. From his admission till his death the symptoms became slowly but steadily more serious. The

drooping of the eyelid became more marked, the boy dragging it up when he wanted to use his eye. In the paroxysms he shouted from pain. Next he mumbled in his speech. Then the tongue lost feeling and the speech grew dim till the tongue moved without sound. Breathing became heavy and spasmodic, the throat and tongue dried, he grew drowsy, fell in a swoon, and was dead.

Snakes.

Echis carinata, *fursa* or *dulbakra*, found mostly on the coast, is identical with the Ratnágiri *fursa*. *Fursa* bites are not always or even generally fatal. In severe cases the chief symptoms are a rapid swelling, discolouration, ecchymosis, and soddening of the bitten limb. Next comes a constant oozing of dark watery blood from the bitten part, gangrene spreads round the wound, blood comes from the gums, the skin, the bowels, and the stomach; the circulation is depressed, and cold clammy sweats and dizziness end in a swoon. Two species of Daboia elegans, *kudrál* or *kusáda mandol*, and *rakta mandol*, are identical with the Ratnágiri *ghonas*. The bite of the first causes a sloughing of the bitten part and that of the second blood vomiting and other symptoms like those of the *fursa* bite. *Náneta* or *Ajimanera*, Bungarus cœruleus, also called *pasko* in the Konkan, is identical with the Ratnágiri *manyár*. *Shonyasáp* a dark coloured venomous snake, *sunkpall*, *jogi*, *surgund*, and *ajgar* a species of boa, have not been identified.

Harmless Snakes.

Ár or *hebbáu*, the Indian python or boa-constrictor is found in the forests sometimes of a very great size. *Malund* or *imadi*, is the Ratnágiri *dutonda*. *Divad*, Ptyas mucosus, is harmless but is believed to have the power of killing some animals by blows of its tail. It is identical with the Ratnágiri *dháman*. *Hevale* or *vale*, Ophiophagus elaps, is the Ratnágiri *ádhela*, and *hasrahau* or *sarpalolla*, Passerita mycterizans, is the green tree or whip snake. There are many snakes both venomous and harmless which have not been identified.

Fish.

Except in Supa and Mundgod, where the rivers are not well stocked with fish, both salt and fresh water fishing is extensively carried on throughout the district. In the Bhávangiri pond, six miles south-west of Siddápur, which is about one-fifth of a square mile in area and lined with stone masonry, the fish are held sacred and some of them have golden rings fastened to their fins.[1] No one ever catches them. Some are said to be of enormous size. In no other river, stream, or pond are the fish held sacred. The coast fishing is carried on with vigour from October to May; but in the four stormy months from June to September few boats go to sea. The chief salt water fish are the *surmai*, mullet, sardine, sole, and pomphlet. In Kárwár the *kaicha* is held sacred and brought to stock new wells and ponds. It is never killed. During the stormy months when sea-fishing is stopped large numbers of people throng the rivers and brooks where fish are abundant.

Fresh water fisheries may be roughly divided into pond and stream fisheries. Pond fish are found in large numbers and of great

[1] The fish were probably caught young, and their fins pierced.

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size, especially above the Sahyádris. Fish are found in all streams, and in large numbers in the Kálinadi, Gangávali, Tadri, and Shirávati. The deep pools and large rocks of the Kálinadi and Shirávati are particularly suited for sheltering fish. Fish are caught by nets in February, March, April, and May. In the hot season when the ponds are low people catch fish by a net-work of slender sticks. From June to September, when the rivers and ponds are full or overflowing, fishers stand at night on the edge of ponds and on river banks with a light and a sickle in their hands and hack the fish with the sickle as they rise to the surface to gaze at the light. During the rains when fish pass through water channels from small to large ponds the fishers either spread nets or set up a net-work of slender sticks in the channel and catch the fish as they pass. In places where small streams join rivers, the people catch fish by narrowing the stream by sticks and matting, leaving small holes to let the flood water in.[1] Fish are rarely caught in nets during October, November, December, and January. In the fair season when the water is low, fish are caught in deep reaches, either by angling or by poisoning the water. Sometimes fish are poisoned by throwing into the pools the bark of the *chápal karu* or the *garuda kuraḍa*. In July and August, when the rivers are swollen, the big fish, which have become impregnated in March and April, run against the flood to the higher parts of the river, where they spawn, and in October, when the waters begin to fall, they drop down to some deep pool or reach where they lie during the hot weather.

Fishermen.

Fresh water fishing is carried on by Musalmáns, Halepaiks, Byadars, Kabbers, Holers, and Chámbhárs. The regular salt water fishers are Bhois, Gábits, Darjis, Ámbers, Khárvis, Mogers, and Harikantars. Besides these local fishers, men of the Kulikat caste come from Dhárwár or Maisur in March and April and catch fish in the rivers of Varáda, Sáde, and Supa by diving, and by nets, hooks, and lighted torches.

Fish.

Fresh fish are generally sold for local use, either in markets or from door to door, and salt fish are sent to the districts above the Sahyádris. Most fish are paid for in cash and some in grain. The fishermen say that the supply of fish is smaller than it used to be.

The following is a list of the chief fishes[2] found along the Kánara coast. The first number after each name refers to the Plates in Dr. Day's Fishes of India and the second to the figure in the Plate: *Ghur machi*, Lates calcarifer, 1, 1, grows about six feet long and is found both in the sea and in rivers. It is considered a well tasted fish. The largest fetch up to 4*s.* (Rs. 2). *Gobra machi*, Cromileptes altivelis, 1, 2, grows about twelve feet long and four feet broad. *Thámbosa*, Serranus sonnerati, 7, 1, a salt-water fish grows about eighteen inches long. *Thávi*, Sennarus boelang, 7, 2 grows to one foot in length. *Raygond*, Variola

[1] Report on Fresh Water Fish and Fisheries, 8596 of 1873.
[2] Contributed by Mr. R. E. Candy, C.S., Acting Collector, Kánara.

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louty, 7, 3; Ditto *Kárel*, Anthias multidens, 7, 4; Ditto *Kondva*, Grammistes orientalis, 9, 1, is less than a foot long. *Kumbar* (Hind.), *Ambye* (Kan.), Diploprion bifasciatum, 9, 2, less than eighteen inches long. *Kharpha* (Hind.), *Kárai* (Kan.), Lutianus sebæ, 9, 3, grows to two feet long. *Palu*, Lutianus erythropterus (young), 10, 1, grows to a foot long. *Ghurval*, Lutianus erythropterus (adult), does not grow more than two feet long. *Láthri* (Hind.), Lutianus lineolatus, 11, 1, does not grow more than three feet long. *Thumbrus* (Hind.), Lutianus rivulatus, 11, 4; Ditto *Lása*, Lutianus lioglossus, 12, 1: does not grow more than half a foot long. *Kánchuk* (Hind.), *Burata* (Kan.), Ambassis nama, 14, 5, never above four inches long, is found both in salt and fresh water. *Khámp* (Hind.), Ambassis ranga, 14, 6, about four inches long, is found only in salt water. *Shethuk*, Gerres setifer, 25, 1, never more than four inches long is found only in salt water. *Khárai*, Chætodon plebius, 26, 4; *Bhárkál*, Chætodon guttatissimus, 27, 4, never more than a foot long. *Kánchuk*, Pempheris mangula, 42, 3, never more than three inches long. *Daria Ravuns*, Polynemus paradiseus, 42, 4, grows six feet long. *Soundala*, Kurtus indicus (male), 42, about six inches long. *Jámp Ravuns*, Polynemus heptadactylus, 42, 5, grows six feet long. *Mazardore*, Umbrina sinuata, 46, seldom more than a foot long. *Thuperu*, Otolithus maculatus, 46, 4; within six inches long. *Tharousa*, Histiophorus brevirostris, 47, 3, a salt water fish said to grow to twenty feet long. *Balavasa*, Trichurus savala, 47, 4, never more than two feet long. *Konkare*, Caranx crumenophthalmus, 49, 1, about five feet long. *Vanvasa*, Caranx gallus, 51, 3, never more than eighteen inches long. *Sumbidagol*, Seriolichthys bipinnulatus, 51A, 1, found in salt water only, grows up to six feet long. *Jampdagol*, Naucrates ductor, 51A, 2; Ditto *Shirkal*, Trachynotus bailloni, 51A, 4, grows up to three feet long. *Fáni*, Platax vespertilio, 51A, 5. *Belda*, a species of Pomphlet, Psettus falciformis, 51A, 6. *Sunikap*, Platax teira, 51B, 4. *Phatharkáp*, Equula lineolata, 51C, 3. *Chandratya*, white Pomphlet, Stromateus cinereus (immature), 53, 3. *Halva*, or *Usarga*, black Pomphlet, Stromateus niger, 53, 4. *Putiakap*, Mene maculate, 53, 5. *Bibia Gedar*, Scomber microlepidotus (young), 54, 3. *Kovla Gedar*, Scomber microlepidotus (adult), 53, 5. *Surmai* or *Anjara*, Cybium guttatum (young), 55, 1. *Morvasa*, Elacate nigra, 55, 2. *Mekri*, Echaneis brachyptera, 55, 3. *Ghuma*, Ichthyscopus inerme, 55, 5. *Pip*, of the *Gedar* species, Pelamys chilensis, 56, 1. *Khulkula* of the *Surmai* species, Cybium interruptum, 56, 3. *Thamvar*, Cybium kuhlii, 56, 2, up to eight feet in length, generally used by the poorer classes. *Sonoula*, Cybium commersonii, 56, 5, up to eight feet in length, generally used by the poorer classes. *Luchak*, Echeneis neucrates, 57, 1, about four feet in length. *Nugli*, Sillago sihama, 57, 3. *Shevta* (Kan.), *Shervi* (Hind.), of four kinds, black, white, *pilas*, and *jáp*; Mugil speigleri, 74, 1. *Toli*, Fistularia serrata, 76, 3, up to four feet in length. *Sheva kulla*, Cynoglossus elongatus, 90, 5, within a foot in length. *Sheva jámp*, Cynoglossus sindensis, 90, 6, within a foot in length. *Champti Lep*, Callyodon viridescens, 90, 3. *Bakas*, Psettodes erumel, 91, 4, within a foot in length. *Jámp Lep*, Pseudo rhombus, 91, 5. Ditto *Solda*, Bregmaceros atripinnis, 91, 1,

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within a foot in length. *Shingala*, with the species (1) *Povra*, (2) *Chuthva*, (3) *Kharpi*, and (4) *Mavas*, Macrones vittatus, 98, 3. *Gongava*, Chaca lophioides, 112, 2, within two feet in length. *Whál shingla*, Plotosus canius, 112, 3, within three feet in length, found both in rivers and in the sea. *Bendki shingala*, Glyptosternum telchitta, 116, 3. *Bombeel* (Bombay Ducks), Harpodon nehereus, 118, 1, within a foot in length, excellent when dried. *Bokara* (Hind.), *Dindas* (Kan.), Scopelus indicus, 118, 2, within three inches in length. *Katal* (Hind.), *Toli* (native), Belone choram, 118, 4, within three feet in length. *Sumba* (Hind.), *Toli* (native), Hemiramphus cantori, 119, 1; both a fresh and salt water fish, within a foot in length. *Kátál*, Belone annulata, 120, 1, a salt water fish, grows about three feet long. *Bhárvi*, Hemiramphus georgii, 120, 2, a salt water fish. *Papur* (Hind.), *Paka* (native), Exocœtus pœcilopterus, 120, 4, up to four feet in length, found along the coast. *Jirai* (Hind.), *Karai* (Kan.), Exocœtus evolans, 120, 5; a salt water fish, grows about four feet long. *Herika* (Hind.), Homaloptera brucei, 122, 1, a salt water fish, grows about four feet long. *Gubri*, Clupea chapra, 161, 1, both a salt and fresh water fish, grows to about four inches. *Hyedh* (Hind.), *Thárli* (Kan.), Clupea longiceps, 161, 2, within four inches in length, found in great abundance and sometimes sold as cheap as 100 for a pie. *Vánsi* (Hind.), *Pedi* (Kan.), Clupea fimbriata, 161, 3, grows up to six inches long, both in rivers and in the sea. *Kosir* (Hind.), *Pálpedi* (Kan.), Clupea variegata, 161, 4, grows up to four feet long, is both a salt water and a fresh water fish. Birza, Clupea lile, 162, 1, grows to three inches long, is a salt water fish. *Pala* (Hind.), *Pálpedi* (Kan.), Clupea toli, 162, 2, a salt water fish. *Bhúp*, Clupea kanagurta, 162, 4, grows to about four feet long, a salt water fish. *Dodla* (Hind.), *Jirai* (native), Clupea sindensis, 163, 2, grows to two feet long, a salt water fish. *Patulda* (Hind.), *Bádsha* (Kan.), Raconda russelliana, 163, 4, grows to a foot in length; it is generally dried. *Gira* (Hind.), *Pedi* (Kan.), Clupea brachysoma, 163, 3, a salt water fish, grows to six inches in length. *Bodai* (Hind.), Opisthopterus tartoor, 163, 5, a salt water fish, grows up to two feet long. *Karli* (Hind.), *Dathuri* (native), Chirocentrus dorab, 166, 3, grows to about five feet long. *Ghoda*, Hippocampus guttulatus, 174, 6. *Bile*, Triacanthus brevirostris, 175, 1, a salt water fish, about a foot long. *Khend* (Hind.), *Kachka* (Kan.), Tetrodon inermis, 180, 1, both a salt and a fresh water fish, not used for food. *Dharvát* (Hind.), a species of *Mori*, Carcharias menisorrah, 184, 3, a salt water fish, grows to ten feet in length. *Kaksi* (Hind.), a species of *mori*, Carcharias limbatus, 184, 2; Ditto *Zouri* (Hind.), *Khanmusi* (Kan.), Zygæna blochii, 184, 4. *Shirát*, a species of *mori*, Carcharias sorrah, 185, 1, a salt water fish, grows up to four feet long. *Pounar*, a species of *mori*, a salt water fish, grows up to five feet long. Khondecha, a species of *mori*, Carcharias tricuspidatus, 186, 1, a salt water fish, grows up to twenty feet in length. *Shivra*, a species of *mori*, Mustelus manazo, 186, 3; Ditto *Varaicha*, a species of *mori*, Zygæna mallens, 186, 4; Ditto *Thamási*, a species of *mori*, Carcharias gangeticus, 187, 1; Ditto *Shivra*, a species of *mori*, Carcharias dussumieri, 187, 2; Ditto *Vagál*, Trygon zugei, 190, 3,

a salt water fish. *Láng*, Rhinobatus thouini, 190, 4, grows to six feet in length. *Náli* (Hind.), *Genaja* (native), Pristis perotteti, 191, 1. *Morcha* (Hind.), *Vagala* (Kan.), Dicerobatis eregoodod 193, 1. *Pálva*, Trygon kuklii, 193, 2, a salt water fish. *Bátya*, Trygon narnah, 194, 1. *Shenvtha*, Pteroplatea micrura, 194, 2. *Bolát*, Ætobatis narinari, 194, 4. *Ambla*, (Hind.), Trygon sephen 195, 2. *Mingla*, Urogymnus asperrimus, 195, 1.

The chief fresh water fishes are, *Kures* which grows up to three feet in length, *Shivra* up to eight feet, *Thigur* within a foot, *Kharchi Pithli* within a foot, *Mulia* up to four inches. *Vambu* (I) *Butli* within three feet, and (II) *Lambi* up to ten feet, *Khoula* within a foot, *Thambansa* within three feet, *Kána* up to three feet, *Indli* up to eighteen feet, *Sindala* (I) with broad head, up to three feet, (II) *Bendule* up to two feet, (III) *Gudmuga* up to three feet, *Shetuk* within six inches, *Karai* within six inches, *Kanga* within ten inches, *Dondga* within two inches, *Maral* up to three feet, *Keri* within two feet, and *Jithkosi* up to three feet.

Fishing.

The fishermen of Kánara do not, as a rule, venture into the deep seas but keep within two or three miles of the coast. Hence they do not make very large hauls and do not catch fish of any large size. During the fair season large shoals of sardines frequent the bay of Kárwár and are caught in large numbers. The best months for fishing are November, December, January and February. During June, July, August and September boats cease altogether from going out to fish with nets but many persons fish with hand lines in the bays creeks and estuaries and have fair sport.

Angling with the rod and fly or spinning with the phantom minnow and natural bait are not impossible in the Kánara rivers. At the same time it is not the contemplative peaceful sport which the soul of Isaac Walton loved, for great labour and heat must be endured and much patience expended before any success can be expected. The most highly prized of Kánara river fish is the *mahsir* or as it is called in Kánarese *karras* or *kerabe minu*. The best season for fishing is immediately after the rains when though the water has cleared the rocks are still well covered and the rapids running strong. The fish are then numerous and take well. Full information regarding the best way of fishing for *mahsir* is to be found in The Rod in India by E. C. Thomas, Madras C.S. All his remarks apply to north Kánara.

The present object is to inform the angler where to go. Embarking at Kodibág pier on a warm October afternoon in a boat with a grass roof to shelter him he will run up with the sea breeze and tide to Kadibág a small village on the Kálánadi eighteen miles from Kárwár. There a comfortable forest bungalow affords shelter. Rising about five in the morning a walk of two miles along the river bank, past the teak plantations brings him to the rapids whose roar directs his footsteps to the spot. Here keeping to the bank or wading carefully he may have over half a mile of good fishing. The fly is not recommended but a small fish on a treble hook should be used on a spinning trace. From Kadara the angler should cross the river and ascend the hills to Barbali. Thence to

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Ganeshjudi above the Sahyádris and so on to Yelláp̃ur. From Yelláp̃ur he should go ten miles to Lalguli where he will find two or three miles of very good river, alternate rapids, pools, and waterfalls. Great care must be taken not to get a fall on the rocks. It is also necessary to have a man at hand who can swim and dive as the hook constantly catches in hidden rocks. A net and a gaff should also be kept in readiness as there are often no sandy shelving banks where a fish can be landed but only shallow pools with high rocks all round. From Lalguli the angler may go to the junction of the Tattihal and thence to Vincholi where again there are beautiful falls and plenty of fish. The next place is Bamanhalli where is a small hut constructed by General Anderson, late Survey Commissioner. From Bamanhalli a walk through magnificent forest leads to Dandilli where is a good rapid and a mile lower down at Kervad is fine fishing ground in the right season. From Dandilli the angler should make for Supa where the white and black rivers join. A neat little bungalow stands on the bank and commands a lovely view. In the lake which the rivers make at this point the water is immensely deep and large fish may be caught by trolling from a boat. For two miles below the junction there are good rapids and pools. Very little can be done after Christmas, until the mangoe showers come about mid-January. If at that time the river is in flood and again clears great sport may be had. Another river which is favorable to the angler is the Shirávati which leaps over the Sahyádris at the famous Gairsappa falls. The way to the best fishing ground is to walk about two miles from the bungalow along the Talgupa road and then strike into the forest on the right when the river side is reached. The angler may walk several miles into the Maisur territory fishing carefully. He is liable to be disappointed, for although the water looks perfect fish are scarce owing to the slaughter which goes on among the young fish in the rains and to the poisoning of the pools in the hot weather. A few years ago during the Christmas holidays a young Madras Civilian caught a very fine *mahsir* in this part of the river. It is useless attempting to fish in the magnificent pools below the falls during the cold weather. The rocks are so slippery as one can stand, much less climb with safety; the wind blows with such violence that a rod cannot be held up against it and the spray beats like the monsoon rain so that the too venturesome angler is not likely to catch anything except a fever or a cold, or perhaps a sprained ankle. But in April and May when the river has run low the pools below the falls may be fished with comfort. It is advisable to have a coracle or a collapsible boat which can be carried and launched on the pool.

Shoals of fish may be seen feeding on the bird lime which falls from the rocks above where myriads of swallows and pigeons make their home. A long line is necessary as the fish run large and the pools are immensely deep. A bait which will tempt the largest fish is a young swallow; they sometimes fall into the water and are taken down at a single gulp: only a swirl in the pool shows where the monster silently rose. The fly may be used with success when the wind is favourable.

Another river which affords sport is the Agnáshani or Taddri. Starting from Kumta the angler must make his way about twenty miles to Mankibail at the foot of the Nilkund pass. Then turning to the right he should follow the river till the foot of the Doddamani pass is reached and a camp should be made at a small village called Shamamani. The river comes down the valley between the two passes after dashing over the cliff at the villages of Unchalli and Hosatota in the Lushington Falls. Excellent pools and rapids stretch for several miles, but it is little use trying when the river runs low, for the fish are all crowded in the long reaches of deep still water.

Fish.

Most of the birds given by Captain E. A. Butler in his Catalogue of the birds of the Deccan and Southern Marátha Country are found in Kánara. The principal game birds are noticed in the Appendix.

Birds.

CHAPTER III.

POPULATION.[1]

Chapter III. Population.

Census Details, 1872-1881.

According to the 1881 census the population of the district was 421,840 or 107·85 to the square mile. Of these Hindus numbered 382,997 or 90·79 per cent; Musalmáns 24,282 or 5·75 per cent; Christians 14,509 or 3·43 per cent; Jews 25; Pársis 17; and Others 10. The percentage of males on the total population was 52·86 and of females 47·13. The corresponding returns for 1872 were a total of 398,406 or 94·07 to the square mile, of whom Hindus numbered 364,402 or 91·46 per cent; Musalmáns 21,755 or 5·46 per cent; Christians 12,189 or 3·05 per cent; Jews 35; and Pársis 25. Compared with the 1872 returns the 1881 returns show an increase of 23,434 or 5·88 per cent.

Birth-place.

Of 421,840 (males 223,005, females 198,835) the total population, 372,805 (males 192,826, females 179,979) or 88·37 per cent were born in the district. Of the 49,035 who were not born in the district 17,232 were born in Dhárwár; 7172 in Madras; 6700 in Belgaum; 6582 in Goa, Daman, and Diu; 4125 in Maisur; 2896 in the Southern Maratha States; 1815 in Ratnágiri; 801 in Kaládgi; 267 in Sholápur; 189 in Sátára; 146 in Poona; 44 in Ahmadnagar; 117 in Bombay; 179 in Gujarát; and 770 in other parts of India and outside of India.

Language.

Of 421,840, the total population, 244,895 (130,270 males, 114,625 females) or 58·05 per cent spoke Kánarese. Of the remaining 176,945 persons, 152,774 or 36·21 per cent spoke Maráthi; 17,458 or 4·13 per cent spoke Hindustáni; 4275 or 1·01 spoke Telugu; 703 spoke Gujaráti; 624 spoke Hindi; 316 spoke Malayáli; 229 spoke Portuguese-Konkani or Goanese; 215 spoke Tulu; 180 spoke Tamil; 95 spoke English; 26 spoke Kodgi or Coorg; 23 spoke Arabic; 17 spoke Chinese; 7 spoke Persian; 2 spoke Panjábi; and one spoke German.

The following table gives the number of each religious class according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions, but show the difference of sex:

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[1] This chapter is compiled from materials collected by Mr. P. F. De Souza, assistant master Kárwár school. Mr. P. Fernandez, clerk of the Collector's department, has also supplied useful information.

Kánara Population by Age, 1881.

Age.	Hindus.				Musalma'ns.			
	Males.	Percentage on total Males.	Females.	Percentage on total Females.	Males.	Percentage on total Males.	Females.	Percentage on total Females.
Up to 1 year	4872	2·40	4811	2·67	295	2·39	302	2·52
1 to 4 years	17,464	8·60	18,366	10·19	1173	9·53	1148	9·58
5 to 9 ,, ...	28,093	13·84	26,295	14·54	1936	15·72	1762	14·71
10 to 14 ,, ...	21,547	10·62	17,083	9·48	1503	12·21	1205	10·03
15 to 19 ,, ...	16,980	8·37	15,409	8·60	915	7·43	923	7·70
20 to 24 ,, ...	19,660	9·69	19,053	10·57	1033	8·39	1180	9·85
25 to 29 ,, ...	23,563	11·61	20,190	11·20	1186	9·63	1281	10·69
30 to 34 ,, ...	20,838	10·27	16,377	9·09	1216	9·88	1134	9·47
35 to 39 ,, ...	14,988	7·38	9650	5·35	811	6·58	597	4·98
40 to 49 ,, ...	18,660	9·23	14,657	8·13	1106	8·98	1107	9·24
50 to 54 ,, ...	6961	3·43	7164	3·97	423	3·43	548	4·57
55 to 59 ,, ...	3299	1·62	3337	1·85	237	1·92	229	1·91
Above 60 years	6115	3·01	7761	4·30	474	3·85	562	4·69
Total ...	202,844		180,153		12,308		11,974	

Age.	Christians.				Others.				Total.			
	Males.	Percentage on total Males.	Females.	Percentage on total Females.	Males.	Percentage on total Males.	Females.	Percentage on total Females.	Males.	Percentage on total Males.	Females.	Percentage on total Females.
Up to 1 year ...	199	2·54	199	2·07	1	3·22	...	...	5367	2·40	5312	2·67
1 to 4 years ...	707	9·03	737	11·02	5	16·12	3	14·28	19,349	8·67	20,254	10·18
5 to 9 ,, ...	1070	13·70	1013	15·14	4	12·90	4	19·04	31,112	13·95	28,984	14·57
10 to 14 ,, ...	795	10·16	699	10·45	5	16·12	3	14·28	23,850	10·69	19,986	9·54
15 to 19 ,, ...	613	7·83	562	8·40	...	...	3	14·28	18,508	8·29	16,987	8·54
20 to 24 ,, ...	738	9·50	703	10·51	2	6·45	...	...	21,463	9·62	20,936	10·52
25 to 29 ,, ...	895	11·44	757	11·31	2	6·45	2	9·52	25,446	11·41	22,230	11·18
30 to 34 ,, ...	866	11·07	587	8·77	3	9·67	1	4·76	22,923	10·27	18,099	9·10
35 to 39 ,, ...	566	7·02	326	4·87	4	12·90	4	19·04	16,394	7·35	10,577	5·31
40 to 49 ,, ...	751	9·60	509	7·61	3	9·67	...	...	20,529	9·20	16,273	8·18
50 to 54 ,, ...	269	3·43	217	3·24	1	3·22	1	4·76	7654	3·43	7930	3·98
55 to 59 ,, ...	95	1·21	90	1·34	1	3·22	...	...	3632	1·64	3656	1·83
Above 60 years ...	189	2·41	288	4·30	...	...	...	...	6778	3·03	8011	4·03
Total ...	7822		6687		31		21		223,005		198,835	

The following table shows the proportion of the people of the district who are unmarried, married, and widowed:

Kánara Marriage Details, 1881.

	Hindus.													
	Under ten.		Ten to fourteen.		Fifteen to nineteen.		Twenty to twenty-four.		Twenty-five to twenty-nine.		Thirty and over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried ...	50,088	46,731	20,419	7179	13,608	1217	10,501	867	6090	695	5512	1713	106,337	58,402
Married ...	321	2568	1939	9376	3269	12,925	8723	15,456	15,562	14,680	54,540	22,478	83,503	77,483
Widowed ...	19	53	39	528	104	1857	436	2730	1102	4815	10,813	34,755	12,504	44,208
	Musalma'ns.													
Unmarried ...	3331	3127	1462	842	818	131	650	52	372	19	316	40	6999	4211
Married ...	22	84	39	351	94	748	364	1020	782	1003	3490	1897	4791	5163
Widowed ...	1	1	2	8	3	44	19	108	32	199	461	2240	518	2600

Census Details. 1881.

Kánara Marriage Details, 1881—continued.

	CHRISTIANS.													
	Under ten.		Ten to fourteen.		Fifteen to nineteen.		Twenty to twenty-four.		Twenty-five to twenty-nine.		Thirty and over.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Unmarried	1080	1032	780	618	556	169	401	85	208	45	343	63	4348	2007
Married	5	15	15	82	55	362	266	556	571	582	2258	866	3170	2463
Widowed	...	2	...	4	2	31	11	62	26	130	265	1088	304	1317
	OTHERS.													
Unmarried	10	7	5	6	...	1	...	...	...	...	3	1	18	12
Married	...	...	...	...	...	2	2	...	2	2	8	4	12	8
Widowed	...	...	...	...	...	...	...	...	...	...	1	1	1	1

Occupation.

According to occupation the 1881 census returns divide the population into six classes:

I.—Employed under Government service, learned professions, literature, and arts, numbering in all 6565 souls or 1·55 per cent of the entire population.

II.—Persons engaged in domestic service, 5931 or 1·40 per cent.

III.—In trade and commerce, 4436 or 1·05 per cent.

IV.—In agriculture, 150,202 or 35·60 per cent.

V.—In crafts and industries, 30,814 or 7·30 per cent.

VI.—In indefinite and unproductive occupation including children, 223,892 or 53·07 per cent.

Bráhmans.

Bráhmans, according to the 1881 census, included seventeen classes with a strength of 62,313 or 14·77 per cent of the Hindu population. Of these, ten classes with a strength of 42,432 were Dravid or southern Bráhmans, and seven with a strength of 19,881 were Gaud or northern.

The following statement shows the divisions and the strength of each of these main groups:

Dravid and Gaud Bráhmans, 1881.

Division.	Strength.			Division.	Strength.		
	Males.	Females	Total.		Males.	Females	Total.
Dravid.				*Gaud.*			
1. Havigs	20,649	19,061	39,710	1. Sásashtkárs	4563	4225	8858
2. Chitpávans... ...	448	406	854	2. Shenvis	4489	4310	8799
3. Deshasths	302	299	601	3. Kushasthalis ...	595	536	1131
4. Karnátaks				4. Bárdeskárs ...	340	317	657
5. Karháds	286	269	555	5. Kudáldeskárs ...	167	157	324
6. Kot Bráhmans ...	185	204	389	6. Pednekárs	45	57	102
7. Joishis	111	102	213	7. Kanojas	9	1	10
8. Saklápuris ...	55	41	96				
9. A'ndhras	5	4	9	Total ...	10,208	9,673	19,881
10. Shivallis	3	2	5				
Total ...	22,134	20,298	42,432	Grand Total.	32,342	29,971	62,313

Havigs.

Havig Bráhmans, numbering 39,710 (20,649 males, 19,061 females) are found in all parts of the district, but chiefly in Honávar, Kumta, Sirsi, Siddápur, Yellápur, and Supa. They live in hilly villages on plots of land suited for the growth of cardamoms, pepper and betelnut, which require much water and rich manure. The chief centres of the caste are, Agrahár, Sálkod, Hosákuli, and Karki

in Honávar; Banvási, Bhartanhalli, and Sonda in Sirsi; Kalchi and Balgur in Yellápur; Bilgi and Herur in Siddápur; Achve in Ankola; and Gokarn in Kumta.

According to their own tradition, they were brought from Northern India about the close of the seventh century (A.D. 680 to 700) by Mayurvarma, the founder of the Kádamba or second Kadamba dynasty of Banvási. Another tradition represents them to be the descendants of Bráhmans by women of the Hálvakki Gauda caste of Kánarese-speaking husbandmen.[1] Their home speech is Kánarese spoken with a Malayáli accent, similar to that which prevails on the Malabár coast.

The names in common use among men are, Subbayya, Rámbhatta, Shivapphegde, Golibhatta, Parambhatta, Parmhegde, Israpphegde, and Shivrámbhatta; and among women, Subbamma, Puttamma, Venkamma, Devamma, Timmavva, Lakshmavva, Lingamma, Honnamma, Gangavva, and Bhágamma. Their family stocks or *gotras* are Kashyap, Vasishth, Gautam, Jamdagni, Vishvámitra, and A'ngiras. Laymen add to their names the word *hedge* or headman, and priests the word *bhatta* or the learned. Their chief surnames are Sabhábit or councillor, Madhyasta or mediator, Avabhrit or sacrificer, Bhágvat or stage-manager, Tántrik or charmer, Grámádhikári or village head, Hebbár or great Bráhman, Jáji, Adi, Gopi, Katgi, Dikshit, and Apparta Karant.[2] They have no separate household or family gods like Gaud Bráhmans, but keep images of Ganesh and other Bráhmanic gods in their houses. They often visit their patron deity Ganesh at his chief shrine at Idagunji six miles east of Honávar.

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[1] Buchanan (Mysor, III. 162), on the authority of a Havig history, states that Parashuráma created Haiga at the same time that he formed Tulav and Malabár, and appointed Bráhmans to inhabit these lands. Tulav he gave to the Mittu Bráhmans and Haiga to those called Nagars and Machis. The Sahyádri Khand (chapter VII. verses 59-61) narrates that, probably about A.D. 700, Havigs were brought by Sikivarma the father of Mayurvarma, the founder of the second dynasty of Banavási Kádambas, to supplant the Bráhmans of Parashuráma, who had been degraded by their champion in consequence of their want of trust in his promises. (Wilson's Mackenzie Collection, 2nd Ed. 59). The Hávigs claim as their original seat Ahichchhatra an ancient and ruined city in Rohilkhand in Upper India, now best known as Rámnagar (Cunningham's Ancient Geography, I. 359). The origin of this claim seems to be in the fact that (Bird's History of Gujarát, 8) Ahi-kshetra or Snake Land was an old name of the Kánara coast. *Hávu* is the Kánarese for snake and *hai* is the corresponding word in the home-tongue of the Kánara Kunbis. It seems that Havigs and Haiga the local names for the North Kánara coast come from these two words for snake and that Ahikshetra is the Sanskrit translation of the earlier Haiga or Snake land. The Havigs keep their family records in the Malayáli character and there is a strong Malayáli element in their home speech. Their present position and the tradition and history of their distribution support the view that the Havigs came to Kánara by sea. (Compare Wilson's Mackenzie Collection, 2nd Ed. 61; Rice's Mysor, I. 194). The Malayáli element in the Havigs is difficult to explain. Malayáli may in former times have been the Kánara coast language. In any case it seems better to look for the origin of the Havigs from the north rather than from the south. According to Wilson (Mackenzie Collection, 2nd Ed. 60) some Havig traditions state that they came to Kánara from Valabhipur. This seems to be the well known Valabhipur in south-east Káthiáwár. And the destruction of Valabhi, apparently by Arabs in the seventh or eighth century, furnishes a probable explanation of the settlement of northern Bráhmans on the Kánara and Malabár coasts about the beginning of the eighth century.

[2] Their widows are called *ubbe* or mother, their boys *máni* or boy, and their girls *putti* or *kusha* child.

Chapter III. Population. BRÁHMANS. *Havigs.*

They are divided into four sections, Havigs, Kots, Saklápuris, and Shivallis. Except the Saklápuris, who have lately quarrelled with the Havigs and given up publicly eating with them, all eat together but do not intermarry. The cause of the separation of the Kots is said to be long isolation from the main stock, and the cause of the separation of the Shivallis and Saklápuris is said to be social disputes. The Havigs are further divided into priests and laymen who eat together and intermarry. Persons bearing the same surname and persons belonging to the same family stock cannot intermarry. The men are fair, short, and spare with well-cut intelligent features; the women are like the men except that they are fairer. Their home speech is an incorrect and unidiomatic Kánarese with so strong a Malayáli element both in words and tone that Kánarese people who do not know its peculiarities do not understand it.[1] Some speak Hindustáni and many understand Tulu, the language of South Kánara, in which in Malayáli characters their books and family records are written by their family priests.[2] This Malabár element in the Havigs is not easy to explain. It may either show that their connection with the south is closer than they acknowledge, or it may show that, before its conquest by inland Kánarese-speaking rulers the Malabár language and letters were in use in Haiga.

Most Havigs live in one-storied houses with mud or laterite walls and tiled or thatched roofs and wooden ceilings overlaid with earth. They have verandas and a front yard in the middle of which stands a sweet basil plant. The houses are badly aired, but the want of air is of less consequence as in the hot weather the inmates sleep in verandas or in the yards which are covered with shades or *chokapráś*. The floors of the houses and the yards are carefully cowdunged and rubbed with stones till they are polished. Close by the house stands the cattle-shed, and near the shed the dunghill which is very carefully prepared in alternate layers about six inches thick of cowdung, grass, and green leaves, gathered from the nearest forest. The situation of their houses in low damp valleys and the neighbourhood of the badly cleaned cattle-sheds are perhaps the causes of the malarious fever from which they suffer so severely. The interior of their houses and their furniture do not differ much from those of the Deccan Karhádás, except that the Havigs use earthen cooking vessels. Their staple diet is rice, *rági*, vegetables, and whey. They take three meals a day and are great eaters, their love for whey, molasses, and pepper being proverbial. They are strict vegetarians and do not drink liquor, though some in Haliyál and Yellápur smoke hemp and drink *bháng*. A common dish with them as with other husbandmen is cold food left from the previous evening, either cooked rice strained dry, or *rági*-gruel made by boiling *rági* meal, split pulse and water in an earthen vessel. Before

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[1] The following are examples of the peculiar forms and phrases in use among the Havigs. For the Kánarese *appa*, father, the Havigs say *appayya*; for *namma manege*, to our house, they say *yammaneye*; for *ninne*, yesterday, *nigle*; for *bandiddav*, who had come, *bandikiddo*; for *ayya*, sir, *vada*; for *suttiddav*, who had wrapped, *suttiddo*.

[2] Buchanan (Mysor, III. 213) says the Havigs use the *grantha* of Keral in their books of science.

it is boiled the flour is mixed with water, and kept for about eighteen hours till it grows sour by fermentation. Havigs live cheaper than other Bráhmans. Their holiday dishes are *páisa* or rice molasses and cocoanut milk cooked together, and *doshes* or pan-cakes. They give caste feasts on thread, marriage, and death ceremonies. They eat with all Dravid Bráhmans.

Indoors the men who work in the gardens wear a loincloth and over the loincloth a narrow waistcloth called *panje* worth about 4½*d.* (3 *ans.*), which is worn falling to the knee either with or without passing it between the legs. Their ordinary outdoor dress consists of a waistcloth, a shouldercloth, and a headscarf with a wallet-like pouch under the left arm containing betel leaves and nuts and tobacco. A set of these clothes costs about 4*s.* (Rs. 2). The well-to-do wear richer clothes with silk fringes. Some also use broadcloth or longcloth coats called *angis*, jackets called *bandis*, and sandals. Their favourite colour is white. The women wear a loincloth under the robe like the women of the Hálvakki caste. Below the Sahyádris the women wrap the lower end of the robe round the waist and let it fall to the knee like a petticoat. They draw the upper end of the robe over the chest, and pass it like a tippet from the left shoulder to the right covering the shoulders and upper part of the back, and either tucking the end in the folds of the robe at the waist or letting it fall loose in front. Above the Sahyádris most Havig women keep only a short end of the robe to cover the upper part of their body. This they draw straight across the chest, and, instead of passing it over the shoulder, fix its end in a string worn round the neck, the whole appearing like an apron. Under the robe they wear a loose short-sleeved bodice, open in front, the ends tied in a knot an inch or two above the navel. When in full dress the face and the parts of the waist and legs which remain uncovered are always yellow with turmeric paste. They keep their black glossy hair well anointed with cocoanut oil, and wear it tied in a braid which hangs loose on their back. In these braids of hair, on holidays and on weddings and other high ceremonies, they wear *sampige, shevanti, mallige, surgi, jáji,* and *gorte* flowers. The favourite colours for a married woman's dress are dark-blue and dark-red with yellow fringes. Widows wear red robes and cover their shaven heads with one end of the robe; they wear no bodice. Before meals almost all men and women put on a yellow waistcloth of hemp or wool. Boys dress like men and girls like women. Of ornaments men wear gold earrings, finger-rings and silver girdles and boys in addition wear silver bangles and anklets. Women wear golden noserings, earrings, necklets including the lucky bead necklace, wristlets, and glass bangles. Girls also wear a silver belt and silver anklets. They are simple, hardworking, and honest, but fond of going to law, and unscrupulous in the steps they take to support their claims.

More than half of the Havigs are priests, astrologers, and *purán* readers. The priests, when not engaged in their religious duties, work in their palm and spice gardens, their wives doing the bulk of the work except that they do not climb the trees. A priest, if he chooses, may

Chapter III. Population. Brâhmans. *Havigs.*

give up his religious profession and become a layman. Almost all the Havig laity work as husbandmen in palm or spice gardens. They are most skilful gardeners, growing fine pepper cardamoms and betelnuts, and arranging for the water and shade of their gardens with the most ceaseless care and complete success. They are also very expert in climbing the betel-palms to gather the nuts and the pepper which is trained up their stems. Their working season is from June to October, September and October being their busiest months. Their slack time is spent in holding thread and marriage ceremonies and in visiting neighbouring villages on the occasions of car-festivals. Their women, besides doing house work, hoe, weed, carry manure, and water the gardens as effectively as the men, and are adepts in curing pepper cardamoms and betelnuts. Near the coast many of the Havigs who own large tracts of rice-land employ labourers for the field-work, themselves supervising and their women attending to the house. Some also are in Government service as clerks, some are village headmen, and some are traders and moneylenders.

Except the few in Government service as clerks and some of the village headmen, moneylenders, and traders, the lay Havigs can neither read nor write. Of the priests a few can read Sanskrit, but most are content with learning by heart the texts required for the different ceremonies. Those who are family priests know Tigláři or Tamil characters and have to write the records of the families for whom they act as priests. According to Buchanan, all Havigs were formerly well read in Sanskrit and were forced to give up their priestly offices and take to husbandry by the oppression of Habshi and Holeya rulers. Their widows have more freedom than the widows of most castes. They often live by themselves, keeping milch-buffaloes and boarding-houses.[1] All who are engaged in tillage are well-to-do. They have steady highly-paid work, and add to their earnings by priestcraft, trading, and moneylending. In consequence of the desire of many of the lower classes to have their wedding and death ceremonies performed by Bráhmans, the services of the Havigs are in great demand and are highly paid. Of late they have begun to send their children to public schools. They rank with Shenvis and other Bráhmans. They eat with Konknasths and other Dravid Bráhmans and hold aloof from all Konkani and Hindustáni speaking people, especially from Christians and Muhammadans and the lower classes of Kánarese and Konkani Hindus.

The cultivators rise early and go to work in their gardens, eating a breakfast of cooked cold rice or *rági*-gruel either before they start or between nine and eleven. The day's work is generally over by sunset, and supper by eight. After supper they listen to loudly sung Kánarese pieces taken from the Rámáyan or the

[1] In the fifteenth century the practice of women keeping inns seems to have been common in the Deccan. Of the country between Chaul in Kolába and Junnar in Poona the Russian traveller Athanasius Nikitin (1474) writes: In the land of India it is the custom for foreign traders to stop at inns. There the food is cooked for the guests by the landlady, who also makes the bed and sleeps with the stranger.

Mahábhárat. Priests, when not engaged in religious duties, teach boys Sanskrit texts or *mantras* and prayers or *stotras*. The monthly expenses of a family of five vary from £1 to £1 4s. (Rs. 10-Rs. 12).[1]

They are Smárts in religion, that is, they are followers of Shankaráchárya, the high-priest of the *advait vedánt mat*, the doctrine that God and the soul are one, and with equal readiness worship Vishnu, Shiv, and other Bráhmanic gods.[2] Their chief deities are Vishnu, Shiv, Párvati, Lakshmi, Ganpati, especially the Idgunji Ganpati,[3] and certain village mothers or *ammas* whom they regard as their family goddesses and to whom they offer fruit and flowers, and sometimes fowls and sheep. The names of their chief village mothers or goddesses are Durgamma, Honnávaramma, Karkiamma, Kumtamma, and Bhairamma. They believe in witchcraft and soothsaying. Priests of their own caste officiate in their temples, most of which contain images of Shiv in the *ling* form for every-day worship and in the human form to be set on the car on the great yearly car-festival.

Two points connected with the religion of the Hindus of North Kánara, which are characteristic of the district though not peculiar to it, are the worship of spiritual guides or *gurus* and a fondness for car or *rath* festivals. The account of these two religious observances which are common to almost all classes of Kánara Hindus may conveniently be given under the account of the Havigs. Besides their family and temple priests the Havigs have *gurus* or spiritual guides. Their head guide lives in celibacy in the Shaiv monastery at Rámchandrápur in Maisur. He adds to his name the word *bhárati* and is a Havig by caste. Another lives in the monastery at Sonda near Sirsi and bears the title of *Sarasvati*. Those who live in Sirsi, Yellápur, and Haliyál obey the guide of Sonda, while those who live in Siddápur, Honávar, and Kumta are followers of the Rámchandrápur guide. The guide has power to put any of his followers out of caste and to let them back after performing certain ceremonies. He also settles all religious and social disputes that are referred to him. The monasteries are generally close to forest springs. They are built in two blocks, an outer and an inner, separated by a courtyard. The outer block is a high narrow veranda, surrounding the inner block with a single entrance facing the door of the shrine, and with a high windowless stone wall on the side farthest from the shrine,

[1] This and the other estimates of monthly cost of living are framed on the basis that the family has to buy retail the grain and other articles it uses. The actual cash payments of the bulk of the middle and lower orders who either grow grain or are wholly or partly paid in grain must therefore be considerably less than the estimates. The figures mentioned in the text are not more than rough estimates of the value of the articles which under ordinary circumstances the different classes of the people consume.

[2] Shankaráchárya is believed to have been born at Kranganor on the Malabár coast either in A.D. 677 or A.D. 737. The head-quarters of the Smárt sect which he founded are the Sringeri monastery in north-west Maisur where is a statue of the founder seated like a Buddhist or Jain image. The line of pontiffs is still kept up. On great occasions the pontiff wears a tiara like the Pope's covered with pearls and jewels, a pearl necklace, and silver covered sandals. Rice's Mysor, I. 378-379.

[3] Idgunji is six miles east of Honávar. The priest is a Havig.

Chapter III. Population. Brâhmans. *Havigs.*

and with wooden pillars on the side nearest to the shrine to support the roof. The inner block is divided into two parts, an outer room where worshippers meet, and the shrine of the god. The affairs of the monastery are under the charge of a manager called *pârupatyagár*. The guide dresses in an ochre-coloured waistcloth, the end falling in front without being passed back between the legs. He holds a bamboo wand in his right hand. He appears in public with great pomp, elephants, horses, bards, musicians, and a large number of priests blowing conch-shells and carrying on their heads and in their hands boxes containing the gods of the monastery. The guide passes in tour through the country. When he draws near a village he is welcomed at its boundary by his followers who come with bands of music. He stays two to six days in each village and receives gifts from his followers, and gives them to drink the water in which his feet have been washed. When he grows old, or if his life is threatened by sickness, he chooses a Havig boy as his successor. Should he recover the guide-elect acts under his instructions as his helper. *Gurus* are buried, not burnt. The death of a *guru* is an occasion for rejoicing not for mourning, and his corpse, which is kept for some time decked in the gayest apparel that becomes an ascetic, is worshipped by the people. His soul is believed to be absorbed in the god-soul and he receives divine honours after his death as he has done during his life. The first eleven days after his death are held as days of rejoicing.

Car Festivals.

Almost all Kánara temples have their yearly car-days, when the images of the gods are mounted on huge wooden chariots called *raths*, and dragged in procession. Of these car-festivals fifteen of special importance are held at Gokarn, Hegde, Kumta, Agrahár, Haldipur, Karki, Honávar, Murdeshvar, Shiráli, Bhatkal, Dháreshvar, Banvási, Idgunji, Manjguni near Sirsi, and Sirsi. The gatherings vary from 2000 to 5000 according to the character of the season. Most of the cars are connected with Shaiv temples, but there are also several Vaishnav cars, and the car at Sirsi belongs to the goddess Sirsiamma, apparently one of the early local mothers. To this car alone animal sacrifices, including the sacrifice of buffaloes, are offered. The festivals take place during the fair weather, from January to April. The cars are about seventy-five feet high and at the middle fifteen feet broad. They weigh thirty to fifty tons. Some of them, especially those at Gokarn, Manjguni, Idgunji, Agrahár, Honávar, and Banvási are of considerable age, and are splendid specimens of wood-carving, painting, and other ornamentation. They consist of five principal parts, the wheels, the body, the shrine, the dome, and the spire. There are four or six wheels about five feet in diameter and nine inches thick, solid blocks of wood fastened by cross bars of iron and nails. The wheels are attached to two wooden axles formed of the projecting ends of the front and back beams of the frame on which the base is fixed. The base of the car, which is generally about fourteen and a half feet square, rests on the frame. It is ornamented with geometric and leaf designs, and coarse or indecent mythological and historic pictures. In the front and back beams massive iron rings are fixed to which strong coir ropes are fastened to drag the car. The body is surmounted by an eight-cornered room

made of eight frames of wood which are fixed on the angles and held together by eight tie-beams joined to a pole about sixty feet high which rises from the centre of the body of the car to the peak of its spire. The frames are alternate spaces of planking and open arches, which serve as doors. The whole is covered with paintings. Close to the pole which rises from the centre of the wooden pedestal or body, to the top of the car-spire, is a stool or altar on which the image is set. The car has a domed roof made of pieces of betel-palm wood tied by coir rope and decked with white and red flags. The dome is crowned with a spire which is covered with white cloth and tinsel plates. Car-festivals, like other fairs in Kánara, last for ten days. On the first day a flag with a picture of the bird-man *Garud*, Vishnu's carrier, is hoisted on a pole in the courtyard of the temple. The morning and evening ceremonies are performed with more pomp than usual, and the image is carried through the chief streets by the people of the neighbourhood every night between six and nine. On the eighth, ninth, and tenth days after morning worship, offerings of turmeric water, rice, and Vitex negundo, *nirgunda*, leaves are made to the door-keeper or *dvárpálak* of the god. After worship, on the tenth day, the temple priests kindle a sacred fire to purify the car, which they also sprinkle with the five products of the cow. The image, which is richly studded with gold and gems, is brought from the temple in a palanquin, and the chief priest, dressed in a rich silk waistcloth, takes it in his hand and climbs a ladder which is placed at the front of the car. He sets the image on a stool or altar near the pole, and breaks a cocoanut before it, waving a lighted lamp amid the shouts of the people. After this, all except the lowest castes climb the car by the front ladder and offer cocoanuts and plantains, going down by a ladder at the back of the car. When the offerings are finished the ladders are taken away, leaving on the car the temple ministrants, the spiritual guide if he is present, and a few people of high local position. Then 300 to 500 men at each rope, and some women who have made vows, drag the slow-moving car amid loud shouting and with musicians and dancing-girls performing in front. As the car moves, large quantities of flowers and plantains are thrown over it. The car is generally drawn two to three hundred yards along flat ground near the temple. The ropes are then changed and it is drawn back. When the car reaches the starting point a ladder is set up, and the priest waving lighted lamps before it, carries the idol in a palanquin into the sanctuary. Soon after the feast the car is dismantled and the parts are carefully kept in a shed near the temple, and after a year are again taken out and washed with cocoanut oil which prevents the wood from decaying.

The chief family ceremonies performed by Havig Bráhmans are on the occasions of pregnancy, birth, naming, thread-girding, marriage, a girl's coming of age, and death. When a pregnant woman draws near the time of delivery, part of the veranda is prepared as a lying-in room. The patient is attended by a midwife, who is generally a low-caste woman and who in addition to a robe receives 1*s.* to 2*s.* (8 *ans.* - Re. 1). Havigs observe the same birth

ceremonies as Shenvis. On the sixth day the women of the house with the help of their neighbours perform the *satti* ceremony. This, as among Shenvis, consists in worshipping a small copper pot filled with rice, on the top of which is laid a spray of mango leaves and over the spray a cocoanut. The pot is taken away by the midwife early the next day. On the twelfth day, to free them from ceremonial impurity, the family priest gives to each member of the household the five products of the cow or *panch-gavya* and kindles a sacred fire. In the evening a small party of caste people are feasted and the child is named. The name is given by the eldest male member of the family, who, after the letters have been traced by the family priest with a piece of gold on rice spread in a winnowing fan, first whispers it in the child's ear and then says it aloud. The child is then laid in the cradle, which is rocked by women who sing songs. When a boy is between two and three years old the village barber cuts his hair. While his hair is being cut the boy is seated on the lap of his maternal uncle, and the neighbouring children are entertained with a variety of dishes of which the choicest is beaten rice mixed with cocoa-kernel and molasses. The thread ceremony is performed when boys are between seven and nine. On the day of the ceremony the boy is bathed and eats sitting in his mother's lap from the same dish in the cook-room. He is then brought before the guests and again bathed outside of the house, purified by the five products of the cow, and dressed in an ochre-coloured loincloth fastened by a waistband of twisted *darbha* or sacred grass. The sacred fire or *hom* is lighted and the boy is invested with the sacred thread. Then his father takes him on his lap, and covering both himself and the boy with a cloth teaches him the sacred *Gáyatri*.[1] He is then given an ochre-coloured shouldercloth, a headscarf, and a long staff. After this he goes round the company carrying a metal tray and begging, his mother leading with the gift of a dole of rice and the guests following with copper or silver coins. When all the guests have given their contributions the boy starts on a pilgrimage to Benares, but is persuaded to give up the idea by his maternal uncle, who reminds him that he has first to pass through the stage of married life, and promises to give him his daughter in marriage. The boy wears the yellow clothes for a month or two and then changes them for the every-day Havig dress.

Marriage.

Polygamy is allowed and practised, and widow marriage is forbidden. At their weddings Havigs employ musicians, and their women sing Kánarese songs in their houses and on the roads when they escort the bridegroom and bride. The first proposals of marriage come from the parents of the boy. Boys are generally married between twelve and twenty and girls before they come of age and sometimes in infancy. Partly because they are scarce, partly because they are skilful gardeners, a Havig has to pay for

[1] The *Gáyatri* verse runs: *Om tatsavitur varenyam bhargo devasya dhimahi dhiyo-yonh prachodayátu.* Let us think the worshipful light of the sun. May it cleanse our hearts.

his wife, her parents keeping the whole of the sum. Some of the well-to-do instead of receiving a price for their daughter give a dowry and keep the girl and her husband in their house till the girl is of age, making them occasional presents of clothes and ornaments. The people of the bridegroom's house spend £90 to £200 (Rs. 900 - Rs. 2000) on a wedding. Of this £50 to £100 (Rs. 500 - Rs. 1000) is the price of the girl, £20 to £50 (Rs. 200 - Rs. 500) the cost of ornaments and clothes, and £20 to £50 (Rs. 200 - Rs. 500) the cost of entertaining the caste for six days. Shenvis, Deshasths, and other high class Hindus make large temporary pavilions of plaited cocoanut leaves decorated inside with cloth, coloured paper, and tinsel, with an elaborately ornamented canopied throne called *mandap*. Instead of this the Havigs pitch small sheds without any ornament, and instead of the canopied throne have an earthen platform about six inches high and six feet square, with a wooden post planted at each corner, their tops hung with festoons of mango leaves.

A day or two before the beginning of the marriage ceremonies a party of men, with the mother of the boy or of the girl and the family priest, go from house to house asking their caste people to attend the wedding. The priest mentions the time and drops a few grains of rice into the hands of the eldest male member of each house. In the morning of the day before the wedding, the family gods are propitiated by solemn worship and the caste people are feasted. At dawn on the wedding day, the bride and bridegroom in their own houses, are rubbed with turmeric paste and bathed in warm water by married women who sing merry songs. The bridegroom is dressed in his wedding clothes, and seated in a pavilion with the family priest, who worships Ganpati, Varun, the Mátrikás,[1] and the *pitris* or ancestors, who are represented by rice, cocoanuts, arecanuts, and betel leaves, placed in separate heaps in a square flat bamboo basket. At the end of this worship the priest takes the basket into the house and lays it in a square marked with lines of quartz powder opposite the household gods in their sanctuary. Then the bridegroom bows to the household gods, and with the help of the family priest puts on the marriage coronet or *bháshing*, and taking a cocoanut and a couple of betel leaves in his hands starts for the bride's house, followed by the members of his family and by guests. On drawing near the entrance to the bride's marriage booth the bridegroom is received by her parents, who wash his feet, the mother rubbing them and the father pouring water over them from a small copper pot called *chambu*. The mother also waves before his face a bell-metal plate containing *ranje* or red water, and the father leads him to the raised seat in the booth, where he sits till the bride is brought from the house by her maternal uncle. The bridegroom then stands before the bride, separated by a cloth curtain held by two men at each end. The priest recites verses, and when the moment arrives the curtain is drawn aside and the bridegroom and bride

[1] The eight chief *mátrikás* or mothers are Bráhmi, Máheshvari, Kaumári, Várábi, Indrání, Kauberi, Chámunda, and Charchika.

throw garlands of flowers round each other's necks. The father and mother of the girl then present the bridegroom and bride with clothes. The sacred fire or *hom* is kindled by the priest, and the newly married pair, with the ends of their garments tied together, the bridegroom in front and the bride behind, walk three times round the fire hand in hand, and then march seven paces before the fire while the priest chants texts from the *Veds*. The parents of both bride and bridegroom then distribute money or *dakshana* to the priests. This ends the first day's ceremonies. The coronet is then taken off the head of the bridegroom and kept near the bamboo basket which contains the marriage gods, and the guests are feasted. After this the newly married couple sleep near the marriage coronet. Next day at noon they are rubbed with turmeric paste and bathed by women who sing merry songs. The bridegroom again puts on the coronet and sits on the raised seat with his wife, when all married women sprinkle rice on their brows and wave lighted lamps before their faces, and the priest rekindles the sacred fire and dinner is served. On the third day at noon the bride and bridegroom go in procession to a neighbouring pond throwing rice into the water and when the fish come to eat catch them in a cloth. They let all go except one with whose scales they mark their brows. If there is no pond near, they make a fish of wheat-flour, drop it in a pot full of water, and catch it in a cloth and mark their brows with the flour. They return to the bride's where the rice-sprinkling and light-waving ceremonies are repeated. On the fourth day the rice-sprinkling and light-waving ceremonies are again repeated at the bride's, where the party remains till the fifth morning. On the fifth day, generally in the morning, the bride and bridegroom, with relations and guests, go in procession to the bridegroom's. On reaching the bridegroom's the priest worships Ganpati at the threshold of the door, and breaks a cocoanut as an offering to him. They then enter the house and prostrate themselves before the gods. Immediately after this the priest worships Lakshmi, the goddess of riches, by placing on a heap of rice piled on a plantain leaf a copper pot containing some silver or gold coins and topped with a cocoanut resting on mango leaves. To this representation of the goddess betelnuts and leaves and plantains are offered, and a cocoanut is broken. When this is over the guests are treated to a rich feast, and the marriage coronet, which he has worn during the procession from his father-in-law's house, is taken off the bridegroom's head and tied to one of the main posts which support the ridge pole of his house. Next day the party returns to the bride's, where after dinner her father formally makes her over to the bridegroom's parents. She remains with her husband in her father's house for a few days and then goes to the bridegroom's, returning to her parents on all principal holidays till she comes of age.

Coming of Age.

When a girl comes of age she is kept separate from the rest of the house and news is sent to all women relations who come with flowers and sweetmeats. The girl is decked in her gayest clothes and ornaments, and, with lamps burning before her, is seated in a square marked with quartz powder, and presented with a variety of

sweetmeats brought by visitors. On a lucky day four or five days later, she is dressed in a new robe and seated with her husband on a low wooden stool. With the help of the household priest the sacred fire is kindled and married women fill the girl's lap with rice, cocoanuts, and betel leaves singing songs as they do on all other merry occasions. In the seventh month of her first pregnancy, the girl is dressed in a new robe and a bodice, adorned with gold and flowers, and seated with her husband in front of the family priest, who kindles the sacred fire. She is then taken for her confinement to her father's, where she remains till her child is about three months old.

Death.

When sickness passes beyond hope of recovery, the family priest gives the dying man the *panchgavya* or five products of the cow, and in return receives money, clothes, or cattle according to the means of the family. The dying man is then brought out of the house and laid on the floor of the veranda, which has been freshly smeared with cowdung and strewn with sacred grass. When all is over a lamp is lighted and kept in the house covered with a bamboo basket, and the priest begins to make ready the sacred fire while friends and relations wash the body. When the washing is finished a bamboo bier is made and the body is tightly bound to it by a coir rope, whose ends are tied to the poles of the litter at the head and feet. Meanwhile the widow, who sits wailing with other members of the family, has her ornaments stripped off and her head shaved by a barber, and after bathing in cold water is given a red robe, which she wears without a bodice, drawing one end over her shaved head. Four male relations, or in the absence of relations four friends or neighbours, bareheaded in sign of mourning, raise the bier on their shoulders, and start for the burning-ground which generally lies near water at some distance from the town in the midst of evergreen trees and bushes. The chief mourner leads holding in his hand a wide-mouthed earthen vessel containing sacred fire. On reaching the burning-ground the funeral party halt for a time, lay down the bier, and raising it again move to the spot where the fuel has been made ready. Here the priest empties on the ground the live coals carried by the chief mourner in the earthen vessel, and adding fuel makes offerings of wheat-flour to the spirits of the burning-ground and to Yama the king of the dead. The funeral pile is then purified by water which has been sanctified by reciting sacred texts over it, and the body is laid on the pile, the head to the south. Balls of wheat-flour are laid in the mouth, and on the shoulders, breast, and navel. Billets of wood are piled on the body and when all is ready the chief mourner lights the pile at the head and then at each corner. The burning lasts three to twelve hours according to the weather. When the body is burnt to ashes, the chief mourner walks three times round the fire carrying the earthen vessel in which the fire was brought full of water. As he walks round the pyre he pierces the vessel with a small stone so that the water flows slowly out. At the end of the first round he gives the vessel a second blow with the stone, and a third blow at the end of the second round. At the end of the third round he drops the stone at the head of the pile and

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dashes the vessel against it. Then he offers the deceased balls of cooked rice and young cocoanuts. After bathing in a stream or pond the party returns home, the chief mourner bringing the stone with him and setting it in a safe place. All the mourners shave their heads and faces, and every day for eleven days the chief mourner offers at the burning-ground cooked rice and young cocoanuts, and balls of rice to the lamp which is kept burning in the house. During these ten days all the members of the household are considered impure and the household gods remain unworshipped. On the eleventh day the chief mourner throws the stone which he brought back from the burning-ground into some spring or pond, and all the members of the house take the purifying products[1] of the cow, the family priest kindles the sacred fire, and caste people are feasted. On the twelfth day the lamp is once more worshipped and its light put out. This is believed to secure the passage of the dead direct to heaven.

The Havigs are bound together as a body and their social disputes are settled at meetings of the adult members of the caste held under the guidance and control of the Shaiv head of the Rámchandrápur monastery, or under the headman of the caste who is appointed by the spiritual guide and who holds power as his legate. They send their boys to school and a few of them learn English. The caste is improving and has good prospects.

Chitpávans.

Chitpa'vans or Konknasths, numbering 854 of whom 448 are males and 406 females, are mostly found in Kárwár, Haliyál, Sirsi, and Kumta. They are immigrants from Goa and the Bombay Kánarese districts and form a very small community. The names in common use among men are, Dhondopant, Náráyanráo, Govindráo, Shripatráo, Lakshamanpant, Shridharpant, and Vináyakráo; and among women Rádhábái, Bhimábái, Yashodábái, Krishnábái, Sitábái, and Rukminibái. Their family stocks, their household gods, and their surnames do not differ from those of the Konkanasths of Ratnágiri. They eat with all Dravid Bráhmans, but with none of the Gaud classes. They marry with the Konkanasths of Ratnágiri and Goa, from whom they differ in no respect except in speech. They are spare and middle-sized, with regular features and fair skin. The home speech of those who live in Kárwár is Konkani; of those in Haliyál, Maráthi; and of those in Sirsi, Kánarese. They live in one-storied houses with mud or laterite walls and tiled or thatched roofs. Their houses are not so clean as Havig houses, and they have courtyards in front. Their staple diet is rice, pulse, and vegetables. They are good cooks and moderate eaters. Except those in Government service, who dress like Shenvis and Kushasthalis, men wear the waistcloth, shouldercloth, and headscarf. They are shrewd, hardworking, clean, and ambitious, thrifty in their habits never spending more than they must. Some are employed in public offices and some are family priests to men of their own community and to

[1] The five purifying products of the cow are milk, clarified butter, curds, urine, and dung.

Maráthás. The new-comers are all employed in Government offices, most of them in the Public Works and Customs departments. They are fairly well-to-do. They rank with Deshasths and Karhádás with whom and other Dravid Bráhmans they eat but do not marry. They rise early, and, as in the Deccan and Konkan, bathe immediately and attend to their household duties without taking breakfast. A family of five spends about 14s. (Rs. 7) a month. They are Smárts differing neither in belief nor in customs from the Chitpávans of Ratnágiri. They are bound together as a body, social disputes being enquired into at meetings of the men of the caste and settled according to the opinion of the majority. Their spiritual guide is the head of the Smárt monastery at Shringeri in west Maisur to whom the proceedings of caste councils are reported for orders. They send their boys to school, and teach them English. On the whole they are a rising class.

BRÁHMANS.
Chitpávans.

Deshasth Bráhmans, numbering 601 of whom 392 are males and 209 females, are found thinly scattered over the district. Their home speech is Kánarese. The men add to their names the Telugu title of *Ráyaru* which corresponds to the Marátha *Ráo Sáheb* and seems to show that their original seat was in the East Deccan. The names of their family stocks are Kashyap, Atri, Bháradváj, Vishvámitra, Gautam, Jamadagni, Vasishta, Kaushika, Vatsa, Kaundanya, Mauna, Bhárgava, Vishnuvardhana, and Harita. The names in common use among men are, Keshavráo, Mádhavráo, Krishtráo, Huchchráo, Shrinivásráo, Govindráo, Svámiráo, Hanmantráo, Vyásráo, Guduráo, Rámappa, Timmappa, Dundappa, Krishtappa, Puttanna, Anantáchári, Shrinivásáchári, Ashvatháchári, and Chidambar-shástri; and among women Shánteramma, Rukminamma, Sávitri, Padmávati, Lakshmi, and Yashoda. Their family gods and goddesses are Narsinha of Kopa in Maisur, Venkatramana of Tirupati in North Arkot, Mallikárjuna of Shrishail near Rumbhakan in Tanjor, Renuka or Yellamma of Saundatti in Belgaum, and Tulja-Bhaváni of Tuljápur in the Nizám's dominions. They eat with all Dravid Bráhmans, Havigs included, but do not marry with them. The men are short, swarthy, and as a rule round-faced. The women are like the men in face, and regular featured, though not so fair as Konkanasth women. Their home tongue is Kánarese, the same as is spoken by the Deshasths of Dhárwár and Kaládgi. Their houses which are one or two storied with mud or laterite walls and thatched or tiled roofs, differ little from the houses of other Bráhmans. They are good cooks, their staple food being rice, pulse, milk, clarified butter, and molasses. They dress like A'ndhra Bráhmans and Kushasthalis, and are clean, hot-tempered, intelligent, and thriftless. They are priests, landholders, and Government servants. They formerly filled the highest places under Government, but they are now suffering from their slowness to adapt themselves to the new system of education. They rank with the Andhras and other Dravid Bráhmans and are respected by all classes. Their daily life does not differ from that of other Dravid Bráhmans. A family of five spends £1 to £1 10s. (Rs. 10-Rs. 15) a month. In religion some Deshasths are Vaishnavs of the Madhva sect and others are Smárts. The head-quarters of the spiritual guide of the

Deshasths.

BRÁHMANS. *Deshasths.*

Vaishnavs is at Sirsi, though he generally lives in Udipi in South Kánara. The religious guide of the Smárt Deshasths lives at Shringeri. Their religious ceremonies are performed by priests or *ácháryas* of their own caste. Polygamy is allowed and practised and widow marriage is forbidden. On the third day of the wedding the bride and bridegroom pass in procession through the chief parts of the town, the bridegroom on horseback and the bride in a palanquin. On this occasion both bride and bridegroom wear the Muhammadan dress, the boy being armed with a dagger in Moslem fashion and the girl being veiled. This practice was probably adopted, perhaps ordered, in times of Moslem rule to prevent the risk of insult or annoyance. They daub the faces of the dead with pipe-clay called *shedi mannu* in Kánarese. In other respects their customs do not differ from those of the Shenvis. Breaches of caste rules are punished by their religious guides to whom all matters in dispute are reported by the community. They are on the whole a falling class.

Karnátaks.

Karna'tak Bráhmans, who seem in the 1881 census to have been included under Deshasths, are found in the town of Siddápur and in the village of Kondalgi in the Siddápur sub-division. Their name proves that they have entered Kánara from the east, but there is nothing to show whether their former home was in the Madras or in the Bombay Karnátak. Their home Kánarese does not differ from that spoken by Kánarese Deshasths. Their family deities are Bánshankari, Lakshmi, Durgi, Ishvar, and Narsinha, whose chief shrines are on the banks of the Krishna. They also specially worship Venkatramana of Tirupati in North Arkot. Their clan or stock names are Vasishth, Vishvámitra, Kaushik, Bháradváj, Kashyapa, Atri, and Gautama; and their surnames Hosnádu, Bobbaru, Badaganádu, Árvattu-Vakkalu, and Shirnádu. The names in common use among men are, Shesha, Krishna, Ráma, Lakshman, Ananta, Gurappa, Ganesh, Sháma, Virupáksha, Devappa, Annappa, Bhishtappa, Bhairav, and Gopál; and among women, Sita, Gauri, Párvati, Káli, Durgi, Shankri, Nági, and Lakshmi. Men add Joshi, Bhat, Ayya, or Ráo to their names, and women Amma, Akka, or Avva. They are divided into Smárts and Vaishnavs, who eat together but do not intermarry. Most are dark and middle-sized, with round faces, and disposed to stoutness. They live in one-storied houses with mud or laterite walls and thatched or tiled roofs. The furniture consists of low wooden stools, brass and copper pots, and brass lamps. Their staple diet is rice, black gram or *udid*, and buttermilk. They use no animal food, and neither drink stimulants nor smoke narcotics. The laymen are temperate eaters, but most of the priests are gluttons. They are good cooks, their favourite dishes being *kadbu* a mixture of plain rice and gram, *shikadlu* the same with sugar added, *kurna holige*, wheat cakes stuffed with gram-paste and molasses, *chakli* rice and black gram meal kneaded together and fried in clarified butter, *bundi luddu* sweetmeat balls, *doshe* pan-cakes of rice and black gram, *chitránna* spiced and boiled rice, *dadhyánna* rice mixed with curds, *páisa* sweet rice-gruel, and *vades* fried cakes of rice and gram. The men wear the waistcloth, the

shouldercloth, and the headscarf; and the women the robe with the lower end passed back between the feet, and a bodice with short sleeves and a back. They are fond of wearing flowers. Before marriage girls wear narrow robes whose lower end is not passed back between the feet. Of ornaments, the men wear gold earrings, silver girdles, and gold finger-rings; and the women the same ornaments as those worn by Shenvi women. They are neat and clean in their dress. Their clothes, which are of Indian make, are bought of local shopkeepers who bring them from Dhárwár and Belgaum. They are clean, thrifty, orderly, hospitable, sober, and well-behaved. Their hereditary profession is priestcraft, but they also work as Government servants and traders. Some trade in cloth, grain, and groceries, and some are moneylenders. Women do no work except minding the house. Boys begin to be of use between twelve and sixteen. The trader's busy season is between November and May, and his slack time between May and November. Most of them own land which they till by hired labour. Their profits are good and they are well-to-do, though to meet the expenses of weddings and thread ceremonies they borrow at six to twelve per cent. They rank with Deshasths and Shenvis and eat with all Dravid Bráhmans except Gujarát Bráhmans. The men follow their callings from sunrise to sunset. They take their first meal about ten in the morning and their second about seven at night. Boys begin to learn Kánarese when they are about seven years old. The monthly expenditure of a family of five is about 16s. (Rs. 8). They are a religious people, keeping all Bráhman holidays and worshipping the usual Bráhman gods. Their chief object of worship is Venkatramana, and their great holidays are Yugádi in March-April, *Nág-panchami* in July-August, *Ganesh-chaturthi* in August-September, *Dasra* in September-October, *Divalge* or *Diváli* in October-November. They make pilgrimages to Benares, Rámeshvar, Tirupati, Pandharpur, and Gokarn. The religious guide of the Vaishnavs is a Tulu Bráhman, who lives in celibacy at the Vaishnav monastery at Udipi in South Kánara; the Smárts follow the head of the Shringeri monastery in north-west Maisur. They pay great respect to their guides. On a *guru's* death he is succeeded by a disciple whom he has chosen to be his successor. When they appear in the presence of the guide they prostrate themselves before him, apply sandal-paste to his feet, and offer him flowers. They also worship their house gods, whose images they keep in their houses, and offer them fruit, flowers, and cooked rice. They have great faith in soothsaying and consult soothsayers, who are of their own caste, in times of sickness and difficulty; they do not offer blood sacrifices. They observe the sixteen Bráhman sacraments or *saunskárs*. Girls are married before they come of age. Widows shave the head, and the dead are burnt and mourned for ten days, after which the family is purified by the family priest. They have no headman. Their social disputes are enquired into by the caste-men and reported to their guide for orders. Slight breaches of rules are punished with fine, and eating with lower castes by expulsion. They send their boys to school to learn Maráthi and Kánarese, but do not take to new callings.

Chapter III. Population. Brâhmans, *Karhádás.*

Karha'da's, numbering 555 of whom 286 are males and 269 females, are found in small numbers throughout the district. They are said to have come from Karhád at the meeting of the Koina and Krishna in Sátára. They both eat and marry with Sátára Karhádás. The names in common use among men are Huchráo, Keshavráo, Bhimráo, Shivráo, Venkatráo, Sheshappa, Venkappa, Timmappa, Surappa, and Rámappa; and among women, Sitábái, Lakshmibái, Káshibái, Gangábái, Tippamma, Nágamma, Tulsamma, Krishnamma, and Venkamma. Their family stocks are Vasishth, Maitreya, Varun, Kaundanya, Kaushik, Káshyap, Bháradváj, Atri, Gautama, and Vishvámitra. Except in speech the Karhádás of Kánara differ little from the Karhádás of Sátára. They eat with all Dravid Bráhmans but not with Gauds. Though not strongly made they are capable of enduring fatigue. They are fair and short, with regular features resembling in all respects the Karhádás of Goa. Those who live in Kumta, Haliyál, Siddápur, Kárwár, and Gokarn, speak Maráthi freely mixed with Kánarese words. They have a singing intonation, and when they speak, seem either to stammer or to have something in their mouth. They can also speak Kánarese and Konkani, but neither fluently nor correctly. The language of the other Kánara Karhádás is Kánarese, which does not differ from the home tongue of the Kánara Deshasths; they can also speak Maráthi and Hindustáni.

They live either in one or two storied houses with laterite or mud walls and tiled or thatched roofs. Their houses are generally built in a circle round the temple in which they act as priests. A few families of landholders, Government servants, and village headmen live in large houses in gardens. The Karhádás' ordinary food consists of rice, pulse, and vegetables. They are good cooks, but those who are mere temple priests live poorly like ordinary Havig Bráhmans. The belief that Karhádás poison human beings as sacrifices to their patron goddesses Áryádurga, Mhálasa, and Vijaydurga is still strong enough to make people reluctant even to drink water at their houses. Those in Government service dress like Deshasths, but most wear the waistcloth, shouldercloth, and headscarf. They are cleanly, hardworking, and thrifty. Most of them are priests, some are landholders, and a few are village headmen and Government servants. All are fairly off earning more than is required for their ordinary expenses. They save and seem not to be obliged to borrow to meet the cost of special ceremonies.

The priests rise early in the morning, bathe, and go to gather flowers either for the god of the temple or for their own household gods. They then perform the *sandhya* or morning service, worship the god, and dine about eleven. After dinner they sleep, and spend the rest of the day in reading a *purán*, making sacred threads, or paying visits. At sunset they say their evening prayer, and after again worshipping their god sup about seven. After supper till about nine they sit chatting, or they teach grown boys the ceremonial ritual and texts. The life of those who are in Government service and of those who are landholders is much the same as

that of other Bráhman landholders and Government servants. A family of five spends about 16*s.* to £1 (Rs. 8-Rs. 10) a month.

Brâhmans. *Karhádás.*

They are Smárts and worshippers of Shiv and Shaktis; but they do not follow the ritual observed by orthodox Shákts. Their spiritual guide is the head of the Smárt monastery at Shringeri. They have their own priests who are much respected, and they keep the usual Hindu holidays. The bridegroom has to pay £10 to £30 (Rs. 100 - Rs. 300) to the bride's parents. In other respects their customs do not differ from those of Deshasths. They are bound together as a body with rules and ordinances much the same as those of other Bráhmans. Social disputes are settled at meetings of the men of the caste, a president named by those present deciding according to the opinion of the majority. The proceedings are submitted to the guide, whose decision is enforced under threat of excommunication. Slight offences are excused on pardon being asked, or are punished by fines of cocoanuts and plantains to be offered to the god. Those who are priests do not send their boys to school, but educate them in their houses, and bring them up in their own profession. The others send their boys to school and teach them a little English.

Kots.

Kot Bráhmans, numbering 389 of whom 185 are males and 204 females, are found chiefly in the Honávar, Kumta, Ankola, and Sirsi sub-divisions. They take their name from Kot or Koteshvar, a village sixty miles south of Mangalor. Their name is interesting as it supports the view that the tribe of Havigs is more closely connected with the Malabár coast than their traditions show.[1] Their stock names, their gods, and their customs do not differ from those of the Havigs with whom they eat and marry. In appearance, speech, dress, and customs, Kots do not differ from Havigs, and like them they own spice gardens. As a class they are well-to-do. They are orderly and skilful cultivators, and hold as good a position among Bráhmans as the Havigs. A family of five spends about 14*s.* (Rs. 7) a month. Like the Havigs, they are Smárts in religion and practise the same rites and customs. They are bound together as a body, and have an hereditary headman who presides over caste meetings and settles social disputes. They have of late begun to send their boys to school, and on the whole are a rising class.

Joishis.

Joishis or Astrologers, numbering 213 of whom 111 are males and 102 females, are found in small numbers, chiefly in Kárwár and Ankola. The name Joishi is a corruption of the Sanskrit *jotishi* an astrologer. The names of their family stocks are Kashyap, Vasishth, Jamadagni, and Bháradváj. The names in common use among men are Shridhar Joishi, Pándu Joishi, Krishna Joishi, Shankar Joishi, Mádhav Joishi, Vishnu Joishi, Bálappa Joishi, Devappa Joishi, Ganu Joishi, Báb Joishi, Nilkant Joishi, and Venkappa Joishi, and among women, Yesu, Annapurni, Bhágirathi, Satyabhama, Sávitri, Yashoda, Jánki, and Rukmini. Their family gods are Durgádevi

[1] See above p. 118.

Chapter III. Population.

Bráhmans. *Joishis.*

in Kervádi, Vithoba in Pandharpur, and Azádurga in Ankola. They claim to have come to North Kánara direct from the banks of the Godávari to act as priests to the class of husbandmen called Habbus. But they seem to have formerly belonged to Nileshvar in South Kánara, and still keep their connection with the Joishis of Nileshvar eating and marrying with them. Joishis form a single class who have neither social distinctions nor religious subdivisions. Their features are well cut, and they are fair, of middle stature, and strongly made. Like the Chitpávans some have grey eyes. In support of their claim to a strain of Deccan blood, they wear the Deccan turban. Their home speech is a Kánarese much like that used by the Komárpaiks, and their houses do not differ from those of the Habbus and well-to-do Komárpaiks. Except the Shákts, who eat meat and drink country liquor when they perform the worship of Shakti, they are vegetarians, their staple diet being rice, pulse, and vegetables. Out of doors the men wear the waistcloth, the shouldercloth and the Deccan Bráhman turban, but indoors they wear a piece of unbleached white cloth of country manufacture called *panje*. They are clean, orderly, hardworking, and well-behaved. They are said to have formerly been almanac-readers. They now draw up horoscopes and act as family priests to Habbus, Komárpaiks, and other middle class Hindus. But most are landholders superintending the cultivation of their fields and gardens or leasing the land to tenants. Some are village temple priests. As astrologers and family priests they make large incomes. They rank among Dravid Bráhmans and hold the same position as Havigs, though the two classes neither eat together nor intermarry. Except when they are called to perform marriage or other special ceremonies, they visit their employers' houses early every morning. As soon as the Joishi comes near a house he is met either by the eldest male or the eldest female member of the family and asked his advice on any important matter. The Joishi gives his advice without misgiving or hesitation. He tells the people what time is good to begin sowing, reaping, or ploughing, what they should do to ward off the evil influences of stars, and how in general they should conduct themselves. They marry their boys between twelve and twenty, and their girls between eight and ten. Polygamy is allowed and practised, and widow marriage is forbidden. Like Havigs and Karhádás a man has to pay £10 to £30 (Rs. 100-Rs. 300) for his wife. They burn their dead and mourn for ten days, purifying themselves by swallowing the five products of the cow, and feeding their caste people. Their ceremonies do not differ from those of other Bráhmans. Social disputes are settled according to the opinion of the majority of the men of the caste, who meet together under the presidency either of their guide or of his representative. The decision is final and any member who does not obey it is put out of caste. They are a prosperous and rising class.

Sakláputis.

Sakla'puris, numbering 96 of whom 55 are males and 41 females, are found in the Kumta, Honávar, and Ankola sub-divisions. They

BRÁHMANS.
Saklápuris.

belonged to the Havig community till about fifteen years ago they gave up their allegiance to the Rámchandrápur monastery, and placed themselves under the Saklápur monastery at Mundalli a suburb of Bhatkal whose name they adopted. They do not differ from Havigs in appearance or in speech, and their stock names, surnames, and gods are the same. They have no divisions. Their houses, which are built of laterite or mud, are thatched and in a few cases tiled. Like Havig houses they are badly aired, but they are clean, especially the floor, of which they take great care. Their staple food, like the Havigs, is rice, pulse, and vegetables, and their dress is the same as the Havig dress. They are orderly, simple, temperate, and hardworking. They grow and trade in betelnuts and pepper which they sell to Kumta merchants for export to Bombay. They are fairly off. They hold the same position among Bráhmans as Havigs, though Havigs regard them as inferiors. Their men and youths work all day in their gardens, stopping only for meals. The women, besides attending to the house, look after the cattle, of which they have large numbers, and help their husbands in their gardens. A family of five spend about 14*s.* (Rs. 7) a month. Except that they have a separate religious guide, their customs and their religion are the same as those of the Havigs, and their community in all points follows the same rules and observances. They send their boys to school and on the whole seem a rising class.

Andhras.

Andhras, numbering about a hundred, are found in Sirsi. They are said to have come from Kadpa in Madras in the beginning of this century. Their family stocks do not differ from those of the Deshasth Bráhmans. The names in common use among men are, Bhujang, Narsing, Rangappa, Rághavendra, Shrinivásráo, Vedánti, Subráya, and Shivrámappa, and among women, Kamlábái, Rukminibái, Rádhábái, Renukavva, Yashodavva, and Sávitravva. Their parent stock is still found in large numbers in Telangana, with whom they eat and intermarry, but the number of Kánarese Ándhras is said to be decreasing. The Ándhras found in Kánara form one class without divisions. Both men and women are short strong and dark. Their mother-tongue was Telugu, but few of them now understand it, and Kánarese has become their home speech. Some know Maráthi and can both write and speak it; others know Hindustáni. They live in ordinary one-storied houses with tiled or thatched roofs and walls of mud or of laterite. Their staple food is rice, pulse, and vegetables. They are good cooks and are particularly fond of hotly spiced and sour dishes. They wear the same dress as the Sárasvats. They are neat, clean, hot-tempered, and hard-working. In the beginning of British rule the Ándhras monopolised Government service, and a few still serve Government though they no longer hold the high posts they once held. They are not well off, earning only enough for maintenance, and are often forced to borrow to meet marriage and other special expenses. They rank with other Bráhmans, eat only with Dravid Bráhmans, and always marry in their own caste. Being almost all inferior Government servants, their daily life is the same as that of the Sárasvats. They live in better style than the Havigs. The

Chapter III. Population. Brahmans. Andhras.

monthly expenditure of a family of five varies from £1 4s. to £1 10s. (Rs. 12 - Rs. 15). Their marriage ceremonies cost £5 to £30 (Rs. 50 - Rs. 300); and their funeral ceremonies £3 to £10 (Rs. 30 - Rs. 100). Their family priests belong to their own class and are held in high respect. They are Smárts and in religion differ in no respect from the Smárt Deshasths. Their customs do not differ from those of Deshasth Bráhmans. Social disputes are settled at meetings of the men of the caste according to the opinion of the majority. They send their boys to school and teach them a little English. They are a steady but not a rising class.

Shivallis.

Shivallis, numbering five, are found in Honávar and Sirsi. They take their name from Shivalli, the ancient Santpur, a village about nine miles from Sirsi. They are a branch of the Havigs who separated about forty years ago in consequence of a religious dispute. They have no subdivisions. They do not differ in appearance from the Havigs, and like them speak Kánarese with a strong mixture of Tulu. They live in ordinary one-storied houses with mud or laterite walls and thatched or tiled roofs. Their houses are clean but badly aired. Their staple diet is rice, pulse, vegetables, and buttermilk. They are bad cooks and great eaters, and are fond of sour and hotly spiced dishes. Both men and women dress like Havigs. They are quiet, hospitable, and orderly, less fond of law than the Havigs, but equally unscrupulous when once they embark on a law suit. They are cultivators, tilling gardens which yield cardamoms, betelnuts, pepper, betel leaves, oranges, pomelloes, citrons, *murgals* Garcinia purpurea, and *vátes* Artocarpus lakoocha. Cardamoms, betelnuts, and pepper find their way to Kumta for transport to Bombay and the Malabár coast; the other products are used in the local markets. Their spices yield them large sums, and as a class they are well-to-do. Havigs profess to look down on them, but among other Bráhmans they hold the same position as Havigs. Their daily life does not differ from that of the Havigs. A family of five spends 14s. to 18s. (Rs. 7 - Rs. 9) a month. They are Madhva Vaishnavs and their spiritual guide is the head of the Sonda monastery in Sirsi. Their manners and customs do not differ from those of Havigs. They are bound together as a body, and have the same caste rules as Havigs. Social disputes are settled by caste meetings of adult male members under a headman whose office is hereditary. The decision of the headman is according to the opinion of the majority which is enforced on pain of loss of caste. They have of late begun to send their boys to school and are a prosperous and rising class.

Habbus.

Habbus. *See* Husbandmen.

Sasashtkárs.

Sa'sashtka'rs or **Konkanigs,** numbering 8858 of whom 4563 are males and 4295 females, are found over the whole district, chiefly in Honávar, Kumta, and Kárwár. They take their name from Shatshashti, or the province of sixty-six villages, one of the four districts of Goa. Like the lower orders of Hindus the unmarried girls of most families shave their heads when a special pilgrimage is made to the family gods. Among other unusual practices the bridegroom wears a small net of white cotton thread fastened to the wedding

coronet, and on Cocoanut-day in August they eat wheat-flour cakes shaped like a fish. Their surnames are Prabhu, Pai, Kámat, Kini, Pál, Bhandári, Hegdo, Shenai, Kudav, Mhállo, Bhagat, Padiár, Náik, Bálgo, Padval, Agni, Zánzio, and Khadio. The names in common use among men are, Sántayya, Ganpayya, Sheshappa, Pándappa, and Rámshanai; and among women, Shánteri, Rádha, Káveri, Nágamma, Tulsi, Pandhari, Mathura, Rukmini, and Venkamma. No recent change appears to have been made in their names. They have a loud and hurried way of speaking unlike the home tongue either of the Shenvis or of the Kushasthalis. They use fewer Kánarese words than the Kushasthalis and more than the Shenvis. Their family gods are Lakhsmi-Náráyan and Dámodhar, and their family goddesses Mahámái, Mhálsa, Kántrádevi, and Mahálakshmi, whose shrines are in Goa where they occasionally go on pilgrimage. Nágesh and Rámnáth whose shrines are in Goa, and Lakshmi-Náráyan whose shrine is at Hanmotta in Ankola, are the family gods of most of the Konkanigs. But their favourite god is Venkatramana whose chief temple is at Tirupati in North Árkot and who has a special shrine in every village and town where Konkanigs are settled. So great is their devotion to this god that the Konkanigs have composed many verses in his praise, which they sing on all occasions with much earnestness. They belong to seven family stocks: Bháradváj, Kashyap, Vatsa, Jamdagni, Vishvámitra, Gautam, and Atri. No family can marry with another of the same stock. They represent the original Konkani Bráhmans, the Bárdeskárs and Pednekárs being offshoots. Both men and women are fairer than either Shenvis or Kushasthalis; their features are well-formed like those of the Konkanasths, and like them some have grey or, as they are called, cat's eyes.

They speak Konkani with those who know it and Kánarese with Kánarese people. A few speak Hindustáni and Maráthi and most can read and write Kánarese. Their houses and furniture do not differ from those of the Sárasvats or Shenvis. Their ordinary food is rice, vegetables, and fish except on Saturdays and fast-days. They neither eat meat nor drink liquor, and contrary to the practice of all except a few Kánarese Bráhmans, they never touch garlic or onions. They are great eaters, but are not such good cooks as the Sárasvats. The men usually wear a waistcloth which is shorter than that worn by the Shenvis, a shouldercloth, and a headscarf. The holiday dress is a short coat, and a rich waistcloth, headscarf, and shouldercloth. They are fond of gay clothes, but are proverbially wanting in taste and skill in wearing them.[1] They wear the Vaishnav upper arm and chest marks, the conch shell, the discus, the mace, and the lotus, and like the Madhvás they mark their brow with an upright line of charcoal in addition to the regular flat round Vaishnav mark. They are hardworking, thrifty, hospitable, and hot-tempered;

1 There is a Konkani saying, 'Konkani Brahmana tuka topi shobana; Konknyáchya báiláno, tumka nesuk samjana; Páneh hát kápad tumchya jángek pávana; Sagle kápad tumche áng dhákana.' That is Konkani Bráhman, your hat does not fit you; Konkani women, you do not know how to dress. You can't hide your thighs with a small robe, and you leave your limbs bare even when your robe is full-sized.

Chapter III. Population.

BRÁHMANS. *Sásashtkárs.*

but they have a poor name for honesty, and especially those who are shopkeepers are held in suspicion by their neighbours. 'If a forest is overgrown let loose a goat; if a town is over-prosperous let loose a Konkana.'[1] Most of them hold land; some are village headmen, and some are traders dealing in rice, cocoanuts, arecanuts, pepper, ginger, gingelly-seed, sandalwood, salt, oil, betel leaves, currystuffs, and sweetmeats. Some are priests and a few are in Government service. Many keep shops and retail the above-mentioned articles and some hawk headloads of betel leaves, fruit, and flowers. Among them are some rich and well-to-do families of bankers and landed proprietors, and others hold good positions as agents and brokers to Dhárwár and Kaládgi cotton-growers. There is nothing special in the daily life of those who are in Government service. Boys go to school about six and learn to read and write Kánarese. Perhaps what is most special in their bringing up is their father's fondness for teaching them fragments of hymns from the Mahábhárat turned into Kánarese by Jaimini. A Sásashtkár or Konkanig betel-dealer rises before daybreak, washes his face, and, after eating rice left from the previous night with curds raw chillies and salt, goes to some neighbouring village and buys betel leaves, jackfruit, mangoes, plantains, and vegetables from the growers, and returns with a headload about noon. He bathes, says his prayers hurriedly, takes a hearty breakfast of rice porridge, vegetables, fish curry, pickles, and wafer biscuits called *happala* or *pápads*, and after chewing betel leaves, nuts, and tobacco with cement, goes to sleep about one. He rises about half-past two, washes and takes his midday meal of cooked strained rice, curry, vegetables, pickles, and wafer biscuits. During all this time his son or other relation sits in the shop.[2] He then goes to the shop, and sells the articles he has brought either wholesale to other shopkeepers or retail to customers. He stays in the shop till half-past eight or nine and then goes home and sups. After supper he spends an hour or so reading some Kánarese epic or singing verses. A family of five spends about 16*s.* (Rs. 8) a month. Konkanigs are Vaishnavs in religion, adopting the Madhva doctrine that Vishnu is greater than Shiv, though they do not show special respect to Madhváchárya's descendants. Besides their family gods and goddesses, whose shrines are in Goa, they worship all local gods except Shiv, paying special reverence to Venkatramana and his attendant Hanumant. Their family priests and their religious teachers belong to their own caste.[3]

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[1] Kádu belidare ádu bidabeku; Uru belidare Konkanig bidabeku.

[2] The shop is an oblong building about ten feet broad, twenty feet long, and eight feet high, without windows or back doors. The walls are of laterite and the ceiling of thick wooden planks nailed to joists and overlaid with a thin layer of earth. In front is a veranda about six feet broad in which cane baskets full of rice and other grains are arranged on tiers of wooden shelves. The space under the shelves is filled with large pots of sugar, molasses, and oil, and the shopkeeper lounges on a long bench in the middle.

[3] They are said to have formerly been Smárts and followers of a Shenvi teacher, and to have embraced Vaishnavism and had a teacher of their own caste initiated by the Vaishnav head of the Udipi monastery in South Kánara.

Unlike the Kushasthalis the Sásashtkárs tie one end of the evil-averting thread to the bride's hair and weave the other end in a net and tie it over the bridegroom's head to the wedding coronet. The Sásashtkárs do not keep any holidays observed by the Smárts. They are staunch Vaishnavas and hate Shaiv gods and goddesses. On *Shivarátra* or the great night of Shiv (March) they dine earlier than usual, and marking their brows with the red vertical Vaishnav lines and sealing their forearms and chest with a clay stamp bearing Vishnu's marks, they go to their Smárt neighbours as if on purpose to taunt them. They have no regular headman. Social disputes are settled by their teacher, who, being the head of their community, passes decisions on proceedings submitted to him. The Teacher's monastery is at Partgáli in Goa. He enjoys a large income partly from land endowments, partly from monthly subscriptions. For so intelligent a class they are not well-to-do. Competition has lowered the profits of their trade, and they make no effort to teach their children or to gain a share in Government service or other occupations.

Shenvis or **Sárasvats,** numbering according to the 1872 census 8799 of whom 4489 are males and 4310 females, are found in large numbers both in towns and villages in Kárwár and Ankola on the coast and inland in Haliyál, Supa, and Sirsi.

They are said to have fled to Kánara early in the sixteenth century when the Portuguese took Goa. Their origin is doubtful. According to tradition the founders of the caste, called Sharmás, were brought with their family god and goddess by Parashurám, the sixth incarnation of Vishnu, from Trihotra, the modern Tirhut in Bengal, to help him in performing ceremonies in honour of his ancestors. The memory of the Sharmás survives in figures which are placed before the images of the god Mangesh and the goddess Shántádurga which the Sharmás are said to have brought from Tirhut to Goa. These figures are much revered by visitors and by the priests of the temple who pay them divine honours, offering them plantains, flowers, cocoanuts, and cooked rice. According to the Shenvi account, the caste god and goddess, Mangesh and Shántádurga, were brought from Bengal. But the Mangesh-mahátmya seems to show that they were local Goa deities whose worship was adopted by the three founders of the class.[1] Again, the Shenvis state that their name comes from ninety-six, the number of the families of the original Bengal settlers. Another point which, according to the Shenvis, points to a Bengal origin is the use of the honorific *báb* which they identify with *bábu*. But *báb* is a term in common use among many other castes on the west coast and does not seem to be specially connected with *bábu*. So also the eating of rice-gruel and anointing the body are not, as is sometimes said, signs of a Bengal origin, as they are common practices among other west-coast classes. According to the Sahyádri Khand, the Shenvis were first called Sárasvats and had the six Bráhmanical rights of making gifts, *dán*; taking gifts, *pratigrah*;

[1] Chap. III. verse 16, Chap. VI. 11, and Chap. VIII. 23.

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sacrificing for one-self, *yajna*; sacrificing for others, *yájan*; learning the Veds, *adhyáyan*; and teaching the Veds, *adhyápan*. They also seem to have been called Kushasthalis, a name which is still borne by a branch of the Shenvi community, now commonly known as Sárasvats. In one passage the fatherland of Devsharma, one of the original immigrants, is specially stated to have been Kanauj.[1] They belong to three family stocks, Vatsa, Kaushik, and Kaundinya. The men add to their names either the word Ráo or Shenvi. The word *ráo*, which they seem to have borrowed from the Maráthás, seems to be a corrupt form of the Kánarese *ráyaru*. Their principal surnames are Nádkarni or village headman from the Kánarese *nádu* a village, or village accountant, Dubásh, Deshpánde, Muzumdár, Kulkarni, Deshmukh, and Desái. Other surnames are Vág or tiger, Vágle a fish, Vaidya a physician, Pandit a scholar, Dalvi a commander, Telang belonging to the Telangana, Kekre, Lád, Sanzgire, Khote, Rájádhyaksha, Dhume, Gugul, Gáitonde, Rege, Sákhardánde, Kánvinde, Varde, Mone, Sauni, Gabhir, Táki, and Shendi.

The names in common use among men are, Mádappa, Puttappa, Mángba, Annappa, Rudrappa, Manshenvi, Shivappa, Durgappa, Rámappa, Mangesh-shenvi, Pundlik-shenvi, Vaikunt-shenvi, Phondshenvi, Martoba, Bháskarappa, Ghanasham, Bhimráo, Yashvantráo, Vámanráo, Datbáráo, and Báburáo. The maiden names of girls are, Veni, Tulsi, Ganga, Yamna, Sálu, Yasha, Shánta, Godu, Gaja, Káshi, and Dvárka; and the names given to women after marriage are, Rukmini, Satyabháma, Draupadi, Subhadra, Párvati, Jánki, Sita, Rádha, Lakshmi, Gopika, Annapurna, and Uma. The Shenvis of Kánara marry with the Shenvis of Goa and Bombay. they also eat and marry with Sásashtakárs. They are divided into the two classes of lay or *grahastha* and cleric or *bhat*. A cleric, besides what he earns as an astrologer a family priest or a reader of sacred books, can work as a trader or a Government servant, or he may altogether give up his priestly office and earn his living as a layman. On the other hand the son of a layman may train himself and practise as a priest.

The present six classes of Kánara Sárasvats formerly formed only two classes, Vaishnavs and Smárts. Among the Smárts were the Kushasthalis, Shenvis, and Kudáldeskárs, and among the Vaishnavs the Sásashtkárs, Bárdeskárs, and Pednekárs. There were no restrictions against these classes eating together, though intermarriage was forbidden. They afterwards separated into six distinct communities with more or less strict rules against eating together and intermarrying. Shenvis are Smárt Sárasvats who for long neither ate nor married with any other class of Sárasvats. Of late they have begun to eat and marry with Sásashtkárs.

Most of the men are about the middle height and have well-cut features. Their skin is generally wheat-coloured, but some are nearly as fair as Konkanasths. The head and chin are clean shaved, leaving the top-knot, which is allowed to grow to its full length,

[1] Mangesh-mahátmya, VI. 12, 14.

and is tied in an oblong knot. The moustache is often long and full. The women are shorter than the men, but neither stunted like the Havigs nor corpulent like the Gujarátis. They have round shoulders, slender waists, black shining and neatly dressed hair, and dark lustrous eyes.

Their home tongue is Konkani which is now considered a distinct dialect from Maráthi. Konkani appears to have been a written language before Goa was conquered by the Portuguese. The character employed was first Devnagari and then the old Kánarese alphabet. The Shenvi's accent in speaking differs much from the accent of other Konkani-speaking Bráhmans. They speak very fast with a singing tone, and they use an unusually small number of foreign and Dravidian words. The Shenvis use Maráthi to keep their records, to write horoscopes, household accounts, and memorandums of important events. They can also speak Kánarese. With the Shenvis the idea of home is more sacred and binding than it is with most natives of Kánara. They are remarkably careful to provide themselves with suitable dwellings. Their houses are of three kinds. The first are two-storied with laterite walls and tiled roofs costing about £300 (Rs. 3000); the second, with laterite walls and thatched roof, are one-storied and cost £100 to £200 (Rs. 1000-Rs. 2000); and the third, with mud walls and thatched roofs, cost £20 to £50 (Rs. 200-Rs. 500). The walls of houses of the first and second class are plastered with cement and the floor is at least once a week washed with cowdung dissolved in water. The walls of houses of the third class are likewise washed with a mixture of cowdung. The houses have little outward show. They stand in gardens enclosed either by stone walls or fences of wild castor plants or milk-bushes which are pruned every year, and bamboo hedges which are renewed towards the close of the monsoon, and have gates or stiles placed at the entrance. The garden is generally weeded and kept clean, and is thickly shaded with jack, mango, and cocoanut trees. A roofed porch four to six feet broad, serves as a waiting place for the lower classes who are not allowed to enter the house, and as a shelter from the glare of the sun. In the centre of the porch a few steps leading to the door are the only means of entering and leaving the house. Close to the steps is a yard which is cowdunged and swept every day, and ornamented with pretty devices, chiefly of trees and houses. At one corner of the yard is a well of laterite or granite stones. Behind or to the side of the house are a few beds of vegetables and flowering plants such as *bhaji, shevanti, mogri,* and *áboli*. Festoons of rice ears and mango leaves are hung over the lintel, and the threshold and the lower halves of the door posts are marked with dots and streaks of saffron paste and red powder. The threshold is sacred to Lakshmi the source of wealth, and all Hindus take care not to tread on it either in entering or on leaving a house. The doorway is almost square and is seldom more than five feet high. The door frame is of massive scantlings deeply carved, and the door is made of thick planks. Every room flanking the outer wall has a small window. Each of the inner rooms has one door which is much shorter than the main entrance. Inside of the main door is a lobby or entrance

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hall with a room on the right and on the left. This part of the house is called the *vasro* or reception hall. Except in unusual circumstances, as when a doctor comes to see a patient, no one of lower caste than the owner of the house is allowed to pass further. Next to this partition are two to four rooms one of which is set apart for the family gods, and one or more, according to the size of the family, for sleeping, cooking, and dining. The back veranda is divided into partitions, one of the apartments being used as a bath-room and the other as a stable. A few houses have separate stables. Each house has at least one rattan box costing 3*s.* (Rs. 1½), or a wooden box worth about 6*s.* (Rs. 3) for keeping clothes and jewels. A few houses have a table worth about 12*s.* (Rs. 6) and a chair or two worth about 5*s.* (Rs. 2½) each; and in the veranda of all is a broad bench which serves as a seat and costs about £1 (Rs. 10). Except swinging cots which are found in some of the richer houses, bedsteads or cots are never used. All sleep on mats spread on the floor. They have some stools called *mánáis* about two feet long and half a foot broad and one and a half inches from the ground, on which the inmates sit while eating and worshipping the gods. These cost 6*d.* to 1*s.* each (4-8 *ans.*). They use plantain leaves for plates at a cost of about 3*d.* (2 *ans.*) the hundred. Most families have one or more brass chain hanging lamps which cost 6*s.* to 16*s.* (Rs. 3-Rs. 8), one large copper warming pot costing 10*s.* to £2 10*s.* (Rs. 5-Rs. 25) and holding twenty gallons of water, a couple of copper buckets costing 6*s.* to 8*s.* (Re. 1-Rs. 4) for drawing water, two or more small copper pots worth 2*s.* to 4*s.* (Re. 1-Rs. 2) called *lotás* holding two to two and a half pints of water, and a variety of other brass and copper pots for cooking. The copper pots are made in Kárwár, Sadáshivgad, Ankola, and Kumta, and cost about £1 12*s.* (Rs. 16) the *man*. The brassware comes from Poona and costs a little less than the copper.

According to their means Shenvis have one or more house servants. In middle class families the only servant is a woman of the Batkur or Bándi caste, who with food, a robe worth about 4*s.* (Rs. 2), and a bodice worth 6*d.* (4 *ans.*), receives 12*s.* to 30*s.* (Rs. 6 - Rs. 15) a year. Poor people employ Bándis only to clean the cooking pots, paying them about 12*s.* (Rs. 6) a year. Besides one or more Bándi servants, the rich employ a cook of their own caste on a monthly wage of 8*s.* (Rs. 4) with food, and also a *bhat* or priest of their own caste on the same pay, the cook to help the women in cooking and the priest to perform the worship of the family gods. The Shenvi's staple food is rice and vegetables[1]; but some of them eat fish except on Mondays and Saturdays and on great days.

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[1] Rice is of two kinds, *kuchgi* or *ukdo* made of paddy half-boiled before it is pounded to remove the chaff, and *beltiji* or *surai*, made without boiling the paddy. The principal vegetables are *bhaji*, *ghonsáli*, *padul*, *vángans* or brinjals, and white and red pumpkins. Above the Sahyádris, the Shenvis take two meals, one at ten in the morning and the other at eight in the evening. On the coast they take three meals, between ten and eleven in the morning, between one and three in the afternoon, and between eight and nine in the evening. The chief dish in the morning meal is *ukdi* or coarse rice-porridge, a small quantity of rice boiled in a large quantity of water to which salt is added. This rice-porridge is eaten with mango pickle or *lonche* and wafer biscuits made of *udid* Phaseolus mungo, chillies and soda, or with dry-fish roasted on the fire. Their second meal, between one and three in the afternoon, consists of boiled rice

The indoor dress of a Shenvi is a white cotton waistcloth twelve to eighteen feet long and two to three broad, of varying texture, and with a red or yellow border either of cotton or of silk, costing from 2*s.* to 12*s.* (Re. 1 - Rs. 6). It is elaborately puckered in front, one end being folded narrow and passed between the legs and stuffed in at the waist behind. The outdoor dress has the addition of a shouldercloth which costs 1*s.* 6*d.* to 2*s.* (12 *ans.*-Re. 1) and is worn round the neck and hanging in front like a scarf, and a head-cloth costing 3*s.* to £1 (Rs. 1½-Rs. 10) and loosely and gracefully rolled round the head. The boy's dress is the same as the man's. Shenvi women wear a single robe called *kapád* or cloth of bright silk-edged cloth twenty-four to twenty-seven feet long and three and a half to four and a half broad, costing 7*s.* to 16*s.* (Rs. 3½-Rs. 8). With the robe is worn a bodice with short sleeves and a back which generally costs 1*s.* (8 *ans.*). The robe is drawn round the waist and one-half is allowed to fall from the hips to the shins by folding the end in puckers and passing it between the legs; the other half is brought over the breast, the left shoulder, and the back, and tucked into the band at the waist. Widows wear either a white or red robe, the upper part of which covers the head like a veil. They do not wear the bodice and the only ornaments they are allowed are a copper finger-ring and a pair of flat copper bangles or *pátlis*, covered on the upper parts with a thin sheet of gold. Among the Shenvis men in Government service, instead of the shouldercloth, wear a long white or black broadcloth coat and sandals or native shoes. Some who are contractors and traders wear short coats of native cut; but most young men who know English wear shirts, waistcoats, and coats in European fashion and generally have Poona or Dhárwár Bráhman shoes. The men's dining dress is a single scarlet silk waistcloth, generally with white silk borders or silver or gold lace. On ceremonial occasions women as well as men wear silk robes and bodices. When cooking and taking their meals, both men and women wear sacred clothes called *muktás* twelve to sixteen feet long and three to four feet broad for men, and fifteen to thirty feet long and four

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strained dry and eaten with vegetable or fish curry and one or two dry dishes called *guke*. The curry is made of fish or some vegetable fried and seasoned with chillies, cocoa-kernel, coriander, turmeric, and tamarind. They are fonder of hot and acid condiments than of milk, clarified butter, and cocoanuts. The third or evening meal, which is taken between eight and nine, does not differ from the ordinary afternoon meal. Their special dishes are *godshe*, that is unboiled rice-porridge mixed with molasses and cocoanut milk; small round cakes fried in cocoanut oil called *vadás*; and macaroni-like strings of rice and *udid* flour wound like the spring of a watch; *chavdas*, fried wheat-flour wafers overlaid with a thin layer of sugar; *neuris* shaped like bows and made of rice or wheat flour and stuffed with scraped cocoa-kernel and molasses; *gulpápads*, balls made of the flour of roasted green gram or *mug* Phaseolus radiatus, and molasses; *sándans* or puddings cooked in steam; and *polas* or pancakes of rice, cocoanut, molasses, and *udid*. Some men and women on ordinary occasions and all on special occasions such as marriages, eat betel-leaf and betelnut with lime and tobacco from Nandgad in Belgaum. The men also smoke cigarettes and the hubble-bubble and some use snuff. The Shákts, who worship Shakti or Durga the wife of Shiv, eat meat and drink liquor, but as this forms part of a religious rite, it is believed not to compromise their dignity as Bráhmans. The ordinary average daily expenses of a Shenvi's food are ½*d.* (3 *ans.*) and on holidays about 1*s.* (8 *ans.*).

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to six feet broad for women, made of hemp, wool, or silk, and costing 4*s.* to 8*s.* (Rs. 2 - Rs. 4).

Girls till five and boys till six years old run about naked. After five, girls wear a small robe called *kirgi* worn like a petticoat hanging from the waist. The clothes in ordinary use both by men and women are made in Shápur in Belgaum and Hubli in Dhárwár; the silk ceremonial robes come from Poona and Ahmadabad; and the broadcloth worn by some of the younger men, from Europe. Of ornaments, men wear gold finger-rings worth 6*s.* to £2 10*s.* (Rs. 3 - Rs. 25), and gold or silver girdles, the gold worth £10 to £30 (Rs. 100 - Rs. 300) and the silver £2 to £5 (Rs. 20 - Rs. 50). Young boys wear silver £1 (Rs. 10) and gold £3 to £5 (Rs. 30 - Rs. 50) bracelets and necklaces, and silver anklets either chains £5 to £20 (Rs. 50 - Rs. 200) or massive rings called *válás* 12*s.* to £1 (Rs. 6 - Rs. 10). Young girls like the boys, wear silver £1 10*s.* to £2 10*s.* (Rs. 15 - Rs. 25) or gold £5 to £15 (Rs. 50 - Rs. 150) waistbelts and silver anklets 12*s.* to £1 10*s.* (Rs. 6 - Rs. 15). Married women wear a gold nose-ring or *nath* £1 to £10 (Rs. 10 - Rs. 100), a couple of earrings called *káps* £1 to £5 (Rs. 10 - Rs. 50), a necklace called the lucky thread or *mangalsutra*, a number of strings of small black glass beads with a large gold bead strung in the middle £1 10*s.* to £5 (Rs. 15 - Rs. 50), and glass bangles 6*d.* (4 *ans.*). Besides these, the well-to-do wear in their hair gold *tirpiphuls* 14*s.* to £3 (Rs. 7 - Rs. 30), *chandrakors* and *kegats* £1 to £3 (Rs. 10 - Rs. 30), and *bhángasheshphuls* £5 to £20 (Rs. 50 - Rs. 200); in their ears the *pálva* £1 to £4 (Rs. 10 - Rs. 40), *mugud* and *kárab* 16*s.* to £5 (Rs. 8 - Rs. 50); round the neck a gold collar or *thusi*, one of the most peculiar and noticeable ornaments worn by Shenvi women, £6 to £25 (Rs. 60 - Rs. 250), *putlyáncho sar* £1 to £20 (Rs. 10 - Rs. 200), *kurjatáncho sar* £20 to £50 (Rs. 200 - Rs. 500), and *sari* £2 to £8 (Rs. 20 - Rs. 80); round the wrists gold bangles *pátlis* £1 to £2 5*s.* (Rs. 10 - Rs. 25), *paulpátli* £4 to £10 (Rs. 40 - Rs. 100), *nilpatli* £3 to £6 (Rs. 30 - Rs. 60), and *chudes* £3 to £6 (Rs. 30 - Rs. 60), and from five to ten finger-rings made of gold studded with pearls and precious stones. In the back hair, besides ornaments, the women are fond of wearing wreaths of flowers, chiefly red yellow or white, such as *surgi*, *ovli*, *chámpi*, *shevanti*, *mogri*, *áboli*, and *kevdo*, which generally cost 1½*d.* to 6*d.* (1 - 4 *ans.*). They are clean, thrifty, hot-tempered, brave, and hardworking, but less tidy in their dress than Chitpávans.

During the whole of the year, it is not uncommon for Shenvis, while travelling from one place to another, to go to the houses of their acquaintances expecting to be entertained. When a stranger comes to a house he is asked if he wishes to stay. If he wishes to stay, the guest is given water to wash his feet, is seated on a mat spread in the veranda, is given water and molasses, and is afterwards served with *pán-supári*. If his caste rules allow him to eat with the men of the family, he is asked to bathe and is furnished with a silk cloth which he wears at meals. If he cannot eat with the family he is supplied with cooking pots and uncooked food.

Most Shenvis hold lands which they rent to husbandmen. Some

trade in timber and grain; some contract to supply the Public Works Department with timber, stone, metal, and building materials, and to make roads and bring Government timber from the forests. Some are excise or *ábkári* contractors and moneylenders, some are pleaders, and some are in Government service as clerks, village accountants, district revenue and judicial officers, schoolmasters, and *patels* or village revenue collectors. On their arrival in Kánara, judging from their names, like the Shenvis of Maháráshtra and the Konkan, they seem to have been employed as village accountants and in the higher administrative and military posts. The intelligence and perseverance of the Shenvis is shown by their success in many professions and employments in Bombay.

The Shenvis, who are landed proprietors and traders, rise early in the morning and go to work. They return at ten, and, after bathing and worshipping, take a dish of rice-gruel or *pej*. They rest for a while and dine about two, go to work about three, come home at sunset, and after supping about eight or nine go to bed. Those who are in Government service take a morning meal at ten, go to office immediately after, and sup on their return about six. The women rise early in the morning, sweep the house, and, after bathing in hot water, examine the copper cooking and drinking vessels to see that the servant has cleaned them properly, and make rice-gruel or *pej* for the children who breakfast between eight and nine. They next prepare dinner, and in their leisure of about four hours between dinner and supper (1-5 P.M.) prepare lamp-wicks, make flower garlands, and chat with their neighbours. Boys before six are allowed to play about the house; after six they are sent regularly to school. The ordinary monthly expenditure of a family of a husband wife and three children is about £1 (Rs. 10).

In religion Shenvis are Smárts, followers of Shankaráchárya, holding the doctrine that God and the soul are one. Before any religious ceremony the *hom* or burnt sacrifice is offered. This sacrifice consists of burning different kinds of wood with parched or cooked rice, *darbha* grass, and clarified butter on a square frame made of a plantain stem filled with earth. They worship the ordinary Hindu gods, especially Vishnu, Ganpati, and Párvati. Their family god is Mangesh and their family goddess Shántádurga. The most binding of religious observances is the recitation of the *Gáyatri mantra* of the daily service or *sandhya*. This prayer is offered before the morning meal after bathing and putting on the sacred dining robe. The prayer consists in repeating the twenty-six names of Vishnu, in restraining the breath for a certain time, in closing the nostrils by the fingers of the right hand, in naming the place where the prayer is said, and the time day and month of the year when it is said, in offering water to the sun, in repeating the *Gáyatri* several times, and, lastly, in saluting the guardian deities of the ten quarters of the world. This prayer, which takes about half an hour to repeat, is offered a second time in the evening before supper. Some of them are Shákts or worshippers of Shakti or Párvati, the wife of Shiv. They worship the *shrichakra*, the emblem of Párvati, as the *ling* is the emblem of Shiv. They offer to the

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Shakti cooked meat and liquor, on which they afterwards feast. Shenvis who are not Shákts consider this worship a form of witchcraft, and the Shákts perform their ceremonies so secretly that it is not known even to their nearest neighbours. At the same time, as the rites are celebrated under the name of divine service, the Shákts are not punished for breaking caste rules. They also worship the *grámdevatás* or village deities, which are manifestations of Párvati and her subordinate spirits.[1] Shenvis have a great dread of incurring the anger of these powers and are careful to win their favour by sacrifices. The most dreaded of these spirits are Álvantin and Brahma-rákshas. Álvantin is the ghost of a pregnant woman who has died before her confinement, and the Brahma-rákshas is an unmarried youth who has been drowned or died some other violent death. They believe in witchcraft and soothsaying, and employ sorcerers and exorcists.[2] They also revere Musalmán saints or *pirs*, offering them plantains, cocoanuts, frankincense, and molasses. Their favourite shrines are in Goa, Mangesh, Saptakoteshvar, and Shántádurga; in Gokarn, Mahábaleshvar; in Rámeshvar, Rámling; in Benares, Vishveshvar; and in Gaya or Allahabad, Rudrapád.

The principal holidays are *Sankránt*, the passage of the sun into the sign of Capricorn (January 12th); *Shivarátra* or Shiv's night, *Mágh vadya* thirteenth, in February-March; *Shimga*, the Indian Cupid or Káma's day, *Phálgun shuddha* fifteenth, in February-March; *Samvatsar Pádva*, New Year's day, *Chaitra shuddha pratipada*, in March-April; *Rámnavmi*, Rám's birthday, *Chaitra shuddha* ninth, March-April; *Áshádha ekádashi*, the fast on *Áshádha shuddha* eleventh, in June-July; *Nág-panchami* the Cobra's day, *Shrávan shuddha* fifteenth, July-August; *Shrávani paurnima*, cocoanut full-moon, in July-August; *Gokuláshtami*, Krishna's birthday, *Shrávan vadya* eighth, in August-September; *Ganesh-chaturthi*, Ganpati's birthday, *Bhádrapad shuddha* fourth, in August-September; *Dasra*, the festival of Durga or Párvati the wife of Shiv, *Ashvin shuddha* tenth, in September-October; *Diváli* or the feast of lights, *Ashvin vadya* thirteenth, in October-November; *Tulsi-puja*, the wedding of the holy basil, *Kártik shuddha* twelfth in October-November; eclipses of the sun and the moon; and *játras* or yearly fairs.[3]

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[1] The worship of village deities seems to belong to the early pre-Áryan religion. The *grámdevatás* are deities which are believed to protect fields, villages, and towns from evil spirits and to ward off plague, fire, and flood. They are regarded as unable to bestow blessings but as able to prevent evils. All *grámdevatás* are females and are known as *ammas* or mothers. The principal are Ankleamma, Sirsiamma, Bhumidevata, Honávaramma, and Kadaramma. Ankle is the Konkani form of Ankola; Sirsi is Sirsi; Bhumidevata, is from *bhumi* the earth and *devatá* goddess; Honávar is the town of that name; and Kadra the fort and town in the north of the district. The village-mothers have two attendants, Jatga and Khunti. Jatga is the spirit of a division of a village, and Khunti of a sub-division of a village. Both are males and subject to the orders of the village-mothers. These spirits have no temples. They live in either granite or laterite pillars which stand in the least frequented part of the village generally under the shade of a large banyan tree.

[2] The soothsayers are Ghádis or Komárpaiks. They generally consult the village deities *grámdevatás* and sometimes spirits whom they call *nhárus*.

[3] These holidays change according to the lunar months. In Hindu leap or *adhik* years the holidays are a month later than their usual time.

Shenvis' *purohits* or family priests belong to their own caste.[1] They are called *bhats* or learned men, and are treated with much respect. The priests are under the authority of their spiritual Teacher who is a devotee or *sanyási* who lives in celibacy either at Chitákola in Kárwár, at Khánápur in Belgaum, at Kaula in Goa, or at Násik. He was the only spiritual guide of the whole Sárasvat community in Southern India before the Shenvis came to Kánara. He is a Shenvi by caste. He is expected to be a man of learning, well versed in Sanskrit, and in his youth neither pains nor cost is spared in training him. He enforces caste rules and customs by punishing the refractory with fine or excommunication. He has also power to restore those who have been expelled from caste. When Shenvis appear before their spiritual Teacher, they make the *sáshtáng*, that is they clasp their hands and bow their heads, and receive from him a blessing or *áshirvád*. He takes only one meal at noon with some slight refreshment at night. His mornings are passed in reciting prayers, worshipping his gods, and reading sacred books or *puráns*. After his midday meal he sleeps for a while and then disposes of any question of discipline or of any other subject that may have been referred to him. In the evening he again performs his devotions. The teacher or *guru* holds the highest rank in the community. He receives from his followers and disciples marks of veneration in no way short of adoration. He seldom appears in public without much show, and when he goes on a religious tour through his district he moves with great pomp. He is dressed in an ochre-coloured silk waistcloth hanging from the waist, a shouldercloth, and a woollen or red silk headscarf, and as he is an ascetic his head is shaved without leaving the top-knot. He is usually carried seated in a palanquin with large red silk tassels hanging over his breast from the pole of the palanquin. The palanquin is like a double-backed easy chair and has a pole that curves upwards. It is ornamented with beautiful carving and does not differ from the Deccan *sibika* or idol-*pálkhi*.[2] Before him go several bands of musicians playing on all sorts of country instruments. He has a guard of messengers armed with swords and guns. His open palanquin is carried on the shoulders of six

[1] A *purohit* fixes the proper time for beginning ceremonies. He turns aside the evil influence of unfriendly stars; he names children, tells their fortunes, prepares their horoscopes, blesses houses wells and ponds, cleanses and consecrates temples, and breathes the divine spirit into images. The image when first brought from the maker is purified by washing with the five products of the cow, and kept in a copper pot full of water for twenty-four hours. It is then taken out and the sacred fire is lit. While the fire is burning the priests chant verses. The image is kept buried under a heap of rice for about half an hour and then covered with a silk cloth. The priest then touches the image in all the limbs and finally breathes into its mouth. The sacred fire is again lit and the image is fit to receive divine honours. The priest also reads the almanac, and directs birth, marriage, puberty, thread, and death ceremonies, for which, in addition to gifts of grain and other articles, he is paid in cash as *purohit maryáda*, 6*d.* (4 *ans.*) for simple purification, 1*s.* (8 *ans.*) for a puberty ceremony, 4*s.* (Rs. 2) for a thread ceremony, 12*s.* (Rs. 6) for a marriage, and 6*s.* (Rs. 3) for a death. This is the least they get, and large sums are paid by their richer patrons.

[2] This is a richly carved and ornamented open palanquin. It resembles two easy chairs set face to face with a bamboo pole arched in the middle and straight at the ends.

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bearers of the fisherman caste. It is shaded by a large crimson silk umbrella and flags of different colours and ox-tail fly-whisks are waved round him. Some of his retainers called *bhâts* or bards take the lead, singing in his praise and warning the people to pay him due reverence. The bards are followed by two men carrying silver staffs. The *guru* is styled prince-ascetic or *rájsanyási*, his monastery is spoken of as a throne or *sinhásan*, and he adds to his name the title *Saraswati* or His Eloquence. Between the mace-bearers and the palanquin walk four men, each carrying a box about a foot square, covered with red broadcloth. These boxes contain the gods which the Teacher worships and the vessels used by him in worshipping. From time to time he visits the places where his followers live. In visiting his followers the Teacher's chief object is to collect money. Besides the fines which are levied from persons guilty of offences or breaches of rules, he takes contributions of 2*s.* to £5 (Re. 1-Rs. 50) from each family of his followers. Those who demur are induced to yield by the threats and persuasion of the leaders of the local community. As the Teacher draws near the creek or hill that marks the boundary of the village or town his followers come out in a band to meet him with music. One of his people, generally one of the richest, asks the Teacher to honour him by staying at his house. When he enters his host's house the Teacher's feet are washed and the water is sprinkled on all persons present. After the meal the Teacher gives the hostess about a pound of rice and a cocoanut which he has brought with him. While he stays at his rich disciple's house, the poor followers and people of other castes raise contributions and send him presents of food and money. Before he leaves for his next station a great feast is held, and at starting he is presented with £1 to £5 (Rs. 10-Rs. 50). His collecting and visiting tour is over before the rains set in when the Teacher returns to his head-quarters or goes to one of his other monasteries. On the tenth day of the bright half of *Jeshtha* (June-July) of every year he feasts all his followers and withdraws into retreat for the next four months.[1] On the tenth day of the bright half of *Ashvin* (October-November) he leaves his monastery and goes in state beyond the limits of the village in which the monastery where he has spent the four months of his seclusion is situated. He returns to his dwelling after halting a short time beyond the boundary. On the day when he goes into retreat, on the day when his retirement is over, and on the commemoration day of deceased Teachers or *punyatithi*, he sits on a chair and gives to the assembled people holy water in which his feet have been washed. The Teacher's gods are, the *bán-ling*, an oblong stone found in the Narbada; Ganapati, a red conical stone found in the Narbada; the Shâligrâm, a black oval stone with one of the sides flat and marked with a natural hole, found in the Gandaki in Nepal; the Suryakánta, a transparent crystalline spherical stone; the Chakra, found in the Gomti; and other pebbles and images of Annapurna and

[1] During these four months the Teacher entirely avoids all social matters even what concerns the affairs of the monastery. He keeps himself wholly in communion with the god of the monastery.

Gopál-krishna, and Rám and Sita. The articles used in worship are a brass bell, a small conch shell, a silver tray and pot, a small lamp, and a spoon. The Teacher's establishment consists of one clerk called *párupatyagár* or manager, who looks after the management of the monasteries and the Teacher's household; two *bháts* or praise-singers; two *bhát* boys learning the duties of *bháts*; a learned Bráhman called *shástri*; musicians, bearers, and messengers, grooms for the horses, and a cattle-keeper for the cows and buffaloes. The Teacher has monasteries in Chitákola and Halge in Kárwár, in Kaula in Goa, in Khánápur in Belgaum, in Bombay, in Násik, and in Benares. The monasteries have landed property the income of which, after defraying the expenses of the establishment, is remitted by the manager to the Teacher. The only Shenvi religious institutions in Kánara are the *maths* or monasteries of their Teachers in Chitákola or Sadáshivgad and in Halge in Kárwár. They are buildings of about 200 feet square, consisting of two blocks, an inner and an outer, with tiled roofs. The outer building is about sixteen feet broad and ten feet high with enclosing walls, open inside except at the back, the roof being supported by pillars of wood or stone. This is set apart for the use of the caste people on grand occasions when public dinners are given. The back of the building is divided into rooms, which form the Teacher's dwelling. They enclose a large courtyard which is wanted for light and air, especially on holidays when large numbers attend. In a corner of the courtyard is a large well near which the Teacher and the other inmates of the monastery wash. In the centre stands the temple of the god or *Sarasvati Chakra* to whom the monastery is dedicated. This is an oblong building divided into two apartments. The front portion, which is the larger of the two, is the place where worshippers meet. The inner is the sanctuary of the god and is accessible only to the Teacher, the priests, and the Bráhmans. These monasteries have a manager who is a Shenvi by caste, one *shingi* or horn-blower, one sweeper, one *bhát* or bard, and ten musicians. When the Teacher grows old, or if his life is threatened by serious illness, he chooses a disciple, who is a boy of the Shenvi caste, and appoints him his successor. Should the Teacher recover, his successor acts under his orders. If the Teacher dies without appointing a successor, the community choose one, and with the help of learned Bráhmans who instal him on the empty throne, invest him with the powers of a prince-ascetic or *rájsanyási*. As soon as signs of life disappear the Teacher's body is brought out and seated on a backed stool strewn with sacred grass. Messengers are sent to neighbouring villages and people begin to gather at the monastery. When a certain number have arrived the body is washed, clothed in ochre-coloured silk, and seated on a canopied stool with a silver sceptre in its hand. Lamps are lighted, musicians play, and people worship the body, offering it plantains and cocoanuts, and acting as if the death was a joyful event. A grave is dug in the courtyard of the monastery and with great pomp, seated in its canopied chair, the body is carried to the grave and worshipped. It is set in the grave in a sitting position and the new Teacher strikes a cocoanut on the crown of its head and

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makes an opening in the skull in which a *sháligrám* stone is laid.[1] The grave is half filled with salt, cement, and camphor, it is completely covered with mud, and an arrow or *bán ling* is planted on it and lights are kept burning.[2] For eleven days after the Teacher's death the monastery is the scene of public rejoicings as the Teacher's spirit is believed to join the divine essence. Lights are always kept burning on the graves of all the Teachers, and, as is done to the gods, rice is offered and lights are waved over their graves every day before the morning meal is eaten.

The most important of Shenvi usages come under the heads of customs observed at birth, during infancy, and on occasions of thread-girding, marriage, a girl's coming of age, and death. When the time of delivery draws near the woman is taken to a temporary room of bamboo matting made for her in the veranda, and a midwife is sent for. The midwife, who is either a Christian a Musalmán or a low-caste Hindu, remains with her patient for six days, and receives as her fee 2*s.* to 4*s.* (Re. 1 - Rs. 2) with food for the six days and the robe worn by the woman at the time of her delivery. When a child is born the time is carefully noted, and the family priest is told. He comes to the house and prepares a horoscope in which he notes the birth-hour, day, month, year, and era, and the position of the sun. After some days the family priest brings the horoscope sprinkled with vermilion powder. He generally congratulates the parents on their child being born at so lucky an hour and foretells the power and wealth to which the child will rise.

Birth.

If the child is born at an unlucky hour, which is ascertained as soon as the family priest comes, the father is not allowed to see the child's face until he looks at the child's reflection in a cup of clarified butter and gives the butter with 3*d.* or 6*d.* (2 or 4 *ans.*) to a Bráhman beggar. This is done to avert the evil consequence which might follow the birth of the child. The family priest receives some sugar and 3*d.* to 10*s.* (2 *ans.* - Rs. 5) in money according to the circumstances of the family. Sometimes when the planets are specially unfriendly the child is passed under the belly of a cow and given to some one who is not a member of the family, and after a while, brought into the house, and gifts of money, grain, and cows are made to Bráhmans. In a few cases of extreme ill-omen the child is given to a casteman who agrees to adopt it.

On the occasion of a birth neighbours and relations come uninvited and are given sugar and betelnut. On the birth of the

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[1] It is believed that *sanyásis* or *yogis* whose spirits pass through the crown of the head go straight to heaven. The Hindus believe that a human being by the practise of self-denial and austerities can attain the power of centering his soul in the crown of his head and of dying at will, when the soul leaves the body through a minute opening called *Brahmarandhra*. They further believe that a man who reaches this state becomes insensible to all bodily sufferings and though seemingly dead is capable of living for a time without food or drink, even without breathing. Hence the soul of the Teacher is believed to dwell in the crown of his head, and the skull is cracked by a cocoanut or conch-shell that the spirit may escape and enter heaven.

[2] It is an oblong platform two feet broad, six feet long, and six inches high, with a sweet basil plant planted on an altar about 2 ft. × 2 ft. × 3 ft.

child the midwife cuts the navel cord with a knife leaving a piece three inches long which is tightly tied with a cotton thread. The child is then wrapped in a cloth and laid in a winnowing fan with an iron nail placed under the pillow to keep off evil spirits. When a birth takes place in a house, the whole family are considered unclean, till, on the eleventh day, the priest gives them the five products of the cow. During the first three days the child is nursed by giving it the end of a rag to suck, the other end of which rests in a saucer of rice-broth and molasses. The mother is given saltless rice-porridge and molasses for the first three days. On the first, second, and third day the child and the mother are bathed in warm water, and on the fourth day the mother and child are rubbed with cocoanut oil and bathed in warm water. The mother is fed with rice, curry, and *godse* or sweet gruel made of rice cocoanut milk and molasses, and vegetables. From this day she begins to suckle the babe. For about two months the mother and the infant are rubbed daily with oil, and bathed, and every day the mother is given a decoction of pepper, dry ginger, cloves, and other spices. On the night of the sixth day neighbours and kinsmen are asked to sup on a dish of *khichdi* made of rice, split green gram, cocoa kernel, molasses, and clarified butter. The *satti* ceremony is performed by worshipping a small copper pot full of water on which mango leaves float and whose mouth is stopped by a cocoanut daubed with vermilion powder. Some plantains and betelnuts, and a wild red flower called *patkali*, are placed by the side of the copper pot which represents Brahma who is believed to come in the guise of an old dame to write its destiny on the child's forehead. A blank sheet of paper, a reed pen, an inkstand, and a penknife are also left near the offering, and the elderly people in the house keep awake the whole night lest any evil should happen. The men read religious books and the women dance the circular *phugdi* dance. In dancing the *phugdi* the women hold a copper water vessel in their hands and blowing across the mouth of the pot, make a hoarse sound. At the same time they move rapidly in a circle bending to half their height, leaning forward, leaning to one side, almost falling on their knees, and again drawing themselves to their full height.

Next day before four o'clock in the morning the offerings are taken by the midwife to her house. Besides the offerings the midwife gets 6*d.* (4 *ans.*) in the case of a girl, and 1*s.* (8 *ans.*) in the case of a boy. Next day the child is kept quiet without being either rubbed with oil or bathed. On the eleventh day after cleansing the house with a coating of cowdung and bathing, all take the five products of the cow from the hands of the priest. A burnt offering or *hom* is made ready and two to twelve castemen and women are feasted. This is called the *Bráhman santarpan* or the satisfying of Bráhmans. A small oblong granite stone is rubbed with oil and laid in the cradle, and the mother, taking the babe in her hand, stands on one side of the cradle and says to a woman standing on the other side, 'Take Govind and give Gopál.' Then the woman receives the stone and the child is laid in the cradle

by the mother. On this the father, or if the father is dead, the next of kin, approaches the cradle, and after whispering a name in the child's ear, calls it out in a loud voice. The name which is fixed by the elders of the family is generally the name of a deceased grand or great-grand parent. One day, between the naming ceremony and the thirtieth day after the birth, the mother goes to the well and rubs with red powder the beam across the mouth of the well, and waving lighted lamps drops into the well two betel leaves and one nut. This is called the worship of the water-goddess or *jaldevata*.

When a boy is three years old, on a lucky day fixed by the priest, his hair is cut and his head shaved except a tuft on the crown about three inches long and two inches broad. Before performing the shaving ceremony, Ganpati, Varun, and the Mátrikás should be worshipped, and a burnt offering or *hom* performed. If these ceremonies are not performed a money payment has afterwards to be made at the time of the thread ceremony. The barber receives rice, molasses, and a cocoanut, and 6*d.* to 4*s.* (4 *ans.*-Rs. 2) in cash, and a new waistcloth or a headscarf worth 2*s.* to 6*s.* (Re. 1-Rs. 3). While his head is being shaved the boy is seated on the lap of his maternal uncle, or in his uncle's absence, on his father's lap. After the shaving is over the boy is bathed and the children of neighbours and relations are feasted. Girls are never shaved.

Thread Girding.

At some time between eight and twelve a boy is girt with the sacred thread. About a fortnight before the thread-girding the parents of the boy tell their friends and relations who ask the boy to dinner and present him with clothes and money. This preliminary ceremony is called *kelvan* or entertainment. Large halls or sheds, called *mánthavs* or pendals, are built over the court in front of the boy's house.[1] An elder of the family, accompanied by some women, the priest, and musicians, goes to invite friends and relations. On reaching a house the party is met by an elder, and the men are seated on mats in the veranda or the receiving hall, and the women in an inner room. Then the family priest on behalf of the boy's parents asks the people of the house to attend the ceremony, mentioning the time fixed for its celebration, and from a silver cup dropping into the hands of the eldest male a little vermillion-coloured rice. If none of the men of the house is at home the message is left with the women, and the coloured rice is laid on the threshold of the front

[1] The hall is generally about sixty feet long, thirty feet broad, and fifteen feet high. It is a rectangular scaffolding of bamboos bound by coir rope and supported on posts of betel-palm or other wood. The walls are made of split bamboos covered with palm leaves. The roof is flat and thatched by plaited palm leaves. It has two doors and either four or eight windows whose lintels are festooned with mango leaves. On each side of the doors are plantain trees cut across at the root bearing bunches of fruit. The inside is hung with cloth which if the host is poor is supplied and put up by the washerman, and if the host is well-to-do by a tailor. The inside walls are hung with festoons of paper of different hues, and adorned with wax creepers and tinsel ornaments. Facing the east stands a bower-like altar or *mantap* with four, six, or eight corners according to the host's taste. Its top is domed and it rests on bamboos or on betel-posts, with as many arches as there are corners. It is decorated with designs cut in coloured paper, tinsel, and mica or *bhing*. The cost of the hall varies from Rs. 20 to Rs. 30 and of the altar from Rs. 5 to Rs. 15. The poor generally borrow the bamboos, cocoanut leaves, and posts, and spend little on ornament.

door. The women of the house compliment their visitors and they rub pink powder, turmeric paste, and sandal oil on their brows, hands, and necks. Then in return the women of the house lay in the lap of the oldest of the inviting party a little rice, a cocoanut, some betelnuts and leaves, and a piece of turmeric. The whole is gathered in a basket which a servant carries on his head. The Teacher is also invited. If he attends he does not act as a priest. He is seated in a conspicuous place, his feet are washed, and the water is sprinkled over the guests. He is also worshipped and is presented with handsome gifts in money or in clothes, or in gold and silver vessels. Thread-girding ceremonies generally take place in the fair season, *Mágh*, *Phálgun*, *Chaitra*, *Vaishákh*, and *Jashth*. The time chosen is in the morning at any hour between six and two, which the priest declares to be fortunate. The day before the ceremony the father of the boy, helped by the family priest, worships the family deity and feeds some men and women of the caste. This is called *devkárya* or the god-propitiation ceremony. About two hours before the ceremony the musicians begin to play on one side of the hall and the dancing-girls begin to dance on another side, and both musicians and dancing-girls keep performing during almost the whole ceremony. The musicians are paid 6*s*. to 12*s*. (Rs. 3-Rs. 6) and the dancing-girls 8*s*. to £1 (Rs. 4-Rs. 10). The guests begin to come half an hour before the ceremony begins. The men and women are seated separately in the booth on mats. The boy, after being rubbed with scented oil and bathed in the bathing-room in warm water by one of the family, is taken to the cook-room where he sits on his mother's lap and eats rice, vegetables, curry, and sweetmeats with his mother. This is the last time a boy is allowed to take food that has been tasted by another person. After this he is led into the booth stark naked by his maternal uncle. The father takes a razor and in a corner of the booth scrapes some hair from the boy's head. This hair with sacred grass, *shami* leaves, rice, wheat, pulse, and millet, is laid in his mother's hand who puts them on a lump of bullock-dung which has been placed in the hall for the purpose. The boy's head, except the top-knot, is then shaved by the barber who receives 6*d*. to 1*s*. (4-8 *ans*.) and a pair of waistcloths worth 4*s*. to £1 (Rs. 2-Rs. 10) with food for the day. The boy is again bathed outside of the booth. After bathing, he is brought into the booth, and seated near a raised platform facing the east with his father on the right side and the priest on the left opposite him. The priest then performs the planet-propitiation or *grahshánti* by kindling a *hom* and burning rice *darbha*, *rumbad*, *palas*, *khair*, *ruyi*, *shami*, *durva*, and *pimpal* wood, clarified butter, gingelly-seed, and cooked rice.[1] The boy is then led to the platform, and while he and his father and the priest sit as they sat in performing the planet ceremony, the sacred fire called *upanayan hom* is kindled by the

[1] In the planet-propitiating sacrifice sandalwood is not burnt. Rice is sacred to the sun, *palas* to the moon, *khair* to Mangal, *ruyi* to Budh, *pimpal* to Guru, *rambad* to Shukra, *shami* to Saturn, *durva* to Ráhu, and *darbha* to Ketu. Besides these cooked rice is offered to all as an oblation.

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priest by burning the five kinds[1] of consecrated wood and clarified butter.

The boy then throws himself down before his father, and touching his father's feet with his hand begs to be taught the duties of a Bráhman. The father, taking the boy on his lap and covering himself and the boy with a white sheet, whispers into his ear the *Gáyatri*, the sacred prayer to the sun. After this, the family priest girds the boy's loins with *darbha* grass and puts the sacred thread across the boy's left shoulder, and fastens another thread to the end of a staff of *palas* wood and hands it to the father of the boy who passes it to his son, telling him that he is now a Bráhman, and that he ought to earn his livelihood by begging. The priest blesses the boy, and he, holding a metal tray in one hand and the *palas* staff in the other, says *Bhavati bhikshán dehi*, 'Be pleased to give alms.' The mother draws near and drops rice and some coins into the tray. Then the guests drop money into the dish. The mother's alms are given to the priest, and the rest is kept by the boy and made into an ornament which he wears as the fruits of his first earnings. His sisters and women relations wave lighted lamps round his face, and from 3*d.* to 2*s.* (2 *ans.*-Re. 1) is distributed among different classes of Bráhmans who come in large numbers. The guests then receive sweetmeats or packets of sugar, plantains, betelnuts and leaves, and lime, and retire. Sometimes the guests are feasted before they leave, and a dinner is always given to certain priests who have kept the day as a fast and have not joined in the entertainment. In the evening the boy is bathed and uses his new Bráhman powers in presenting a burnt offering called *maktana hom*, in which twigs of the *rumbad* Ficus glomerata are burnt. Then the father the boy and the priests dine together, and presents are made to the priests, the ceremony being called *Brahmasantarpana* or satisfying the Bráhmans. During the next three days the boy plays the part of a religious beggar, bathing in the morning and evening, and holds a tray in his hand into which female relations drop sweet balls. On the fourth day after a morning fire-sacrifice the boy is dressed in new clothes, the waistcloth worn hanging from the hips without the end being passed between the legs. He then takes the *palas* staff and starts for Benares. After he has gone a short distance, his maternal uncle follows him and persuades him to give up the pilgrimage, promising him his daughter in marriage. The boy is persuaded, and when he comes back presents the priest with two suits. Then a *palas* twig is planted in a small bed about a foot square, and a new cloth, two betel leaves, and one betelnut are laid near it. It is then worshipped and given to the priest. This concludes the ceremony, after which the people of the caste who have been asked to dine are feasted. Before the feast begins the guests go to the well with their dining robes and drinking cups, and after washing put on their dining robes and filling their drinking cups go back to the hall. In t

[1] The five kinds of wood are, mangoe, banyan, *pipal*, *shami*, and *umbar*.

hall the mats have been removed and plantain leaves laid on the ground in long rows. The guests are asked to seat themselves either on low square stools called *mánáias* or on plaited *palas* leaves set opposite the plantain leaves. The men sit together in one part of the hall and the women in another part. When the guests are seated some men dressed in dining robes come and serve salt, pickles, rice, curries, and confections. The host and the sons of the house move among the men, and the hostess and the daughters of the house move among the women, each of them pressing the guests to make a hearty meal. Before beginning to eat, each of the male guests takes a little rice in his hand and strews it on five spots on the right as an offering to propitiate Yama's messengers, who are said otherwise to defile the food by their touch. This is the last observance connected with the thread-girding.

Marriage.

Boys are married between seven and seventeen, and girls between six and eleven. The girl's parents privately propose the match and take from the boy's parents his horoscope to compare it with the girl's. The comparison is made either by the family priest or by some professional astrologer. If the horoscopes agree a formal proposal is made by the parents of the boy. Then the parents settle what gifts or *vardakshana* the bride's father is to make to the bridegroom, and what the bridegroom is to settle on the bride as *stridhan*. Then the parents of the boy go to the girl's house in the evening with friends, relations, and a priest, and adorn her with flowers, a ceremony which is known as the betrothal or *soirik*. The party then sup on a special dish of sweet fried cakes or *god vadás*. There is no fixed interval between the betrothal and the marriage. When a lucky day has been fixed for the marriage, both at the bride's [illegible]d at the bridegroom's, large halls are built at a cost of £1 to [illegible]0 (Rs. 10-Rs. 200). An altar or *mantap* is built in the middle of [illegible]e bride's hall facing east. The priest fixes a lucky moment, and [illegible]e building of the hall is begun by planting at the south-west [illegible]rner a post crowned with an unhusked cocoanut and some mango [illegible]igs. After this, until the day before the wedding, their friends [illegible] relations ask the bride and bridegroom to feast. As before the [illegible]ad ceremony, invitations are issued and care is taken to provide [illegible]om for all who are asked. On the morning of the day before the marriage, they perform the *devkárya* to propitiate the family god and the pulse or *udid* ceremony to please Ganpati.[1] These ceremonies take place both at the bride's and the bridegroom's.

The evening before the wedding day the bridegroom, accompanied by male and female friends and relations, the family priest, and dancing-girls, walks some distance beyond the village limit and returns in procession with the bands playing and dancing-girls dancing.[2] At the boundary they are met by the bride's party who also come with similar show. Both parties sit on mats provided

[1] In the pulse or *udid murta* ceremony, a cocoanut, three betelnuts, two betel leaves, and some money with rice are laid on a plantain leaf to represent Ganpati. These are worshipped by an elder of the house and given to the priest.

[2] If a bridegroom belongs to a distant part of the country he comes some time before and lodges near the village.

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by the bride's father, who, while fireworks are let off, washes the bridegroom's feet, rubs him with sandalwood paste and oil and applies coloured rice to his brow. They then go to the bridegroom's house and are served with sweetmeats, and betelnut supplied by the bride's father. This ceremony is called the boundary worship or *simantpuja.*

Early on the wedding day at both the bride's and bridegroom's musicians begin to play, and the bride and bridegroom are rubbed with turmeric paste and bathed in warm water. The priests then make four heaps of rice and worship Ganpati, or the evil-averting god, by laying on one of the heaps a cocoanut representing Ganpati and two betelnuts and two betel leaves representing the wives of Ganpati, Siddhi and Riddhi. On two of the remaining rice heaps are set a copper pot full of water representing the water-god or Varun with a betelnut, a silver coin, some mango leaves, and a cocoanut resting on its brim, and two betelnuts and betel leaves with several more cocoanuts and two silver coins laid close besides it. The fourth heap of rice is laid in a flat basket. On the top of the heap are set twenty-eight betelnuts representing the *mátrikás,* one cocoanut, two betel leaves, two glass bangles, a wooden comb, three small cups with vermillion turmeric powder and black eyesalve, and a robe or bodice. These are worshipped to gain the goodwill of the female divinities or *mátrikás.* Then, to gain the goodwill of the spirit of the hall or the *mantap devata,* some mango leaves are tied with a cotton thread to a *rumbad* twig and laid in the flat basket by the side of the *mátrika* heap. Then, to win the influence of the evil eye, a new earthen pot full of rice with a betelnut and a piece of turmeric are laid in the basket and worshipped. This is called the evil-averting sign or *avighna sanjnika.* Lighted lamps are then waved round the rice heaps, and those in the basket are taken into the house and kept in the god-room. The other heaps with the articles placed on them, are also laid in a basket and taken into the sanctuary of the family god, a small quantity of rice being strewn under the basket. Then the influence of the spirits of dead ancestors is conciliated by offerings of food and by feeding nine Bráhmans in their honour which is called *nándi-shrád.* Then the influence of the planets is made friendly by burning *rumbad, palas, khair, ruyi, shami, durva, pimpal,* and clarified butter, gingelly seed, and cooked rice in the *hom* fire. In their own houses the bride and the bridegroom are rubbed with turmeric. At the time fixed as lucky by the priest, the bridegroom, wearing a waistcloth, shouldercloth, and headscarf, of scarlet silk, and the marriage coronet or *bhásing,*[1] enters the god-room, and after bowing to the

[1] The *bhásing* is a coronet made of the pith of the white cork, *bendu,* Æschynomene aspera, which grows in fresh water ponds in Yelláp ur and Banvási. It is soft and light, and can be cut into very thin sheets and fine fragments. A load weighing an Indian *man* costs 16*s.* to £1 12*s.* (Rs. 8 - Rs. 16). The thickest piece is about a quarter of a foot thick and the longest about twelve feet long. The wedding coronet or *bhásing* consists of two pieces, a lower and an upper. The lower half, which is about six inches broad and five inches high, is like half of a round tube cut lengthwise. This, which forms the trunk or base covering the brow to the ears, is made of about ten plates each half an inch square carved to fit the brow, and laid overlapping each other, joined by *udid* paste, and cocoa palm-leaf ribs. It is bordered by two b

gods, starts for the bride's with friends, relations, the family priest, dancing-girls, and musicians.[1] They pass in procession with music to the house of the bride, the mother of the bridegroom carrying in her hand a lamp of five wicks which has been kept burning before the household gods from the beginning of the ceremony. The party is met at the entrance of the bride's booth by the parents of the bride. The father of the bride, dressed in rich silk clothes washes with water the feet of the bridegroom, and the mother of the girl waves round the boy's face a tray containing lighted lamps and a cup of red water. Then the girl's father holding him by the right hand leads the boy to the altar or *mantap*, where he is seated on a bench and his feet are again washed by the girl's father with water poured from a pot by the girl's mother. His hands and neck are rubbed with sandalwood paste and dusted with red powder, and he is sprinkled with rose water and presented with a suit of rich clothes. A paper, on which the lucky moment is written, is worshipped by the two fathers. The parents of the bride then withdraw to rub their elder sons-in-law with sandalwood powder and oil, and present them with new clothes. A curtain of white cloth is held before the bridegroom which separates the hall into two. The bridegroom then stands, and the girl's maternal uncle carries or leads her to the hall decked with ornaments, her head in particular being embellished with a profusion of jewellery and flowers. She is dressed in a fresh yellow cotton robe[2] the skirts falling from the waist like a petticoat, a bodice with short sleeves and a back, and a white shouldercloth wrapped round her neck and hanging in front like a mantle. Her head is decorated with flowers and ornaments and her brow is crowned with a coronet or *tondla*. She is set opposite the bridegroom on the other side of the curtain. The priests repeat texts or *mangaláshtaks* and one of them sits watching a water-clock near the sweet basil plant on a square marked with quartz powder. When the lucky moment comes, at a sign from the priest, the musicians raise a great din, and the priest, after chanting appropriate texts, five times over repeats the word *Sávadhán* 'Be careful.' Each time this word is repeated, the priests and guests shower vermillion-coloured rice over the couple. The curtain is withdrawn, and both the bride and the bridegroom take a garland of flowers from the priest and throws it round the other's neck.

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pieces about half an inch thick and one inch broad. At the lower ends these pieces have carved faces of lions from which two pith tassels, an inch and a half in diameter, hang to the collar-bone and keep swinging with the motion of the head. At the upper ends of these tassels are two strings to fasten the coronet to the head. To the upper rim of the base, convex pieces, about half an inch thick an inch broad and six inches long, are fastened by thorns called *gúdái kánte* till the curved base is completely covered. The shape of the base makes it look like a peacock's tail. The whole is lined with sheets of *pith* of the thickness of foolscap. The upper edge is embellished by alternate white tassels about an inch in diameter and spikes covered with tinsel. The whole surface is studded with small figures and flowers, with bands of *pith* lace of varying breadth pasted one over the other like a frieze, painted green, yellow, and red, and embellished with paper and mica with here and there pendants of false pearls.

[1] The dancing-girls and musicians attend from the first to the fourth day. The dancing-girls are paid eight to thirty rupees, and the musicians ten to twenty rupees, with rations called *hulpo*.

[2] This robe is given to the officiating priest on the fourth day when the girl receives the clothes of a married woman.

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Then the parents of the bride come back to the hall and the father of the bride joins the right hands of the bride and bridegroom, and the mother pours water over them, catching the water in a tray, and at the end of the ceremony, pouring it at the root of a cocoa-palm which is one of the bride's marriage gifts. The priest repeats the names of the father, the grandfather, and the great grandfather and the family stocks of the bridegroom and the bride, and the girl's father says to the bridegroom, 'From this day she is given to you; care for her and provide for her comfort.' This is called the *kanyádán* or giving the bride away. When this is over the parents of the bride give the bridegroom a waistcloth worth £2 to £5 (Rs. 20 - Rs. 50), a shouldercloth worth £1 10*s.* to £3 (Rs. 15 - Rs. 30), and a headscarf worth £3 to £10 (Rs. 30 - Rs. 100), all of silk. They also give him a pair of gold bracelets costing £4 to £10 (Rs. 40 - Rs. 100), and a silver waistband costing about £2 10*s.* (Rs. 25), or if they are rich a gold waistband worth £15 to £30 (Rs. 150 - Rs. 300). Rich fathers-in-law also give a silver dish worth about £6 (Rs. 60) and a cup worth about £2 (Rs. 20). When this is over the officiating priests wind cotton yarn in a double circle or figure of eight several times round the necks and the waists of the bride and bridegroom, repeating verses from the *Veds*. When the figure eight is formed the yarn is cut at the points where the threads cross. The upper half is drawn over the necks of the pair and the lower half is drawn over their feet. These threads are afterwards twisted into separate cords, and pieces of turmeric are tied to both ends. The upper half is bound round the left wrist of the girl and the lower half round the right wrist of the boy. These are called *kankan-dár* or wristbands, and are tied with the object of keeping the boy and the girl from chance impurities while the ceremonies are going on.[1] The fathers of the boy and girl then distribute money or *dakshana* to priests of all classes, most of whom come uninvited. The amount given varies from 3*d.* to 4*s.* (2 *ans.* - Rs. 2) according to the wealth of the family. The officiating priest then prepares the sacred fire called the *lája hom* or parched grain fire in which parched rice or *láhyá*, twigs and leaves of Butea frondosa *palas*, sandalwood, and clarified butter are burnt, the pair walking thrice round the fire and promising to be faithful to their lives' end. Then the bridegroom holds the hand of the bride and both walk seven paces before the fire. During this time the priests are chanting hymns, calling *Agni* the god of fire to witness the contract. This is called the *saptapadi* or seven-paces ceremony. The newly married couple are then seated on the bench in the altar, and female relations and friends whose husbands are alive sprinkle rice on their foreheads and wave lighted lamps round their faces. The rice-strewing is called *shes* and the light-waving *árti*. This ends the first day's ceremony which lasts about three hours. After the ceremony is over, sandalwood oil paste and powder, rose water, plantains, sugar, and betelnuts and leaves, and lime are handed to all the guests. On this the bridegroom takes off his coronet and sets it in a square marked

[1] Chance impurities are caused by a birth or a death within the seventh degree of relationship.

with quartz powder called *talav*, near the spot where the spirit of the hall or *mántap devata* is worshipped. Soon after this the guests, including the parents of the bridegroom, retire, leaving with the bridegroom some young men of his age as his best-men and one servant who is called *dhedo*. On this and the two following nights the bride and bridegroom sleep near the coronet on the square marked off with lines of quartz powder.

Early in the morning of the second day at both marriage halls the musicians play for about an hour. The bride's parents send boys to ask caste people to dine, and a party of men and women from the bride's house, attended by musicians and dancing-girls, call the people from the bridegroom's house. After the bridegroom's people and rest of the guests come, the bride and bridegroom are seated in the altar the bridegroom wearing the coronet, and rice is sprinkled on their brows and lighted lamps waved round their faces. The coronet is then taken off and the pair are seated on two low stools placed close to each other, and women guests apply turmeric-tinted cocoanut oil to their foreheads, temples, cheeks, shoulders, wrists, chins, and feet. A large copper can filled with turmeric-tinted water is placed between them, and into this the bridegroom dips his left hand and the bride her right hand. The priest then holds a gold ring belonging to the bridegroom and a betelnut in his right hand over the can, and suddenly drops them into the water, when the bride and bridegroom struggle to pick out the ring. If the bridegroom succeeds in picking out the ring the bride has to pick out the betelnut and give it back to the priest who also receives the ring from the bridegroom. This ring-picking is repeated either twice or five times. The last time the successful picker of the ring is loudly applauded. If the bride is successful she keeps the ring. When the ring has been fished out the bride and bridegroom splash each other with water from the can. The brother of the bride then takes his sister's place, who retires to one of the posts of the hall and clasps it in her hands, while the brothers-in-law keep splashing each other till one gives in. Then the bridegroom goes to his wife and drags her by force to the bath-room where they are bathed in warm water by their female relations. Every evening for four days games at odds and evens are played. A dinner called *kanyádán somárádhana* or the daughter-giving dinner is then served, and, about four in the afternoon, the bride and bridegroom's people sit opposite each other, one party headed by the bride and the other by the bridegroom. Close to the bride and bridegroom are heaps of betelnuts with which they play at odds and evens, while their partizans cheer and applaud, and the musicians and dancing-girls play and sing. This lasts till one of them wins all the nuts, or till evening when the game is drawn. When the game is over the women of the house bring two trays, one with sandalwood oil and vermillion paste, and the other with betel leaves and sticks of dry molasses, slices of cocoa kernel, and a betelnut. The bride then washes the bridegroom's feet and rubs him with scents. She takes a folded betel leaf in her right hand and puts one end in the bridegroom's mouth. He catches it tightly with his teeth and she bites at the

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other end and tries to pull it from his mouth. This is done five times over and the same thing is repeated with the kernels and sticks of molasses. These games give the guests much amusement. Then the bridegroom takes the betel-leaf cigars, the sticks of molasses, and the cocoa kernel in his right hand and puts them into the bride's mouth. When this is over, the bridegroom picks the betelnut from the tray and hides it in his dress and the bride searches for it. When she finds it she hides it in her dress and he in turn looks for it. This is called the betelnut game or *supári khel*. Then the bridegroom puts on his coronet and sits with the bride in the hall, women sprinkling rice on their brows and waving lighted lamps round their faces. At about eight the guests, both men and women, are entertained by a party of dancing-girls who sing and dance to the music of pipes and guitars.[1] The guests then go to their homes.

On the third day the second day's ceremonies and entertainments are repeated, except that instead of the *kanyádán somárádhana* a dinner is given to the relations and friends at the bride's house. During or after this feast the bridegroom finds fault with the way the bride's people are treating him, and feigning anger leaves suddenly, taking with him his best-men and servants, and repairing to a temple or to the house of a friend at some distance from the marriage hall. He is closely followed by his brothers-in-law, who entreat him to tell them what has annoyed him and to return. After much persuasion, he agrees to return on condition that the bride's brothers and sisters come to him with their wives and husbands, each pair tying together the ends of their shouldercloths. The brothers-in-law go home and return bringing their wives and sisters with their husbands, and dancing-girls musicians and some trays of refreshments. On reaching the bridegroom all take their seats, the dancing-girls singing and dancing and the musicians playing. After refreshments the brothers and sisters-in-law come to the bridegroom and coax him to return; and the eldest brother-in-law, with his wife on his left, takes one of the bridegroom's hands in his, and his eldest sister-in-law with her husband on her right takes his other hand in hers and escorts him back. Then the brows of the bride and bridegroom are daubed with rice, lighted lamps are waved round their faces, and games of chance are played. On the morning of the fourth day musicians play, and as on the second and third day the bride and bridegroom are bathed in turmeric water. Between nine and ten the mother of the bridegroom comes to the bride's house accompanied by women, boys, dancing-girls, and servants carrying winnowing fans, betel leaves and nuts, cocoanuts, and pieces of bodice cloth. The bride and bridegroom are seated in the altar or *mantap*, on two low stools with the parents of the bride and the mother of the bridegroom. The priest worships the heap of rice and the betelnuts, in which dwell Ganpati and Varun,

[1] Besides what the host gives them the dancing-girls get money from the guests. One of the guests gives a dancer money and asks her to call out the name of some other guest. She calls out his name adding *Daulat jáda* 'May his wealth increase,' and he according to his means or his temper gives her from 3*d*. to 2*s*. (2 *ans*. - Re. 1).

and they are given to him along with some silver coins. The parents of the bride then place at the feet of the couple a flat square basket with sixteen lighted turmeric-paste lamps, and, after worshipping, give it to the mother of the bridegroom saying, 'May your posterity prosper through the merits of the gift of our daughter.' The priest then takes a little salt and wheat and spreads them on the floor, drawing two figures of elephants with his forefingers. One of the elephants belongs to the bride and the other to the bridegroom. The bridegroom then lays a robe on the bride's elephant and the bride places a shouldercloth on the bridegroom's elephant. They then stand on their respective elephants. The bride's brother puts a bodice, a cocoanut, a betelnut, two betel leaves, and a silver coin in each of sixteen small winnowing fans called *suplis*, which, under her mother-in-law's directions, the bride gives to women whose husbands are alive. These married women, or *saváshins*, come up where the bride stands and receive the present after having their foreheads marked with vermillion paste. This is called *ahirinidán* or the gift of the goddess Lakshmi. Then while musicians play and dancing-girls dance the relations of the bride give clothes and money to the bride and bridegroom and the bride's parents make return presents. The bridegroom's people then go home and a feast is held both at the bride's and the bridegroom's houses. About one o'clock, with great show, the bridegroom's parents send sweetmeats, fruit, betel leaves and betelnuts, plantain leaves, sugar, and butter to the house of the bride and ask caste people to lunch in the bride's house, where at about four the bridegroom's people come in procession on. When the guests are met luncheon is served, and, as on the second and third day, until six o'clock games of chance are played with betelnuts. The bridegroom's people then go home and after supper return in procession to the bride's house, where they entertain the guests on their own account. To this entertainment the bride's people, who purposely remain in the house to avoid being asked to join the other guests, mockingly refuse to come until they are urgently pressed to do so by the bridegroom's parents. After this the bridegroom puts on the coronet and sits with his wife in the wedding altar, where rice is daubed on their brows and lights are waved round their faces. A large number of cocoanuts are heaped in a basket in a corner of the hall and the five-wicked lamp or *shakundiva*, which was brought by the mother of the bridegroom on the first day of the marriage, is set on the top of the heap. The bride distributes the cocoanuts first to married women whose fathers and mothers-in-law are alive, and then to all other married women. The women then pass the upper end of the bride's robe, which has hitherto been wound round her waist, over her breast, left shoulder, and back, and tuck it into the folds of the robe on the right side: they also pass the lower end of the robe between the legs and tuck it in behind. During the distribution of cocoanuts the bridegroom leaves the hall on some pretext, and does not return for some time. While he is absent the bride's people take the bride from the hall and hide her in some secret part of the house. When the bridegroom returns his father-in-law tells him that his wife is missing and that he ought to find

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her. The bridegroom and the best-man set out in search of her taking the lucky five-wicked lamp or *shakundiva*. In the search they lay hold of sundry things of trifling value and carry them off as booty. When the bride is found the bride and bridegroom go back to the hall and join the guests. Before they reach the hall the bridegroom's sister stops them and prevents them from moving till they promise to give their daughter to her son. After this the bride and bridegroom are seated on plantain leaves in the hall outside of the bower with ten women and their husbands, the ends of the women's robes being tied to their husbands' shoulder-cloths. The women of the house as well as some women guests then sprinkle rice on the brows of all. This is called the *dándáryáveli shes* or rice sprinkled on a plantain-leaf stalk. The bridegroom's father then chooses eight men of his family stock and makes them stand in a row headed by the bridegroom. The bride then lays a plantain leaf before each, and on the leaf puts sweetmeats and fruit. She then lays two betel leaves and one betelnut in the hands of each, and waves a lighted lamp round their faces. She next takes a narrow-necked bottle full of heated clarified butter, and walks from her husband pouring the butter on the plantain leaves, without breaking the fall from the first to the last. The eight guests then eat. This is called *ashtavarga* or hospitality to eight members of the family stock. The bride and bridegroom then come and sit near the men of the bridegroom's party, the parents of the bride follow them, and the mother of the bride escorts the mother of the bridegroom from the spot where the women sit to the men's assembly. Thereupon the priest, on behalf of the bride's parents, repeats the following verse: 'We have cared for our child till now, and now we give her to your son. We pray you to treat her with a mother's kindness.' The bride's father then makes the bride sit on the lap of the bridegroom's father and her mother makes her sit on the bridegroom's mother's lap. This is called *opni* or making over. The boy's mother then lays in the bride's lap five cocoanuts, a little rice, and a bodice. Then the ends of the bride's and the bridegroom's robes are knotted together. The pair rise and enter the house, where they bow to the gods, and then to the parents of the bride, touching their feet with their hands and receiving their blessing. On this, with the bride's friends and relations and the bridegroom's people, they go in procession to the bridegroom's house. On arriving at the bridegroom's, the party stands close to the front door. The bridegroom's mother enters the house and returns bringing in her hands a metal cup full of water and a tray which contains the five-wicked hanging lamp and four rice-flour lamps. She first waves the water round the faces of the couple and throws it in the courtyard, and next, after waving the lighted lamps round their faces, places the hanging lamp in the bride's right hand. Then the bridegroom, followed by the bride, walks into the house, care being taken that the bride does not tread on the threshold and that she steps into the house with her right foot first. On entering the reception hall, the bride hangs the lamp to a hook which has been placed there to receive it. Two squares of quartz powder, one about one and a half by three feet, the other about two feet by three and a half, are drawn on the hall floor about

a foot and a half apart. On the smaller square two plantain leaves with a little rice on each leaf, and five copper pots, are piled one above the other, the lowest pot being the smallest and the uppermost the largest. One of these copper pots contains a gold ring. The bride and bridegroom sit on two low stools in the larger square. The bridegroom takes a metal tray, and spreading rice on it writes a name. This, which is the bride's married name, is read aloud and the letters in which it is traced are worshipped. Then the rice, the pots, and the silver coins are given to the priest. The gold ring is taken by the bride and the copper pots are kept in the house. The bride is next seated in a basket full of rice, and friends and relations present her with ornaments and coins. Then they go to the gods' room, and, after bowing to the gods, return and take their seats on their stools. Their garments are untied and the bridegroom takes off his marriage coronet, which is separated from the cord and tied to the main post of his house, where it is left to decay.[1] A small dinner party is then given to relations and friends. Early in the morning of the fifth day the family priests, in the bride's and bridegroom's houses, worship the basket containing the mothers or *mátrikás* and the spirits of the bower or *mantap devatás*, and throwing a little rice on the basket take it away. A party of men and women from the bride's house come to the bridegroom's to ask his parents, himself, the bride, and the people of the house to dine, while boys are sent to invite castemen and women. When the guests arrive dinner is served between two and three in the afternoon. The first row of guests is headed by the bridegroom with his wife on his left, and the second row is headed by the bridegroom's father. The bride pours a little heated clarified butter on the palm of the bridegroom's hand and sprinkles some more on the ground. The bridegroom offers rice and pours out a little of the butter, which he sips after laying a gold coin on it. The bride takes the gold coin and retires to where the women take their meals. After his meal, when the bridegroom rises with the male guests, the bride comes to the bridegroom's plantain-leaf and eats some of the food he has left and receives £1 to £3 (Rs. 10 - Rs. 30) from her husband. After sunset, when the hall is lighted, the bride, with her mother in her train, comes to her husband with a tray containing small lighted lamps called *niránjans*, and waves them first round the bridegroom, his father, and his next-of-kin, all of whom give her gold and silver coins. The bride's father and mother then give clothes to the bridegroom, and his parents and kinsmen. Then the bridegroom's parents and kinsmen go home leaving the bride and bridegroom in the bride's house. On the morning of the sixth day a party from the bridegroom's parents come to the bride's to invite the bridegroom, the bride, the bride's parents, and her relations to dine; castemen and women are also

[1] The cord is divided into three parts, one of which is given to some married woman, a second is worn by the bride in her hair, and a third is kept carefully in some safe place. The piece worn by the bride is removed on the fifteenth day and tied to a plantain tree near the house. The third part, which was kept in the house is worn by the bride for a fortnight, and then worshipped and tied to the same plantain tree as the first piece.

invited. After dinner presents of clothes are made by the bridegroom's parents to the bride, and her parents and relations. The guests then retire. On the morning of the tenth day the bridegroom worships the north-west post of the wedding booth after which a dinner is given to relations and friends and the booth is dismantled. Till she comes of age the bride passes most of her time in her father's house. During the first year after marriage the bridegroom goes to his father-in-law's on all great holidays, and is presented with new clothes.

Coming of Age.

Girls generally come of age between thirteen and fifteen. When a girl comes of age she is decked with ornaments, flowers, and a costly robe, and seated in the front veranda with a pair of lamps burning on both sides of her, and musicians are called to play in front of the house. News is at once sent to the husband. Female friends and relations bring rich sweetmeats, such as *nevris* and *chavdas*, and present them to the girl who is made to eat a part of them in the presence of the visitors. From the first to the fourth day she is treated in the same way, but is considered impure, and those who touch her have to bathe and purify themselves. On the fifth day castewomen are asked to dine, and the girl is bathed and the *garbhádán* or puberty ceremony is performed by making her sit with her husband on stools in the front veranda. After the ceremony is over the husband either stays at the girl's or takes her to his own house, and performs the *hom* sacrifice. Her parents-in-law or other next of kin present the bride with a rich robe and a bodice in which she dresses. When the ceremony is over the guests are feasted, and the young pair are seated and friends and relations give them presents of clothes. After this rice is sprinkled on their brows and lighted lamps are waved round their heads.[1]

Pregnancy.

In the morning of one day in the seventh month of a woman's first pregnancy the women of the husband's family go and ask castewomen to dinner. After dinner the pregnant woman is presented by her husband's parents or his nearest relations with a robe which she puts on. Women guests then lay in her lap, rice, cocoanuts, betelnuts, and betel leaves. For her first confinement a girl generally goes to her father's.

Death.

When there seems no hope of a sick man's recovery, gifts are made to the family priest and other Bráhmans as an atonement for the sins of the dying man. In the case of the well-to-do these gifts consist of cows, furniture, clothes, metal vessels, money, grain, and sometimes land. The poor give copper coins and things of small value. While the gifts are being made the nearest of kin sits close to the dying man and comforts him, assuring him that his family will be well cared for. Just before death a piece of gold is laid in his mouth and a few drops of Ganges water are poured into it, and the lips, ears, nostrils, and eyes are touched with clarified butter. With the first signs of death the body is brought out of

[1] The puberty ceremony is performed either at the husband's or the father's house at whichever the girl happens to be staying.

the house and laid with the head to the north on a part of the veranda previously washed with cowdung strewn with sacred grass, and covered with a woollen cloth. The dying man is laid on the cloth, and the names of Rám and Náráyan are uttered in his right ear, and if he can, the dying man repeats them. When all is over the chief mourner bathes in cold water and shaves his face and his head except the top-knot. After shaving he again bathes in cold water and sets a new earthen vessel at the feet of the corpse, in which, with the help of the family priest, the son or next of kin who is the chief mourner, prepares *grihágni* or household fire.[1] If the deceased leaves a widow she sits in a corner in the veranda. Her lucky necklace or *mangalsutra*, with which her husband adorned her on her wedding day, is first removed; then her bodice, her glass bangles, and other ornaments, one by one, by the eldest female next of kin, and her head is shaved. The necklace, the bangles, and the hair are tied in the bodice and laid near the head of the deceased. She is then bathed in cold water, and dressed in a red robe whose upper end covers her head like a veil. Except the adult male members of the family who are younger than the deceased, or those who are older than the deceased and whose fathers are living, all male relatives up to the seventh degree shave their heads, beards, and moustache. A bamboo bier is made ready, and a white cloth is brought to serve as a shroud. The body is first washed in warm water in a sitting and then in a standing position, and dressed in a new cloth. If the deceased is a married woman who has died before her husband, she is seated and decked with flowers and ointment, sandalwood oil and red paste are rubbed on her brow, and rice cocoanuts betel leaves and betelnuts are laid in her lap. These honours are not shown to a widow. All ornaments are then removed by the chief mourner, and, under instructions from the priest, the body is wound in the shroud by friends and kinspeople. It is laid on the bier, fastened to it by a strong rope, and a copper coin is tied to the end of the shroud at the feet. Bamboo batons are tied together by coir rope in the shape of a triangle and on this an earthen jar with a burning cowdung cake and some live charcoal is placed. This frame the chief mourner carries in his right hand hung from coir ropes, as he walks in front of the bier, which is carried on the shoulders of four men of the caste. The priest walks behind with the friends and relations of the deceased carrying in his hand some of the materials required for the funeral ceremonies. All of the funeral party go bareheaded in sign of mourning, the chief mourner drawing across his left shoulder a wet piece of the cloth which was bought for the shroud. Some of the funeral party, who are either relations of the deceased or are inferior in position to the rest of the party, carry a metal cup or *panchapátra*, a metal tray or *támban*, a low stool or *mánái*, a small water-pot or

[1] According to the rules of his religion every Bráhman ought to keep alight the fire that was kindled on the day of his thread ceremony. But like other Bráhmans the Kárwár Shenvis, after letting the fire go out on the fourth day after the thread ceremony, rekindle it on their marriage day, on the day of a puberty ceremony, on the birth of a child, and on the day of naming the child. Finally it is lighted on the day of death and again on the eleventh day after death.

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BRAHMANS.

Shenvis.

Death.

támbio, a cooking-pot or *charupátra*, and rice. When the funeral party have left the house, the widow accompanied by all of the family is led to the lying-in room or to some seldom used part of the house, and this is henceforth set aside for her use. On approaching the burning-ground the bier is set on the ground for a short time, when the bearers change places and the coin in the end of the shroud is untied and laid on the ground. On reaching the burning-ground, the bier is set down and a spot is chosen for the pyre and sprinkled with cowdung water, and three lines are drawn on the earth with an iron nail. The earth is then worshipped and a hole is dug in the ground and filled with water and blades of sacred grass. Then close to the hole the chief mourner empties the burning cowdung cake and live charcoal he has brought in the earthen vessel and prepares a fire called *mantrágni* because the priest consecrates it by chanting verses. Meanwhile logs of wood are heaped together and the body is untied from the bier, stripped of the shroud which is taken by a Mhár, and laid with the head to the north. After this the waist-band of the garment is loosed and five balls of unbaked wheat-flour are laid, one on the brow, one on the mouth, two on the shoulders, and one on the chest. If death happened at an unlucky hour a figure of a man made of wheat-flour is placed near the body. The chief mourner lights the pile from the fire, at the head if it is a man and at the feet if it is a woman, and then at each of the corners, fanning the fire with the end of his shouldercloth. He then takes some water in a metal cup from the hole that was made close by, and walks once round the pile spilling the water in an unbroken stream. When the circle is completed a layer or two of heavy logs are heaped on the body and the bier is pulled to pieces. The funeral party remain on the spot till the body is completely consumed.

When the body is completely consumed, the chief mourner fills with water the pot in which he carried the fire, and, setting it on his left shoulder, picks up a small stone which is called the *ashma* or life-stone and holding it in his right hand walks round the pile beginning his round from the left of the head if the deceased is a man and from the left of the feet if a woman, and making a small hole with the stone in the bottom of the pot through which water trickles. When the first round is completed the hole is enlarged by a second blow of the life-stone, when the second round is finished it is further enlarged in the same way, and at the close of the third round the vessel is dashed to pieces on the ground. The life-stone is wrapped in sacred grass and carried home by the chief mourner. As soon as he has broken the vessel the chief mourner strikes his hand on his mouth and cries aloud. He then sits on a low stool and offers the life-stone rice, cooked in the cooking vessel and made into a ball. With the rice a ball of unbaked wheat-flour is offered to the stone, and water is poured from the water pot into the metal cup. The whole party then go home taking with them the life-stone, the metal vessel, and the low stool, which are kept together in a safe place. The corpse-bearers remain with the mourners till they can see the stars, and, after touching fire or *nimb*-tree leaves, which the chief mourner sets before them, they go to their homes. The mourners take the simplest food, without milk, clarified butter,

or molasses, and sleep on mats. The chief mourner takes only one meal a day without using salt, and abstains from all social intercourse up to the tenth day, the family gods being worshipped by a man who is not a kinsman. At the beginning of each meal the chief mourner offers a ball of rice to the lamp which is kept burning on the spot where the deceased died, and covers the lamp and the ball with a bamboo basket. The basket is taken off every day before the mourner eats, and is again put on after offering a fresh ball and removing the old one. On the second day the chief mourner, accompanied by the priest, goes to the burning-ground if there is water near it, or to some convenient spot by the side of a spring or rivulet, with metal vessels, fire, rice, and the life-stone, and cooking the rice offers a ball with water to the stone.

On the third day, after offering rice-balls and water, the chief mourner again goes with the priest to the burning-ground, sprinkles with the five products of the cow the spot where the body was burnt, and gathers the ashes into a three-cornered mound and spreads blades of *darbha* grass over the mound. Near the heap he lays five unripe cocoanuts, five wheat-flour balls each on a blade of sacred grass, three in a line and two at right angles. Near the cocoanuts, six small earthen jars or *gádgas* are set along with the rice-balls and the sacred grass, and near them a ball of rice is laid and a number of small yellow flags are planted, and a second ball of rice and some water are offered to the stone, which is kept close to the mound of ashes. The mourner, after asking the deceased to accept the offerings, leaves the burning-ground taking with him the stone, the bones gathered in the small jar, and the ashes in a vessel. This bone-gathering ceremony is performed on the third, fifth, seventh, or ninth day after death, but generally on the third. The ashes are thrown in a spring or river and the bones are kept carefully till an opportunity offers of taking them to Benares or Gokarn to be thrown into the Ganges or into the sea. From the fourth to the ninth day rice-balls and water are offered, with an additional ball of wheat-flour on the fifth, seventh, and ninth day.

On the tenth day five unripe cocoanuts, with five balls of unbaked wheat-flour and five blades of sacred grass, are offered in addition to the ball of rice which is daily given to the life-stone from the first to the tenth day. The stone is rubbed with sesamum oil, rice balls are offered, frankincense burned, and lighted lamps waved before it. The crows are asked to take the balls away. If, even after much praying, the crows do not come, the mourner takes a blade of the sacred grass in his right hand and touches the right ball with it. He carries the life-stone to some pond or river, and standing with his face to the east throws it over his head so that it falls into the water. Then he goes home and puts out the lamp, drawing the burning wick backwards till the flame is dead. When the light is quenched the people of the house raise a cry. On the seventh day all the inmates of the house receive from the family priest the five products of the cow, and perform the *shráddha* or memorial ceremony, which consists in feeding and presenting the family priest and other Bráhmans with cows, clothes, umbrellas,

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shoes, water vessels, and money. On the twelfth day balls of cooked rice with water are offered to the deceased in his house and thrown by the chief mourner into a river or spring, and the caste people are given a feast which is called The Heaven Feast or *Vaikunth somárádhana*. If death came at an unlucky moment the house is left empty fifteen days to six months. For twelve months after a death, the last day of every month is marked by a ceremony called *másik* or monthly, when balls of cooked rice and water are offered to the departed soul, and two to twelve Bráhmans are feasted. At the end of a year a special ceremony is performed called *varshik*, and this yearly ceremony is repeated during the life-time of the sons or next of kin when two to twelve caste people are feasted. On the twelfth, the thirtieth, and the last day of the twelfth month after a death a person of the sex and age of the deceased is feasted and, in the name of the dead, is presented with a complete suit of clothes. After the death of the next of kin, his heirs include the dead for whom the next of kin used to perform special ceremonies in the number of their forefathers or *pitris*, who are worshipped every year in the dark half of *Bhádrapad* (August-September). This season lasts for a fortnight and is called *mahápitripaksha* or the great commemoration time.

The Teacher or *guru* is the head of the Shenvi community. Social disputes are inquired into at meetings of adult males, the proceedings are recorded and reported to the Teacher, who passes his decision, which is final, and is enforced on pain of loss of caste. Only in very serious cases does the Teacher make a personal inquiry. At present Kánara Shenvis are not prosperous. But of late many have begun to study English, and as they are an intelligent, ambitious, and pushing class, they are likely to rise.

Kushasthalis.

Kushasthali or **Sa'rasvat** Bráhmans, numbering 1131 of whom are 595 males and 536 females, are found in Kárwár, Kumta, Honávar, and Sirsi, thinly scattered over the whole coast between Goa and Malabár. They take their name from Kushasthali, one of the thirty villages of the island of Goa. They are commonly known as Shenvipaikis or people of the Shenvi class. But they dislike this name, and prefer to be called Sárasvats, a name common to all branches of Gaud Bráhmans. They are said to have come to Kánara after the establishment of the Inquisition (1560) in Goa; but they, or at least some of them, probably came earlier either when Goa fell to the Portuguese in 1510 or when it was taken by the Deccan Musalmáns in 1469. According to their own story they separated from the Shenvis long after their arrival in Kánara. The cause of separation was, according to one account, a property dispute between two leading families. According to others, the split arose about 150 years ago out of a religious quarrel regarding the choice of a spiritual Teacher, as the former Teacher had two disciples and failed to name one of them as his successor. The whole Shenvi community ranged themselves on one side or the other and ill-feeling rose so high that they agreed to separate, one side keeping to the north and the other to the south of the Gangávali river which runs through the present sub-division of

Inkola. The two branches are still keen rivals, especially in their competition for Government service. Their family stocks are Vatsya, Kaushik, Kaundanya, Bháradváj, and Atri. Their family gods and goddesses are, Mangesh, Shántádurga, Mahálakshmi, and Lakshmi-Náráyan. Their professional surnames are Kulkarni or accountant, Nádkarni or village headman, Manevárte or chamberlain, Chikkarmane or chamberlain of the heir-apparent, and Ugrándavaru or steward. The three last surnames are said to date from the time of the chiefs of Ikkeri or of Bednur in Maisur (1560-1763). They are said to have formerly borne Vágle, Pandit, Vaidya, Telang, and other Shenvi surnames; but few of these, except Pandit, are now in use. Two families named Bháradváj and Atri, whose household goddess is Mhálsa, are said to be Sásashtkárs who have amalgamated with the Kushasthalis. The shrines of the god Mangesh and of the goddess Shántádurga, who are the household deities of the Kaundaya, Vatsya, and Kaushik stocks, are in Goa and are the same as those of the Shenvis. So also the shrine of Mhálsa, the patron goddess of the Atri and Bháradváj stocks, is in Goa and is the same as that of the Sásashtkárs of the same two stocks. Some Kushasthalis are also votaries of Lakshmi-Náráyan of Hanmotta in Ankola, and like the Sásashtkár votaries of this god, are bound to shave the heads of their unmarried girls when they take them to visit Lakshmi-Náráyan's shrine. The names in common use among men are, Sheshgiriráo, Vithalráo, Venkatráo, Lakshmanráo, Subráo, Rámchandraráo, Padmanábhayya, Sántappayya, Ganpayya, Sheshgiriappa, and Venkappa. Common pet names for boys are, Puttu, Bálu, and Cherdu, and for girls, Ammani, Báli, and Duggu. Formerly the common honour-giving endings to men's names were the Kánarese *appa* father and *ayya* sir; these have of late been almost entirely supplanted by the Marátha *ráo*. So also, in addressing women, the Kánarese *amma* or mother has given place to the Maráthi *bái* or madam. The Kánarese *amma* still remains in women's names, Durgamma, Kálamma, Devamma, and others, being not less common than such Maráthi forms as, Ramábái, Rádhábái, and Lakshmibái. Marriage is forbidden between families of the same surname or stock name, and the Kushasthalis neither eat nor marry with other divisions of Sárasvats. Except a greater tendency to stoutness, which is specially notable among the women, and a greater love for neatness and show in dress, Kushasthalis do not differ in appearance from Shenvis. Though their home tongue is Konkani, they read and write Kánarese and Maráthi, and many of them know English and Hindustáni. Their houses and their furniture do not differ from those in use among Shenvis, except that Kushasthalis have generally more cows and she-buffaloes and a larger establishment of servants. The staple diet is rice, cocoanuts, clarified butter, milk, molasses, pickles, split pulse, and spices. Those who are Shákts, like the Shenvis who are Shákts, eat the flesh of fowls and sheep and drink liquor when they worship the goddess Durga. Most of them break their fast on rice-gruel and pickle, and dine and sup on strained dry rice with curries or vegetables. Their holiday dishes are richer and costlier than Shenvi dishes. The men use snuff, and

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both men and women chew betelnut and betel leaves. Their clothes are gayer, and their ornaments finer, richer, and more neatly worn than those of Shenvis. They are clean, hardworking, cunning, and intelligent, and as clerks, lawyers, and Government servants hold their own with any class of natives of Western India. Most of the men are in Government service as clerks and judicial and revenue officers. Some are pleaders, some are landholders, village headmen and accountants, and some are traders and brokers, dealing in cotton, rice, and other grain. They are the most influential natives of the district, though of late their influence has somewhat declined. They rank with Shenvis and Sásashtkárs and are considered the social equals of Havigs and Konkanasths.

Both men and women are up by sunrise. The women mind the house and the men, who are not in Government service, go to work as dealers, clerks, and law agents. They return to breakfast about ten. Those who are employed in Government offices take wheat-bread and coffee or tea in the morning about seven, breakfast at half-past nine, and go to office soon after breakfast. In the afternoon, they have cake or bread, some home-made sweetmeats, and tea or coffee. All women, and the men who are not in Government service, take rice-gruel between nine and ten, and dine between one and two. After dinner the men rest and the women pass the afternoon in chatting, visiting their neighbours, or sleeping. All men return home after sunset and after supper go to bed about nine. Most girls go to school till they are eleven years old, and almost all boys receive a good share of schooling. The ordinary monthly expenses of a family of five vary from £1 10s. to £3 (Rs. 15-Rs. 30). They are Smárts and worship the same gods and keep the same holidays as Shenvis, except that they do not attend fairs or *jatras* and *bhánd* or hook-swinging festivals. Their priests belong to their own caste and are treated with less respect than among other Bráhmans. They have a Teacher whose monastery is at Shiráli in Honávar, who seems to have been chosen by them after they separated from the Shenvis. He is a Kushasthali by caste and is unmarried. His position is the same as that of the Shenvi Teacher or *guru*; but his authority is said to have lately declined.

Except in the following points, their ceremonies do not differ from those of the Shenvis. The bride's people generally advance £20 to £100 (Rs. 200-Rs. 1000) to the bridegroom which he invests in jewels for the bride. Instead of on the fourth day of the thread ceremony, a boy pretends to start on pilgrimage to Benares on the morning of his marriage day, and is induced to return by the girl's father who comes in procession and promises to give him his daughter. During a marriage no ceremonies are performed in the bridegroom's house, except the sprinkling of rice, the waving of lights, and the feeding of relations and friends on the day the bridegroom returns to his house. The bride's people send to the bridegroom's house all the materials required for a grand dinner. These are carried in procession with much pomp and the bridegroom goes by himself to his father's house and is present at a dinner to the caste people.

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At night, on his return to the bride's, he has to find his wife, who is hid somewhere in the house, and a boy dressed in woman's clothes is seated in her place in the wedding hall. When the bridegroom has found the bride they worship five *nágvallis* or cobras made of rice-flour. On the evening of the fifth day the bridegroom, wearing the marriage coronet for the last time, sits with the bride in the marriage booth. The evil-averting threads are taken off their wrists and the bride hands cocoanuts to the guests. On the last day of the wedding, either the fourth or the seventh day, while friends and relatives are feasted in the marriage booth, the bride and bridegroom are bathed in turmeric-water and served with dinner in the marriage booth or *mánthvi* or *mantap*, the bride going through the ceremony of tasting some of the food left in her husband's plate. A special dinner is given to the people of the bridegroom's house, when the parents of the bridegroom present their daughter-in-law and her mother with clothes. On the eighth day after the marriage a procession is formed and the bride and bridegroom are taken to the bridegroom's house. On entering the house the same ceremonies are performed as among the Shenvis, the gods are worshipped, and a costly supper is given. After the marriage ceremonies are over, and until she comes of age, the bride passes most of her time in her father's house. When a man is married a second time, the marriage ceremonies last for only one or two days.

They have headmen or *adhyakshás* who summon and preside over meetings and settle social disputes, their opinions being subject to confirmation by the religious Teacher to whom all proceedings are submitted. The decision of the Teacher is enforced on pain of loss of caste. The Sárasvats are influential and well-to-do, and being hardworking and ambitious, are likely to rise to the higher grades of Government service.

Bárdeskárs.

Ba'rdeska'rs, numbering 657 of whom 340 are males and 317 females, are found in small numbers in Honávar, Kumta, and Sirsi. They take their name from the Goa Bárdesh or twelve villages, between the Panjim river and Sávantvádi. They are said to have come into Kánara from Goa and still have intercourse with those of their caste who are settled in Goa. They are a division of the Sásashtkárs, and their names, surnames, and family gods are the same as those of the Sásashtkárs. They have no subdivisions. Till lately they did not rank so high as the Sásashtkárs who neither married nor ate with them. Now the two classes have begun to dine with each other and to intermarry. In their appearance speech and food, in their dress, and in the make and furniture of their houses, they do not differ from Sásashtkárs. They are hardworking and thrifty. Most of them are traders, the rest are landowners and village headmen. A few are well-to-do. The monthly expenditure of a family of two adults and three children averages about £1 (Rs. 10). Like the Sásashtkárs they are Vaishnavs, reverencing the head of the Partgáli monastery in Goa and employing Sásashtkárs as family priests. Their customs do not differ from those of the Sásashtkárs. They have begun to teach their boys English, and are a prosperous and rising class.

Kudaldeskárs, numbering 324 of whom 167 are males and 157 females, are found in the Supa sub-division. They are said to have been originally settled in Goa. They take their name from Kudál, a village in Sávantvádi, where they stayed for some time after leaving Goa. The origin of the division is said to have been a social dispute. Like other Sárasvat Bráhmans they seem to have come from Goa on the conquest of the country by the Portuguese. Their stock names and family gods and goddesses do not differ from those of the Shenvis. They have no subdivisions, and in appearance do not differ from Shenvis. Their home tongue is Konkani much mixed with incorrect Maráthi. They can speak and write Maráthi, but their spelling and pronunciation are bad. They live in one-storied houses with mud walls and thatched roofs, with a courtyard in front. In food and dress they do not differ from Shenvis or Sásashtkárs. They are mild, simple, temperate, and orderly. They own land, which they till with the help of labourers, and live on the profits. As a class they are well-to-do and free from debt. They take food cooked by Shenvis and Sásashtkárs; but Shenvis and Sásashtkárs do not eat with them. The men look after the fields, the women mind the house, boys go to school from seven to sixteen, and girls help their mothers. A family of five spends about 12*s.* to £1 8*s.* (Rs. 6 - Rs. 14) a month. They are Smárts in religion and look on the head of the Smárt monastery at Shringeri in west Maisur as their spiritual Teacher. Their customs do not differ from those of the Shenvis. They learn to read and write Kánarese, and have begun to take to trade.

Pednekárs.

Pednekárs, numbering 102 of whom 45 are males and 57 females, are found in small numbers in Kárwár and Kumta. They are said to have been originally settled in Goa. They take their name from Pedna a village in Goa, which is said to have been their first settlement in the Konkan. They are said to have split from the Sásashtkár community on account of some social dispute. In appearance, speech, names, and dress, they do not differ from the Sásashtkárs. Their ordinary food is rice, pulse, vegetables, and fish. They are not such good cooks as the Sárasvats or Deshasths, and are less fond of eating. They drink no liquor and eat no animal food except fish. They are landholders and petty dealers in spices, groceries, rice, betelnuts and leaves, and vegetables. They are not so well-to-do and do not hold so good a social position as the Sásashtkárs. A family of five spends about 14*s.* (Rs. 7) a month though the details of the daily life of the two classes differ little. They are a religious class ranking as Vaishnavs or followers of Vishnu. They obey the head of the Partgáli monastery in Goa, and do not differ from the Sásashtkárs in their religious observances. Their customs and social rules do not differ from those of the Sásashtkárs. They teach their boys Kánarese and are contented and well-to-do.

Kanojás.

Kanoja Bráhmans, numbering ten, are all strangers, passing as religious beggars from Upper India to Rámeshvar and other holy places in the south. Their family names, family gods, and surnames are the same as those of their main stock, the Upper India Sárasvats of Kanoj. The men are tall, muscular, and well-featured,

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manly in appearance, and with notably long hair. They sometimes shave neither the head nor the face, and with their long whiskers and moustaches look more like Rajputs than Bráhmans. Their home tongue is Hindi, which they use among themselves and in speaking to the people of towns and large villages. In small villages and in the extreme south, where few understand Hindi, they express themselves chiefly by signs. They have no houses, halting for a day or two in road-side villages and towns, cooking their food in rest-houses, in Bráhmans' courtyards, in temple enclosures, or under river or lake-side trees. Their staple diet is wheat, pulse, and clarified butter. In Kánara, where these articles are difficult to get, they live on rice and vegetables, which they beg at the houses of Bráhmans and Vaishyás. They drink no liquor and eat no flesh, but smoke Indian hemp flowers or *bháng*, of which they are so fond that they go without food rather than without *bháng*. They are obstinate and greedy, but hardy and brave, and have a surprising power of enduring fatigue and hunger. Most of them are beggars. Unlike Gosáis and some other religious beggars they almost never acquire wealth. Any money they get is spent on *bháng*, tobacco, or opium.

Probably because Upper Indian pilgrims and beggars of all castes pass themselves off as Kanoja Bráhmans, their position as Bráhmans is disregarded. The local Bráhmans do not allow them to dine inside their houses, but give them their food outside, generally in the servants' dining place. They generally sit till one or two in the morning, singing songs in Hindi. They are up before dawn, and after bathing and embellishing their brows and arms with sect marks, go begging from door to door in Bráhman streets or to Vaishya shops. They return about noon, and after dressing their food, take a hearty meal, smoke *gánja*, and sleep till about four. In the evening they wander begging, and return at dark with firewood and pulse. They eat the pulse either raw or cooked, and then sit in a circle drumming, singing, and smoking till after midnight. The ordinary monthly expenditure of a single man is about 6*s.* (Rs. 3). They are generally Bhágvats that is believers in *ekmat* the theory that God and the soul are one, and that all gods are equally worthy of worship. Still they regard Rám and Krishna as their special patrons. They visit all sacred places whether Shaiv or Vaishnav. Their customs do not differ from those of Upper Indian Sárasvats. They are miserably poor.

TRADERS.

Traders included fourteen classes, with a strength of 8978 (4854 males, 4124 females) or 2·12 per cent of the Hindu population. Of these 3332 (males 1770, females 1562) were Bávkule Vánis; 1917 (males 1057, females 860) Mallavs; 1082 (males 655, females 427) Banjigs; 527 (males 257, females 270) Kannad or Vaishya Vánis; 477 (males 260, females 217) Bándekár Vánis; 457 (males 236, females 221) Telugu Banjigs; 322 (males 170, females 152) Nárvekár Vánis; 272 (males 143, females 129) Lád or Suryavaunshi Vánis; 112 (males 67, females 45) Bhátiás; 102 (males 45, females 57) Pednekár Vánis; 59 (males 29, females 30) Lohánás; 37 (males 21, females 16) Gujarát Vánis; 261 (males

125, females 136) Komtigs; and 21 (males 19, females 2) Márwár Vánis.

Ba'vkule Va'nis, numbering 3332 of whom 1770 are males and 1562 females, are found only in Kárwár. They seem to have come from Goa at the same time as the Shenvis. They take the word *shet* after their names and belong to the same family stocks as the Bándekárs. The names of men are, Kusht, Dulba, Ganu, Phattu, Pundlik, Ithoba, Ráma, Náráyan, and Murno; and of women, Dulbe, Báije, Lakshmi, Párvati, Devki, Rukmini, and Káshi. Their family gods are Shivnáth of Angdi in Kárwár, and Mhálsa of Mádadol in Goa. They have no surnames, and persons belonging to the same stock do not intermarry. They have no subdivisions and neither eat nor marry with any other trading class. Both men and women are short, wheat-coloured, strong, and regular featured. Their home tongue is Konkani and they can speak Maráthi. Their houses are generally small with walls of mud, narrow verandas, front yards, and thatched roofs, not different from the dwellings of Koknas and other cultivating classes. Their every-day food is fish, rice, vegetables, and condiments, and their special holiday dishes are *paisa* or *khir* that is rice cocoanut milk and molasses cooked together, and *vadás* or pulse and rice cakes fried in cocoanut oil. They eat animal food, but do not drink liquor. They are moderate eaters, good cooks, and fond of fish, tamarind, and chillies. They dress in Bráhman fashion, the men wearing the waistcloth, the shoulder-cloth, and the headscarf; and the women the bodice and the robe whose lower end they draw back between the feet. Like Kannad Vánis they wear flowers as well as gold and silver ornaments. They are clean, hardworking, thrifty and even-tempered, but like other traders not very honest, though they are less hard and exacting than the Bándekárs. Their hereditary calling is trade. Most of them go hawking, carrying headloads of rice, cocoanuts, fruit, spices, betel leaf, and cheap sweetmeats. They also own and till land. Some of them who have landed property are able to meet the cost of birth marriage and death ceremonies without running into debt, but most are poor and forced to raise loans to meet special expenses. They rank with Bándekárs. Their ordinary life does not differ from that of the Bándekárs and other Konkani-speaking traders. A family of five spends about 10*s*. (Rs. 5) a month. They are Smárts and consider the head of the Shringeri monastery their spiritual Teacher, employing Konkanasth, Joishi, or Karháda Bráhmans to perform their ceremonies and showing them much respect. They have a strong faith in soothsaying, witchcraft, and sorcery. Girls are married between seven and twelve, and boys between fourteen and eighteen. A boy is girt with the sacred thread on his wedding day. Their other wedding ceremonies last for six days and do not differ from those of the Shenvis. The bridegroom has to pay £2 to £20 (Rs. 20 - Rs. 200) to the bride. They burn their dead, and, after ten days' mourning, feast their caste people on the twelfth. Widows' heads are shaved and they are not allowed to marry. Their other customs do not differ from those of the Bándekárs. Social disputes are settled according to the opinion of the majority of the castemen. They formerly made much money

by contraband trade in salt. Since this has been stopped their condition has declined. They have lately begun to send their children to school.

TRADERS.
Mallavs.

Mallavs, numbering 1917 of whom 1057 are males and 860 females, are found in small numbers in Sirsi, Siddápur, Haliyál, and Yellápur. Like the Banjigs they seem to have come from the Nizám's dominions. Their names, surnames, and family gods do not differ from those of the Banjigs. Persons of the same family stock do not marry. They are one of the Lingáyat classes eating with all Lingáyats except Hajáms or barbers, Dhobis or washermen, Gaulis or milkmen, Kudvakkals or husbandmen, and Pátardavaru or dancing-girls. Their home tongue is Kánarese with a large mixture of Maráthi. Their house, food, dress, and occupation, and their religious and social customs do not differ from those of the Banjigs. They are Lingáyats by religion, a branch of the Panchamsális, and strict observers of Lingáyat social and religious rules. They are successful as traders and landholders and are well-to-do.

Banjigs.

Banjigs, numbering according to the 1872 census 1082 of whom 655 were males and 427 females, have in 1881 been included under the general head Lingáyats. They are found in Sirsi, Yellápur, Haliyál, and Siddápur, and in the petty divisions of Supa and Mundgod. Banjig is the Kánarese form of Vánia or Váni from the Sanskrit *banik* or *vanik* a trader. They are said to have come from the Nizám's dominions during the rule of the Lingáyat chiefs of Sonda in Sirsi. They have no family names, their surnames being taken from the names of places or of callings. Their house god is Virbhadra and their house goddess Párvati whose shrines are found in all their villages. The names in common use among men are, Murgappa, Virappa, Madiválappa, Shántvirayya, Virbhadra, Irappa, Chanmallappa, Bassappa, Gurappa, Virupákshappa, Shivappa, Appayya, and Channappa; those among women are, Gauramma, Shivamma, Iramma, Bassamma, Guramma, and Chanviramma. Formerly all the men's names ended in *ayya* or *appa*, now some of them adopt the word *shetti* from Gujarát Hindu traders. Banjigs are divided into *ayyas* or priests and *appas* or laymen. Priests and laymen of the Shilvant section eat together and intermarry, though a priest does not marry his daughter to a layman. The priests or *ayyas* are divided into *gurusthaldavaru* or married and *viraktaru* or unmarried teachers. The unmarried teachers or monks are generally children of the married clergy, but, in accordance with a vow or for other reasons, a layman may make his son either a monk or a priest. The laymen are divided into Shilvants or virtuous from the Sanskrit *shil* virtue and Banjigs or traders. The Shilvants are those who observe certain rules of conduct and receive a sacrament from their bishop. They are considered superior to the unconfirmed Banjigs. The priests or *ayyas* and the Shilvants intermarry and eat together, but the Shilvants do not take food cooked by Banjigs or give their daughters in marriage to them. The whole caste both priests and laymen roof their wells so that the water may not be seen by the sun. They are also careful not to let any one see either their food or their drink. Both men and women are dark short and strongly

Chapter III. Population. TRADERS. *Banjigs.*

made with rather high cheek-bones and short noses. Their home speech is Kánarese with a large mixture of Maráthi words. They have a singing or drawling way of speaking.

They live in lines of one-storied houses with mud or laterite walls and tiled roofs without front yards. Their common food is rice and millet. They do not use flesh, fish, or liquor, and they are careful that no one even a Bráhman shall touch their drinking water. Their holiday dishes are *godhi huggi* or boiled wheat mixed with molasses milk and cardamoms; *shávige* or macaroni, that is wheat-flour beaten into dough and drawn into long threads which are dried, curled round sticks in the sun, boiled, and eaten with molasses and milk; *shávige sandige* or vermicelli, kneaded rice-flour pressed through a metal plate pierced with small holes, and eaten fried or roasted with molasses and cocoa-kernel; *mádali* orange-sized balls of roasted wheat-flour and split gram with sugar or molasses; and *holige*, wheat-flour cakes rolled round a lump of sugar and baked. The men wear a waistcloth, a shouldercloth, and a head-scarf or *rumál*. Women wear the ordinary robe worn like a petticoat without passing back the skirt between the feet and with the upper end drawn over the head, and a bodice with a back and short sleeves.

They are less neat in their dress than Bráhmans and are specially fond of dark colours. The dress of the priests is an ochre-coloured robe hanging from the neck to the ankle, with a shoulder-cloth, a headscarf, and wooden sandals. The men wear gold ear and finger rings and gold or silver girdles. Married women wear nose and ear rings of gold, the lucky necklace of gold and small black glass beads, and glass bangles. They are honest, thrifty, hard-working, and well behaved, but not cleanly. Most of them are traders dealing in cardamoms, pepper, cloth, oil, rice, betelnuts, and spices. Some are brokers and some are cart-drivers. Rich women spend all their time in the house; those who are not well off, besides cooking, attend to the shop, and the poor grind corn earning about 3*d.* (2 *ans.*) a day. They are well-to-do, many of them owning land. They rank as traders. Though Bráhmans do not consider them in any way superior to Shudras, they have a high idea of their social position. They do not allow even Bráhmans to enter the inner parts of their houses, and will not use water touched or food cooked by a Bráhman. Except a few on the Dhárwár frontier who employ Joishis, their ceremonies are performed by Lingáyat priests. Their daily life does not differ from that of other traders. A family of five spends about 14*s.* (Rs. 7) a month.

Lingáyats are so called from wearing the *ling* or emblem of Shiv in a small silver box round the neck or tied in silk either on the upper left arm or round the neck. Women wear the emblem in the same way as men. They never take off the *ling* except when bathing, and then they hang it up so that it may not touch the ground. Their priests, who are called *ayyas* or *janyams*, belong to their own caste. As already noticed they are of two leading classes, unmarried or *viraktaru* and married or *gurusthaldavaru*. The unmarried or monks are divided into three classes: *hiremathadayyas* or priests of the highest order or of a great monastery, *pattadayyas* or managing

priests, and *charantis* or wandering priests. The married clergy or *gurusthal davaru* are divided into *sávirmathadayyas* or priests of a thousand temples, *nurumathadayyas* or priests of a hundred temples, and common *ayyas*. These are the three lower orders. The monks or unmarried priests are the sons either of married clergy or of laymen who under a vow or for some other cause have as children been devoted to a monastery. The abbot or head of the monastery, who is called *hiremathadayya*, always lives in the monastery praying for the welfare of his flock and that after death they may be free from transmigration. The abbot's coadjutor or *pattadavarappa*, also called *pattadayya* or *pattadappa*, lives with the abbot attending to the monastery, and training novices and boys who are sent to it for religious education. After dinner he always reads sacred books to the inmates of the monastery and to any one else who chooses to attend. In some monasteries the headman is a *pattadayya*. The *charantis* or acolytes keep constantly travelling, visiting Lingáyat settlements where they are entertained by the local community. *Charantis* are occasionally placed in charge of monasteries. The married clergy or *gurusthaladavaru* solemnize marriage and death ceremonies and teach Lingáyat children to pray. Their children pass their time in religious studies and in attending on the *viraktas* or unmarried priests. There are three lower orders of married clergy whose duties are hereditary: *Ganáchárs*, who bathe and dress corpses and call people to feasts and funerals; *samádhiyavaru* or sextons who dig graves and carry corpses; and temple priests or *pujáris*, the ministrants of the god. Unmarried priests during their life choose one of their disciples to succeed them. Except this there is no promotion from the lower to the higher orders. The higher priests, both married and celibate, are considered so sacred that the touch of their feet is believed not only to purify everything unclean but to impart divinity to an image. The touch of a Lingáyat priest is also considered the highest honour to an image or idol. Instead of Bráhmanical offerings of fruit, flowers, frankincense, and hymns, it is not uncommon, on grand occasions, to see an *ayya* or *jangam* laying his foot on the head of Shiv's bull or *basav* and asking him, Is it well?

Their chief holidays are *Shivarátra* in February-March, *Gauri's* day in September-October, *Ganesh-chaturthi* in September-October, New Year's day in February-March, *Diváli* in October-November, *Holi* in April-May, and the *jatrás* or yearly fairs in honour of Virbhadra and Basav. Both men and women mark their brows with cowdung ashes. Their high-priest or Teacher is the head of the Lingáyat monastery at Chitaldurg in Maisur. Like other Hindu Teachers, he chooses a successor during his life who acts under his orders so long as he lives. The Teacher may belong to any of the higher classes of Lingáyats. He lives in celibacy in his monastery at Chitaldurg in great pomp, and receives divine honours from his followers. He goes on tour once every three or four years, receiving contributions and in return giving his followers the water in which his feet are washed, which they rub on their eyes and drink. Unlike Bráhman religious Teachers the Lingáyat Teacher performs death and marriage ceremonies. In other respects his

Chapter III. Population. Traders. *Banjigs.*

position and relation to his followers do not differ from those of Bráhmanic Teachers.

Lingáyats make pilgrimages to Benares, Gokarn in Kumta, Chitaldurg in Maisur, and Ulvi in Yellápur. They throw aside the whole system of ceremonial impurity. Neither a birth, a death, nor a woman's monthly sickness makes the believer impure. Widow marriage and polygamy are allowed and practised; polyandry is unknown.

Just before a child is born a midwife is called, and immediately after the birth word is sent to the priest who either comes at once, or waits till the fifth or the thirteenth day after birth when he invests the child with the *ling* or emblem of Shiv. A feast is given to women on the fifth day, and a second feast to priests and friends on the thirteenth day when the child is named. Boys are married between twelve and twenty, and girls between nine and sixteen. Lingáyats do not hold that a girl need be married before she comes of age. Proposals of marriage come from the boy's parents. When the offer is accepted the bridegroom's people, after consulting a *jangam* or a Bráhman astrologer, go to the house of the bride. The time for the marriage is fixed; the bride is presented with gold and silver ornaments a robe and a bodice; and the bridegroom's people are feasted by the bride's parents. Large booths are built in front of the bride's and the bridegroom's houses. The marriage ceremony generally lasts for four days. On the first day the bride's people come to the house of the bridegroom and rub him with turmeric paste, and the bridegroom's people do the same to the bride. They then tie roots of the turmeric plant round the right wrist of the bridegroom and the left wrist of the bride. On the second day the family god or goddess is propitiated by both the bride's and bridegroom's people. The family god or goddess is brought to the houses from the house of the *purvants* that is *purohits* or priests, who are either laymen or priests and represent the heads of Lingáyat families. The priest hanging it to his neck by a cord brings the image from his own house where it is kept and sets it on a low stool in a square marked off with lines of quartz powder. After this, either leaf-worship *elepuje*, or frankincense-worship *guggulpuje*, is performed. The leaf-worship or *elepuje* is performed by persons whose family goddess is Párvati, and the frankincense-worship by those whose god is Virbhadra. Leaf-worship consists in covering a bamboo screen with the green leaves of the *basri* Ficus speciosa, or the waved leaf fig tree, by forcing the leaves between the slips of bamboo. In the frankincense ceremony the bottoms of two new jars are taken off and laid as lids on their mouths; they are filled with wheat-flour, and eight sandal sticks about a span long are planted in the flour in the shape of an octagon. Pieces of cloth are tied to the ends of the sticks and spread tightly like the top of a drum, and on the cloth are laid small quantities of camphor and frankincense and round pieces of cocoa-kernel. On the pieces of kernel are laid two white rags soaked in oil and sprinkled with water mixed with cowdung ashes. The jars are then set on a piece of white cloth spread on the ground in the god's room. In performing this as well

as in performing the leaf ceremony the priests dance and sing Kánarese hymns before the god or goddess. When the worship is over a feast is given to the caste people, the special dish being *godhi huggi* of wheat milk and molasses.

Early next morning the bride, accompanied by her house people and friends, comes in procession to the bridegroom's house. Then the oiled rags which were laid on the pieces of cocoa-kernel are lighted, and the bridegroom and his mother and the bride and her mother, each carrying a pot or a bamboo screen, go in procession to the temple of Virbhadra or of Párvati. In front of the bride and bridegroom go dancing-girls, musicians, and priests, on each side of them are men, and behind them are women. The procession occasionally halts on the way when the dancing-girls dance and sing, the musicians play, and the priests dressed like Marátha soldiers sing hymns in honour of Virbhadra with a chorus of *Kade, Kade Virbhadra*, apparently *Kanda Virbhadra*, that is Victory to Virbhadra. When they draw near the temple the parties enter leaving the dancing-girls outside, and the bridegroom and bride and their mothers walk with the pots or bamboo screens on their heads round the chief priest, who sits on a raised seat in the most notable place. After finishing the third round they drop the jars or bamboo screens on the floor and put out the lights. Then, after either leaving the pots in the temple or distributing the leaves among the guests, the bride goes to her house and the bridegroom to his. Soon after this a party from the bride's come to ask the bridegroom to her house. He goes with them, and, at the lucky hour, the bride and bridegroom sit in the marriage booth on a piece of white cloth spread on the ground before the priest or *ayya* who sits on a raised seat. On the floor, between the bride and bridegroom and the priest, millet is spread, five small earthen pots are set, and a long cotton thread is passed several times round the necks of the pots. One of the ends of the thread is given to the bridegroom to hold and the other to the officiating priest. The priest also holds in his hand a tray of millet or rice, which he blesses, giving the bride and bridegroom a sermon on the duties of the married state. At the end of the service the guests draw near the priest and take a little millet or rice from the tray in the priest's hand. The ends of the bride and bridegroom's garments are tied into a knot, and a dancing-girl throws the lucky necklace round the neck of the bride. The priest then says 'Live long in peace and unity,' and blesses the pair, throwing some grains of millet on their heads. The guests follow his example and shower millet on them. A dinner is soon after served and the ceremony is over.

On the fourth day the bride is hidden and the bridegroom is made to find her. Afterwards the pair are seated on an ox and taken in procession to the village temple. After bowing to the god or goddess they visit the bridegroom's. Before they enter the house they are stopped by the bridegroom's sister who makes him promise to give his daughter in marriage to her son, though he is by no means bound to keep the promise. A feast is then given to friends and relations.

Chapter III. Population.

TRADERS. *Banjigs.*

With the Lingáyats death is a season of gladness. The believer has left the evils of life and has gone to enjoy Shiv's heaven or *kailás*. When fatal symptoms set in priests are called and the dying man is bathed, rubbed with cowdung ashes, and laid on a square marked off with lines of quartz powder. Lingáyat priests are feasted and money is distributed among them. This is called the *vibhuti* or ash ceremony. Soon after death the body-dresser or *ganáchári* and the grave-digger or *samádhiyav* wash and dress the corpse and lean it against a wall in a sitting posture with lights burning before it. The officiating priest then comes, and, while musicians play music, removes the silver *ling* box from the neck of the corpse, ties it to the right arm, and purifies the body by placing his feet on its thighs, and throws a garland of flowers round its neck. Meanwhile all the *ayyas* or Lingáyat priests in the country, who have heard of the death from the body-dresser, flock to the house and place their feet on the lap of the corpse for which they are paid 6*d.* to 4*s.* (4 *ans.*-Rs. 2). The body is kept in the house one to four days till all relations have come to take a last look. A funeral bier, like a canopied chair, called a *vimán* or balloon, is made ready and the body set on it after it has been again purified by having the head touched by the priest's foot. Then the people who come in large numbers throw flowers on the body. The chair is lifted by the grave-diggers or *samádhiyavarus* and the men of the family. Before them walk a band of musicians and close behind the body follow the wife and a party of friends accompanied by the *ganáchári* and other priests. At the grave the body is stripped of its rich clothes and ornaments and is put into a calico sack the mouth of which is tied in a knot over the corpse's head. Before the body is laid in the grave it is set at some distance to one side. The priests divide into two parties, one to send the dead man to heaven and the other to ensure his entrance. The party who send him to heaven stand close to the body and call to the other party, who stand near the grave, 'This man has done well and has earned a place in heaven.' The receiving party answer: 'If this is true he shall certainly have a place in heaven.' The body is then carried to the side of the grave and placed in it in a sitting posture. The officiating priest again sets his feet on the corpse's head, *bel* leaves are thrown in, the grave is filled, and the funeral party return home with the clothes and ornaments of the deceased. Social disputes are settled at meetings of the men of the caste under the presidency of the headman and his secretary, both of whom belong to the caste. The headman has the title of *gauda* and the secretary of *patnashetti* or chief trader of the city. Minor offences against caste rules are punished by fines or warnings. In serious cases the proceedings are submitted to the Teacher, whose decision is final. Those who refuse to conform are put out of caste either for a time or for ever.

Kannad Vánis.

Kannad or **Vaishya Vánis,** numbering 527 of whom 257 are males and 270 females, are found in small numbers in Sirsi, Supa, and Siddápur, and in greater strength in Honávar, Ankola, and Kumta. They seem to have come from Goa. They add the word *shetti* to their names, and, according to their tradition, came from Oudh to escape the wrath of a low-class king who was refused

the hand of a Kannad Váni maiden. Their household goddess is Mhálsa whose shrine is in Goa. They have no subdivisions and neither eat nor marry with any other division of Vánis. They are short, strong, dark, and regular featured, the women closely resembling the men in features and complexion. Their home tongue is Kánarese; but they can speak Maráthi, Hindustáni, and Konkani. They live in one-storied houses with mud or laterite walls and thatched or tiled roofs. Their ordinary food is rice and fish, and they have the same special dishes as Bráhmans. In other respects as regards food, they do not differ from Bándekárs. They are moderate eaters and good cooks, being specially fond of fish, tamarind, and chillies. The men wear the waistcloth, the shouldercloth, and the headscarf. The women wear the skirt of the robe drawn back between the feet, the backed bodice with short sleeves, and ornaments of gold and silver on the head, neck, ears, nose, arms, wrists, ankles, and toes. They are also fond of flowers of all colours. They are clean, hardworking, thrifty, even-tempered, and kindly and considerate to their debtors. They are petty money-lenders and shopkeepers dealing in rice, cloth, spices, and groceries. They are well-to-do, most of them owning land. They rank next to Bráhmans. The men go to their shops at sunrise and stay till about nine at night, coming home at noon and going back after three. Their breakfast, which is of simple gruel is taken about noon; their dinner of strained rice and vegetables or fish curry about three; and their supper, which does not differ from their dinner, about half-past nine. A family of five spends about £1 (Rs. 10) a month. They keep the ordinary Hindu holidays, worship all Bráhman and local deities, and have faith in soothsaying and witchcraft. Their family gods are Mahálakshmi of Nágeshi, Ganpati of Kandvál, and Shánteri of Mádadol in Goa. Their spiritual Teacher is the head of the Shringeri monastery in Maisur. He seldom interferes with their affairs and deputes his authority to subordinates who are called *párupatyagárs* or *shástris*. They employ Chitpávan, Karháda, Deshasth, Havig, and Joishi Bráhmans as their family priests, and treat them with much respect. Boys are married between fourteen and eighteen, and girls between eight and eleven. Boys are girt with the sacred thread between eight and eleven. The heads of widows are shaved and they are not allowed to marry. Polygamy is allowed but is seldom practised. Their ceremonies from birth to death do not differ from those of the Sásashtkárs and Shênvis. Breaches of caste rules are enquired into and punished by their community. Many are large landholders and are well-to-do. They have begun to teach their children English and are better off than the Bándekárs.

Bándekár Vánis.

Ba'ndeka'r Va'nis, numbering 477 of whom 260 are males and 217 females, are found in Kárwár, Ankola, Kumta, Honávar, Yellápur, and Haliyál. They are said to have come from Goa at the Portuguese conquest in 1510. Like other Vánis they take the words *shet* and *pandit* after their names. The name Bándekár comes from Bánde a village in Sávantvádi, which appears to have been their former home. The names in ordinary use among men are, Bábanshet, Anantshet, Lingshet, Rámshet, Gopálshet, Dulushet,

Chapter III. Population. TRADERS. *Bándekár Vánis.*

Rámápandit, Bhumápandit, and Manjaipandit; and among women, Sarasvati, Lakshmi, Rama, Káveri, Ganga, Yamni, and Pandhari. Their surnames are, Pokle, Taishet, Sirsát, Munj, Andari, Mhápsekár, Vengurlekár, Bándodekár, Nevki, Teli, and Kushi. Their family gods are Kudáleshvar of Kudál in Sávantvádi, Bándeshvar of Bánde also in Sávantvádi, and Rámnáth of Mhápsa in Goa. Persons bearing the same surname do not intermarry. They have no subdivisions and neither marry nor eat with any other trading class. They are regular featured, short, stout, and somewhat darker than Shenvis and Sásashtkárs, and their women are like the men but fairer. They speak Konkani with an accent much like that of the Kushasthalis or Sárasvats, and can also converse in Kánarese and Maráthi. Their houses are like those of the Sásashtkárs. Their common food is fish, rice, vegetables, and spices, and their special dishes are the same as those of Sásashtkárs. They do not openly eat flesh or drink liquor, and are moderate eaters but not good cooks. They dress in Bráhman fashion and keep costly clothes in store for holiday wear. They are clean, hardworking, calculating, and miserly. They have a poor name for honesty, and in their dealings are almost as harsh and exacting as Márwár Vánis. They are petty shopkeepers selling rice and cocoanuts. A few have opened business as general merchants and a few have entered the public service as clerks. They spend their time either in their shops or in preparing for sale roasted rice or *churmuri* or *mundakki*, beaten rice or *avlakki*, and cheap sweetmeats of pulse and molasses. The women pass their time in house work and help their husbands in beating and roasting the rice. With few exceptions they are poor. They rank next to Bráhmans. Their daily life does not differ from that of other Vánis. A family of five spends about £1 (Rs. 10) a month. They are Smárts or followers of Shankarácharya and keep the ordinary Hindu holidays. They are special believers in Ganpati and in the host of village gods which are worshipped by the lower orders of Hindus. They have also great faith in soothsaying, witchcraft, and ghosts. They employ Karháda, Havig, and Chitpávan Bráhmans to perform their thread, marriage, puberty, and death ceremonies, which do not differ from those of Kannad Vánis. They show their priests great respect, especially their high-priest or Teacher who is a Havig Bráhman of Haldipur in Honávar. Children are named on the twelfth day after birth. Boys are girt with the sacred thread between seven and twelve, and married between twelve and eighteen. Girls are married between eight and eleven, and a ceremony is performed when they come of age. A *shráddha* or memorial ceremony is performed by a priest on the eleventh day after a death. Their practices do not differ from those of the Kannad Vánis. The heads of widows are shaved and they are not allowed to marry, but polygamy is permitted and practised. Social disputes are settled by the majority of the caste men the proceedings being submitted for the confirmation of the Teacher. The competition of the Sásashtkárs has reduced their profits and their condition is somewhat depressed. Some of them read and write Kánarese and a few have begun to teach their children English.

TRADERS.
Telugu Banjigs.

Telugu Banjigs, numbering 457 of whom 236 are males and 221 females, are found in the sub-divisions of Kánara above the Sahyádris, especially at Mundgod, Sámbráni in Haliyál, Siddápur, Banvási in Sirsi, and Yellápur. They take their name from the Telugu country in the Nizám's dominions. According to their story they are descended from Prithvi Mallchatti a Shaivite whose wife was a votary of Vishnu. Their names are the same as those of other Banjigs. They have no subdivisions. Both men and women are short, dark, and strongly made. Their home tongue is Kánarese. They live in small houses with mud walls and tiled or thatched roofs, and while travelling put up under trees in small tents. They eat meat and drink liquor, but their common food is rice and pulse. They are moderate eaters, but not good cooks. The men wear the waistcloth in Maráthi fashion, throw a cloth over the shoulders, and tie a scarf round their heads. The women wear the skirt of the robe hanging like a petticoat and draw the upper end over the head like a veil. Their bodice has a back and short sleeves. They wear rich gilt and silver ornaments and flowers on holidays. They are clean, sober, hardworking, and honest. They are pedlers carrying beads, penknives, locks, silk thread, toys, rice, and spices. Boys begin as apprentices. On beginning their apprenticeship they are warned against lying, stealing, and cheating. They also work as field labourers. Though not well off they earn enough for their maintenance. They seem to have once been Lingáyats, but Lingáyat priests have now no influence over them. Except some of the women who stay at home to cook, men women and children go out to sell their merchandise in small bands. A family of five spends about 10*s.* (Rs. 5) a month. Their spiritual Teacher is the high-priest of the Shri Vaishnav Bráhmans. Their chief deity is Vishnu; they also pray to Dharmaráj apparently Gautama Buddha under the guise of the eldest Pándav, and offer animal sacrifices to Mariamma and other destructive spirits. They marry their girls when they are between ten and fourteen, there being no rule that a girl should be married before she comes of age. Their boys are married between twelve and twenty-five. Widow marriage and polygamy are allowed but seldom practised. They either burn or bury their dead. Breaches of caste rules are punished by their own community. Their calling is poorly paid, and though some of them send their children to school as a class they are not well-to-do.

Nárvekárnis.

Na'rveka'r Va'nis, numbering 322 of whom 170 are males and 152 females, are found in Supa and Yellápur. They take the word *shet* or trader after their names and are said to have come from Nárve in Goa. Their names, surnames, and family gods do not differ from those of the Pednekárs, and like them persons of the same stock do not intermarry. They have no subdivisions and neither eat nor marry with any other class of traders. Both men and women are short, wheat-coloured, and weak. They speak Konkani indoors and Kánarese out of doors. They live in small one-storied houses with mud walls and either tiled or thatched roofs. Their common food is rice, vegetables, and fish, but they eat meat and drink liquor. They are moderate eaters though not good cooks, being excessively

TRADERS.

Narvekár Vánis.

fond of hot relishes and cocoanut oil. The men wear the waist-cloth, the shouldercloth, and the headscarf, and the women pass the skirt of the robe back between the feet and wear a bodice with short sleeves and a back. They are thrifty, hardworking, and orderly, but have not a good name for truthfulness. They are petty dealers like the Bávkuli Vánis, and are not prosperous. Their rank and their daily life do not differ from those of other Konkani-speaking traders. They worship all Bráhman and village gods, but their favourite goddess is Mhálsa whose shrine is in Goa. They employ Havig Bráhmans to perform their birth, puberty, marriage, and death ceremonies, which do not differ from those performed by Kannad Vánis. Their spiritual guide is the Smárt head of the Shringeri monastery in Maisur. Their boys are girt with the sacred thread between ten and fourteen and are married between twelve and twenty-five. Their girls are married between eight and eleven and a ceremony is performed when they come of age. Their ceremonies do not differ from those of the Kannad Vánis. Widow marriage and polygamy are allowed and practised. They burn their dead. Their caste disputes are settled by the opinion of the majority of the men of the caste. They are illiterate, and as they neither send their children to school nor train them for higher employment their state is not likely to improve.

Lád Vánis.

La'd or **Suryavaunshi Va'nis,** numbering 272 of whom 143 are males and 129 females, are found in Yelláp̀ur, Haliyál, and Sirsi. They say that they are the children of *Surya* the Sun. They are said to have come from Benares to Maisur under pressure of famine about 700 years ago. But their caste name seems to show that their former settlement was not in Benares, but in South Gujarát or *Lát Desh*.[1] They are a branch of the Lád community of Maisur with whom they have social intercourse.[2] They have no subdivisions. Both men and women are tall, dark, and strong. They formerly spoke Chaurási, said to be a dialect spoken north of the Krishna, perhaps a reminiscence of the Surat Chorási; they now speak Kánarese. They live in one-storied houses with mud walls and thatched or tiled roofs. Their staple diet is rice and pulse. They eat the flesh of animals slain in sacrifice and wild pork, but do not drink liquor. They are great eaters but not good cooks. The men wear the ordinary waistcloth, the shouldercloth, and the headscarf; and the women a bodice and robe whose skirt they wear like a petticoat without passing the end back between the feet. They are hard-working, thrifty, and orderly. They were formerly troopers and horse-dealers, but they are now chiefly engaged in trade, dealing in rice, cloth, spices, and groceries. They are well off and rank with other traders. The men trade and the women mind the house. A family of five spends about 14*s.* (Rs. 7) a month. They are Smárts or followers of Shankarácháryá, and employ Kánarese Joishi Bráhmans to perform their puberty, marriage, and death ceremonies. They worship all Hindu gods, but their favourite deity is Bhaváni whose temple priests are of the Lád caste. These priests do not

[1] Bombay Gazetteer, XII. 57. [2] Rice's Mysor, I. 329 and II. 183.

marry and walk about almost naked. They offer blood sacrifices and sometimes make burnt offerings, eating part of them and giving the rest to the worshippers. They are said to have formerly openly sacrificed animals, and performed *shakti* ceremonies, but these practices are said to have fallen into disuse. Their family god is Venkatesh whose chief shrine is at Tirupati in North Arkot. They worship local gods, and fast on Fridays. Boys are invested with the sacred thread at eight and married at eighteen; girls are married between nine and eleven. Their customs do not differ from those of the Ráchevárs, a Tamil-speaking military class who are found in Kárwár and Maisur. They burn their dead. Widows do not marry; they used to burn with their husbands. Caste disputes are settled according to the opinion of the majority of the men. They teach their boys to read and write Kánarese, and succeed as traders in grain, cloth, and groceries.

Bhátiás.

Bha'tia's, numbering 112 of whom 67 are males and 45 females, are found in the towns of Kumta and Kárwár. Their mother-country is Cutch, but most of them have come to Kánara from Bombay within the last sixty years. They claim, probably with right, to belong to the tribe of Bháti Rajputs whose head-quarters are in Jesalmir in Rájputana. The men add the word *shet* to their names. They say that there are eighty-four family stocks in their country each with a distinct family god, whose shrines are in Márwár. The Kánara Bhátiás still intermarry with those of their class who have remained in Cutch. They have no subdivisions. They are strong and fair, and speak Cutchi in their homes. They live in one or two storied houses with stone walls and tiled roofs, in style like a Bombay house. Their staple food is rice, wheat, pulse, and butter. Like other natives of Gujarát, compared with the people of Kánara, they are great eaters, fond of clarified butter, milk, sugar, and molasses, but they are not good cooks. Their holiday dishes are different kinds of country sweetmeats. The men wear the waistcloth, the long coat, and the Kánara headscarf or the Bhátia oval double-peaked turban. The women wear the skirt of the robe hanging like a petticoat, and their bodice is open-backed and short-sleeved. They are vigorous and enterprising, but hot-tempered and considered unscrupulous. They are traders, dealing with Bombay and Malabár and even with Europe. They are well off and prosperous. They rank with the local trading classes. The men rise about seven and saunter about their houses for an hour or two. They breakfast at ten and go to their shops or offices. They return after sunset and sit writing their accounts till ten or eleven and sometimes till midnight when they sup and go to bed. The women mind the house. A family of five spends about £2 to £3 (Rs. 20-Rs. 30) a month. In religion they are Vaishnavs, respecting all Vaishnav and local deities and keeping the ordinary holidays. Their family priests are Gujarát Bráhmans. But their religious Teachers or *mahárájás*, to whom they pay the highest honours, and who at times visit them and collect contributions, are southern or Telugu Bráhmans, descendants of the great Vaishnav teacher Vallabháchárya who lived about the fifteenth century. Bhátiás wear the sacred thread and make pilgrimages to Gokarn, Benares, Rám-

eshvar, Gaya, and Dwárka. They marry their girls between ten and fourteen, and their boys between sixteen and twenty-five. Widow marriage is forbidden, but their widows do not shave the head. They burn their dead. Their social disputes are settled by meetings of adult castemen. As a class they are well-to-do. They teach their children to read and write and keep their accounts in Gujaráti.

Pedneka'r Vánis.

Pedneka'r Va'nis, numbering 102 of whom 45 are males and 57 females, are found in Kárwár, Ankola, Kumta, Honávar, and Sirsi. They are immigrants from Pedne in Goa and seem to have come to Kánara in the beginning of the sixteenth century. Like other trading classes they place the word *shet* and *náik* after their names. Their family stocks are Atri, Bháradváj, Kashyap, Kaushik, and Kaundanya. Marriage is forbidden between persons of the same stock. The names in common use among men are Ananta, Rámchandra, Vittayya, Bábu, Subráya, Vithoba, and Krishna; and among women, Párvati, Rukmini, Satyabháma, Lakshmi, Devki, and Sarasvati. Representatives of the old community remain in Pedne in Goa. They are a distinct branch of Vánis, and neither eat nor marry with any other subdivision of traders. Both men and women are regular featured, fair, middle-sized, and strongly made. Their home tongue is Konkani, but they also talk Kánarese. They live in small houses with mud walls, thatched roofs, narrow verandas, and front yards. Their common food is rice and fish, and they eat flesh though not openly. They are poor cooks but great eaters and are fond of fish and of bitter and hot relishes. The men wear the sacred thread, and the waistcloth, shouldercloth, and headscarf. The women pass the skirt of the robe back between the feet, and wear a bodice with short sleeves and a back, and the same ornaments as Kannad Vánis. They are clean, hardworking, quiet, and thrifty, but have not a good name for honesty. Their chief occupation is to make roasted rice or *mundakki* or *chanmuri* and beaten rice or *avlakki*. Besides looking after the house the women help in roasting and beating the rice. They also buy plantains, cocoanuts, betel leaves and nuts, and flowers wholesale from the growers and sell them retail. They earn 6*d.* to 1*s.* (4-8 *ans.*) a day, and on such big days as Amma's fairs, 2*s.* to 6*s.* (Re.1-Rs.3).

They are well off some of them owning land. Their social rank and their daily life do not differ from those of other trading classes. A family of five generally spend about 14*s.* (Rs. 7) a month. They are Smárts by religion. Their family gods are Malvirdev and Raulnáth of Mhálpe near Pedne in Goa, and Kámákshi and Shánterdevi of Sánikatta in Ankola. In other respects their religion does not differ from that of the Kannad Vánis. Their spiritual Teacher is the head of the Sántardo monastery near Pedne in Goa. They employ Sásashtkár Bráhmans to perform their ceremonies and pay them great respect. The parents of the bride receive money. Their boys are girt with the sacred thread between eight and twelve and married between ten and twenty. Girls are married between eight and eleven and a ceremony is performed when they come of age. They burn their dead. The heads of widows are shaved and they are not allowed to marry. Their family priests are Sásashtkár Bráhmans.

TRADERS. *Lohánás.*

Their ceremonies do not differ from those of the Kannad Vánis. Their social disputes are settled by committees of the castemen. They do not send their children to school.

Loha'na's, numbering 59 of whom 29 are males and 30 females, are found in Kumta where they have settled since the introduction of British rule. Lohána is a Sindh name and the class is apparently of Afghán origin. They live in Kumta where they are said to have come from Cutch. The names in common use among men are, Ukda, Pisa, Jairám, Manji, Peváj, Khatáv, Tokarsi, Govand, Chaturbhuj, Morárji, Hemráj, Náran, Devákar, Tulsidás, Bhimji, and Lálji; and among women, Ganga, Keshi, Puseji, Jamuna, Mitta, Lakam, Mammi, Kuvar. Their family god is Shrináthji of Mevád in Márwár. Their parent stock is in Cutch and they marry and eat with Cutch Lohánás. A Lohána is accosted as *thakkar*, and the men place the word or title *thakkar* before their personal name, as Thakkar Hemráj. They have three family stocks Tanna, Jettani, and Sundarni. People of the same family stock do not intermarry. There are no subdivisions among Lohánás. The men are fair, tall, stout, and well-made; and the women are like the men only fairer. Their mother-tongue is Cutchi, which they still speak in their homes. Out of doors they speak a corrupt Kánarese with a Gujaráti accent. They live in two-storied houses with laterite walls and tiled roofs, with verandas but without front yards. Their common food is rice, wheat, clarified butter, split pulse, and gram. They are said to have given up their former practice of eating fish and other animal food. Sweetmeat balls is their favourite dainty. They are great eaters being fond of clarified butter, pulse, milk, and molasses, but they are not good cooks. The men wear the sacred thread, the waistcloth, the white long coat or *angarkha*, and the red or flowered Cutch turban of the same shape as that worn by Bhátiás. The women wear the usual Cutch robe the skirt like a petticoat and the upper end drawn across the head and face like a veil. The bodice is short-sleeved and open-backed. They are hardworking, thrifty, and hot-tempered, and are considered unscrupulous in their dealings. They trade in cotton and piece-goods, hardware, cardamoms, betelnuts, dates, spices, and groceries. They all read and write Gujaráti and are well-to-do. They rank below Bhátiás, taking food cooked by Bhátiás though Bhátiás do not take food cooked by them. On grand occasions the two classes interchange visits and dine with each other sitting in different rows and employing Gujaráti Bráhmans to cook. Such of their men and women as are poor employ themselves as house servants or corn grinders. The men work like the Bhátiás and the women mind the house. Children are allowed to play about the house till they are five years old. After five girls help their mothers and boys are sent to learn Gujaráti. A family of five spends £2 to £3 (Rs. 20 - Rs. 30) a month. Like the Bhátiás they are followers of the Vallabhácháryа Maháráj ás who are Telugu Bráhmans and Vaishnavs in religion. Besides Krishna, who is their special deity, they worship the ordinary Bráhman and village gods and keep local holidays. Girls are generally married in childhood, but there is no rule against their remaining unmarried till they are grown up. The *satti* or *chchatti* ceremony

Chapter III. Population. Traders. *Lohánás.*

is performed on the sixth day after birth, the child is named and cradled on the twenty-first, and dinners are given to relations and friends. The mother is considered impure till the forty-second day. On the forty-second she fasts for twelve hours, and goes to the shrine of Krishna with a cocoanut, some flowers, and two to four shillings (Re. 1-Rs. 2) in cash, which she gives to the priest as a purifying offering. After this she mixes freely with the people of the house. Marriage ceremonies last three to ten days according to the means of the family. All their ceremonies are the same as those of Gujarát Bráhmans. They burn their dead. The heads of widows are not shaved but they are not allowed to marry. Social disputes are settled at meetings of the men of the caste. All can read and write Gujaráti and are pushing and prosperous.

Gujarát Vánis.

Gujarát Vánis, numbering 37 of whom 21 are males and 16 females, are found in small numbers in Kumta and Kárwár. They come from Cutch and like the Kánara Jains take the syllable *ji* after their name. The shrines of their family gods are in Cutch. Unlike the Jain Vánis of Cutch they have such family names as Dharamsi, Ladasya, Nangda, Momaya, Mota, Lapsya, Danda, and Khona. The personal names in ordinary use among men are, Uka, Punsi, Vardhmán, Kánji, Parbat, Ratansi, Rájpál, Sejpál, Hirji, Darsing, Keshavji, Narsi, and Mának; and among women, Mánbái, Ratanbái, Vejbái, Dhanbái, Lakmibái, Hirbái, and Matubái. Persons belonging to the same stock do not intermarry. They are a branch of the Jain community, but neither eat nor marry with other Jains. Most of them are stout, dark, and strongly made, the women resembling the men in colour and features. Their home tongue is Cutchi. Out of doors they talk either incorrect Kánarese or Maráthi with a Gujaráti accent. They live in two-storied houses with stone walls and tiled roofs without courtyards, but with verandas in front. They are strict vegetarians, their staple diet being rice, wheat, split pulse, clarified butter, and milk. They are great eaters being fond of clarified butter, milk, sugar, molasses, and gram. The men wear a waistcloth, a long coat, and the oval double-peaked Cutchi turban. Women wear the lower end of the robe hanging like a petticoat, and the upper end drawn over the head and shoulders. The bodice is open-backed and has short sleeves. They are energetic, hardworking, and thrifty, but hot-tempered and not very truthful. Their chief occupation is trading in cotton. They are well off. They rank with the local trading classes, and their daily life does not differ from that of Bhátias and Lohánás. A family of five spend £1 10*s.* to £2 10*s.* (Rs. 15-Rs. 25) a month. They are Jains, worshipping the Tirthankars as servants of Arhat the Supreme. Their religious Teachers or *jatis*, of whom there are many in Cutch though none in Kánara, are subject to the authority of high-priests called *shripuj*, who keep moving during the fair weather, and during the four rainy months, live in retreat at the first Jain temple they reach after the bursting of the rains. Both the priests and the high-priests live in celibacy. Unlike the Kánara Jains whose priests are either Jain Bráhmans or Jain priests, they employ Gujarát Bráhmans to cook and to perform their marriage, puberty, and death ceremonies. They take their meals before sunset, and use water brought by fishermen of the Moger or Khárvi caste.

TRADERS. *Gujarát Vánis.*

Boys are married between sixteen and twenty, and they are not bound to marry their daughters before they come of age. Unlike the Kánara Jains a birth or a death in a family is not considered to make the members of the family impure, except that for thirteen days they do not go to their temples. Their term of mourning for a death lasts for a year during which they perform no marriage or other joyful ceremonies. Their women sing on all joyful occasions, and wail when their caste people die. They are paid 3*d.* to 6*d.* (2-4 *ans.*) for singing and 1*s.* to 2*s.* (8 *ans.*-Re. 1) for wailing. On the sixth day after a birth relations and friends come to the house with ornaments and clothes for the child. It is named on the twelfth day. Offers of marriage come from the bridegroom's father who presents the bride with gold and silver ornaments and pays her parents £50 to £100 (Rs. 500 - Rs. 1000) as earnest-money which forms the girl's marriage settlement. Women sing Gujaráti songs for two days before the marriage day and parties from the bridegroom's and the bride's exchange repeated visits with presents and bands of music. On the marriage day both bride and bridegroom are rubbed with turmeric paste and bathed, and the bridegroom, wearing the marriage coronet, comes in procession to the bride's house, and, being received by her parents, walks with his bride three times round a square at the corners of which four wooden posts are planted. At the end of the third round the bride and bridegroom throw strings of flowers round each other's necks and stand in the square. The mother and father of the bride join the hands of the bride and bridegroom and pour water over them. A Bráhman priest kindles the sacred fire and the bride's parents present the bridegroom and the bride with clothes and ornaments, and the skirts of their garments are tied together. After a death they go to their temples on the third day and, sitting outside of the temple, hear sacred books read. On the thirteenth they feast their community, and on the fourteenth perform *mritábhishek* that is they get the Tirthankar's image washed, and then enter the temple. Their social disputes are enquired into and disposed of at meetings of adult castemen called the *panch* under the presidency of an hereditary headman called *shet*. They are very vigorous and hard-working, and teach their children English.

Komtigs.

Komtigs, numbering 261 of whom 125 are males and 136 females, are found in Yelláp̃ur, Mundgod, Haliyál, and Sirsi. They live in towns. They are said to have come from Bellári in Madras and they still eat and marry with Bellári Komtigs though they speak Kánarese instead of Telugu. They seem to have come to Kánara in search of work. The names in common use among men are, Rámappa, Náráyanappa Govindappa, Bassappa, and Krishna; and among women, Tulsi, Ganga, Bhágirathi, Sitavva, Venkavva, Iravva, and Sundravva. They have neither surnames nor clan names. Their family god is Nágireshvar, whose shrine is at Bankápur in Dhárwár. They have no subdivisions. They are short, round-featured, and inclined to stoutness. Their Kánarese is largely mixed with Telugu words. They live in rows of one-storied houses with mud walls and tiled roofs. Their staple diet is rice and millet. They use no animal food and take neither liquor nor intoxicating drugs. They

Chapter III. Population. TRADERS. *Komtigs.*

are temperate eaters, their food being simple but well dressed. Their special dishes are wheat cakes stuffed with boiled pulse mixed with molasses. The men wear the waistcloth, a short coat, a shouldercloth, and a headscarf; and the women pass the skirt of the robe between the feet and draw the upper end over the head like a veil. The bodice has a back and short sleeves. They are careful and neat in their dress, wearing Dhárwár and Belgaum robes and keeping special clothes in store for holidays and family ceremonies. The women are fond of wearing sweet-scented flowers, and both men and women wear the gold and silver ornaments used by other high class Hindus. They are clean, hard-working, thrifty, and orderly, but they have a poor name for honesty. Their one hereditary calling is trading in grain, cloth, currystuffs, fruit, and oilman's stores. Boys attend vernacular schools from seven to sixteen when they begin to help their elders in trade; and women, besides looking after the house, help their husbands in the shop. Some of them own land which they lease to tenants. They are free from debt and make good steady incomes as traders. As a class they are well-to-do. They rank next to Bráhmans and claim superiority over Vánis and Sonárs. They take no food except what is cooked either by their own people or by Dravid Bráhmans. They have two meals a day, about noon and about eight in the evening. Most of the day is spent in their shops. Their busy season lasts from December to May, and their dull season from June to November. The ordinary monthly charges of a family of a husband, a wife, two children, and an old relation are about 16*s.* (Rs. 8). The house costs £7 10*s* to £50 (Rs. 75 - Rs. 500); the furniture £2 10*s.* to £10 (Rs. 25 - Rs. 100); and their special ceremonies £5 to £20 (Rs. 50 - Rs. 200). They are religious, employing Bráhmans to perform their ceremonies and paying them great respect. Their spiritual Teacher is Kabir-bháskaráchárya, a Shaiv Bráhman who lives in celibacy at the Náráyan Devaru monastery in the Bellári district. They have faith in soothsaying and believe in evil spirits, ghosts, and village gods. Their chief deities are Venkatramana and Mahádev. They are Smárts and make pilgrimages to Gokarn, Benares, Rámeshvar, Pandharpur, and Tirupati in North Arkot, and offer blood sacrifices to village gods. They keep images of household gods in their houses and worship them every day before taking their meals. Widow marriage is not allowed, but polygamy is common. Girls are married between six and twelve, and boys between sixteen and twenty. They burn their dead and mourn them ten days. Their customs are almost the same as those of Vánis. Social disputes are enquired into at meetings of adult castemen and the proceedings submitted for orders to the Teacher, who has the power of fining, expelling, and readmitting offenders. Both boys and girls go to school. They are likely to rise in importance.

Márwár Vanis.

Ma'rwa'r Vanis, numbering 21 of whom 19 are males and 2 females, are found both in the towns and villages of Haliyál. They take their name from the country of Márwár. Their ancestors are said to have come many years ago from Shirohi and Jodhpur, and they say that they eat and intermarry with the Vánis of those

parts. Their home tongue is Márvádi. The names of men are, Shiláji, Rájárám, Hiráji, Motiji, Limbáji, Hiruji, Bhangáji, Amarji and Jesáji; and of women, Sampa, Jettu, Kudavi, Kemi, Sadu, Lemi, and Sembi. They have no surnames. They belong to three leading classes or stocks, Ráthor, Pavár, and Chohán. Their family god is Ambu-Jaipál and Hiláji whose shrines are at Shirohi in Márwár. Families belonging to the same stock do not intermarry. There are no subdivisions. The men are of the middle height, wheat-coloured, and spare, but strongly made and with well-cut features; the women are shorter and disposed to stoutness. Their houses are one-storied with mud or stone walls and tiled roofs. They stand in rows in the markets of towns and large villages. Their furniture consists of palm-leaf mats, copper pots, and wooden boxes. Their staple diet is wheat and bread, and they are temperate eaters and do not drink liquor or eat flesh. They are good cooks, their holiday dishes being *malgadi* or wheat-flour cakes sweetened with molasses and fried in clarified butter, and *shiri* balls of wheat-flour roasted and mixed with sugar. The men wear the waist-cloth, a long white coat, a shouldercloth, and a small tightly wound two-coloured turban. The women wear a petticoat with many folds falling to the ankle, a short-sleeved and open-backed bodice, and an upper robe or scarf of which one end is fastened at the waist and the other end drawn over the head and face and held in one hand. The men wear ear-rings, gold finger-rings, gold necklaces, and silver girdles; and the women ear, nose, and finger rings, and necklaces of gold, bone bracelets, glass bangles, and silver anklets and toe-rings. They keep a store of rich clothes for holiday wear. They are clean, miserly, cunning, and exacting, and have a poor name for honesty. Their hereditary calling is trade. Some deal in pearls and some in cloth, some in grain and spices and oilman's stores, and some are moneylenders. Boys begin to trade between sixteen and eighteen. The women do not help the men in their calling. Their profits are steady and large. They lend to each other at six per cent on personal security, but they are generally free from debt. Many of them own land. They rank as traders and eat with none but Indra, Pancham, and Chaturth Jains. Marátha Shimpis and Kunbis take food prepared by them. The men attend to their shops and the women to their houses from sunrise to sunset. They take two meals a day about noon and about eight. Like other traders their busy season lasts from December to May. The ordinary monthly cost of a family of five is about 16*s.* (Rs. 8). Their furniture is worth £2 10*s.* to £10 (Rs. 25-Rs. 100), and their house £10 to £50 (Rs. 100-Rs. 500). They are Shrávak Jains in religion, but respect Gaud Bráhmans, who perform their marriage ceremonies. Their chief object of worship is Párasnáth. They go on pilgrimage to Shirohi, Ahmadabad, and Mount Abu. Their spiritual Teacher or *shripuj* is a Jain ascetic, who lives in celibacy at Jodhpur in Márwar. He has a number of disciples who are trained under him in Sanskrit and theology. On the death of the Teacher the community chooses the best of the disciples; the rest continue under him. The head Teacher has no fixed abode. He moves from place to place visiting his followers, stopping at Jain temples, and receiving sub-

TRADERS. *Márwár Vánis.*

scriptions. The Márwáris offer flowers and fruit to the gods Abu Jaipál and Hiláji, whose images they keep in their houses. Their religious doctrines are in the main the same as those of Cutch Vánis or Gujarát Jains. Infant marriage is not allowed. Girls are married at any time after twelve and boys after twenty. Polygamy is allowed and widow marriage is forbidden. The dead are burnt. Their birth death and marriage ceremonies do not differ from those of Gujarát Vánis. Social disputes are settled at meetings of adult castemen. They teach both their boys and girls to read and write Márvádi and Kánarese, but do not take to new pursuit.

ARLIKE CLASSES.

Warlike Classes included five classes with a strength of about 1000 or 0·23 per cent of the Hindu population. Of these 600 were Maráthás; 344 (males 219, females 125) Rajputs; 131 (males 123, females 8) Náyers; and 18 (males 10, females 8) Ráchevárs or Kongers.

Maráthás.

Mara'tha's number about 600 most of whom are settled in Kárwár. They have come from Ratnágiri and Sávantvádi within the last twenty years. The census returns show a total of about 35,000, but almost all of these strictly belong to the class of Marátha Kulvádis. They are divided into Sálvis, Shindes, and regular Maráthás, who eat together but do not intermarry. Some of them are wheat-coloured and some dark, and almost all are strong and well-made; the women are like the men but fairer. Their home Maráthi does not differ from the home tongue of the Sávantvádi and Ratnágiri Maráthás. They live in one-storied houses with mud walls, thatched or tiled roofs, narrow verandas, and front yards. Their staple diet is rice, vegetables, and fish; but they eat fowls, sheep, and game, and drink country liquour. They are moderate eaters, fish and spices being their chief dainties. They are good cooks. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe passing the skirt back between the feet and drawing the upper end over the head. They also wear a short-sleeved and backed bodice. They are hardworking, thrifty, and energetic, but selfish and cunning. Some serve as constables and messengers; others are petty shopkeepers selling grain, vegetables, and fruit. They are comparatively well-to-do, and rank next to the trading classes. The men work during the whole of the day taking three meals, and the women mind the house. The ordinary monthly expenses of a family of five are 16*s.* (Rs. 8). Their religion does not differ from that of the Konkani-speaking husbandmen of Kánara. The Maráthás have a leaning towards Shaivism, while the Kánarese-speaking husbandmen lean towards Vaishnavism. Both have a strong faith in soothsaying and ghosts. Girls are married between nine and twelve and boys between fourteen and eighteen. They employ Karháda, Konkanasth or Chitpávan, and Joishi or Havig Bráhmans to perform their marriage, puberty, and death ceremonies. Widow marriage and polygamy are allowed but seldom practised. Their widows do not shave their heads and their dead are burnt. They have no regular headman, but their caste disputes are enquired into and settled by meetings of castemen whose decision is final and enforced on pain of loss of caste. They have begun to send their children to school and show themselves ready to take to new pursuits.

Rajputs, numbering 344 of whom 219 are males and 125 females, are found in small numbers in all large towns. They have come in search of employment from Central India and their home tongue is Hindustáni. The names in ordinary use among men are, Kálusing, Durgásing, Rámchandarsing, Ráмprasád, Kesariprasád, Gaurishankar, Rádhákisan, and Sitárám; and among women, Rádha, Jánki, Sita, Ganga, Kási, and Lachmi. Their family stocks are Kaushik, Kaundanya, and Vatsya. Their surnames are Chohán, Pavár, Tilokchandi, and Dikkhit, and they eat and marry with the Rajputs of Central India. Most of them are married to Rajput women. Some keep either Konkani or Kánarese-speaking women, but their children by these women generally join one of the prostitute classes. They are divided into Surya-vaunshis or sun-born and Chandra-vaunshis or moon-born, and the two classes eat together and intermarry. They are wheat-coloured, tall, and muscular, with well-cut and manly features. Their home tongue is Hindustáni, which does not differ from that of the Central India Rajputs. They live in one-storied houses with mud or laterite walls and thatched or tiled roofs and front yards. The furniture includes brass lamps and a variety of metal plates and cooking and other vessels. They eat mutton and drink liquor, but their common food is wheat, clarified butter, and split pulse. They are great eaters and good cooks. The men wear the waistcloth wrapping it round the waist and binding one end tightly round each leg, a jacket, and a head-scarf. Some women wear the petticoat and others the robe without passing the skirt back between the feet; all draw the upper end across the head and face like a veil. They also wear a bodice with short sleeves and a back. Most keep costly clothes in store for holiday wear and for grand occasions, and have a large collection of silver and gold ornaments. The men wear gold ear-rings and finger-rings and a silver girdle, and the women nose-rings, ear-rings, necklaces, wristlets, anklets, waistbands, and toe-rings, the toe-rings and anklets of silver and most of the other ornaments of gold. They are hot-tempered, brave, showy, hardworking, and thrifty. They are husbandmen, constables, and petty shopkeepers, selling rice, tobacco, cocoanuts, clarified butter, currystuff, and cloth. They generally have arms in their houses and are excellent wrestlers. Some of the poorer women maintain themselves by spinning country cotton. They earn enough for a decent living. They rank next to Bráhmans though the trading classes claim superiority. They rise early, bathe in cold water, and worship their gods. They cook their food, breakfast between nine and ten, and go to work, returning by sunset and taking their second meal between seven and eight. The women do nothing but house work and never leave the house without covering their heads. The ordinary monthly expenditure of a family of five varies from 16*s.* to £1 (Rs. 8-Rs. 10). Their furniture is worth £1 to £5 (Rs. 10-Rs. 50), and their marriages cost £10 to £50 (Rs. 100-Rs. 500). They are very religious. The objects of their special devotion are Rám, Krishna, Shiv, Venkatramana, Ganpati, and Párvati. Their holidays are *Sankránt* in January; *Shimga* in February-March; *Yugádi* or New Year's day in March-April; *Ashádhi ekádashi* in June-July; *Nág-panchami* in July-August; *Shrávan Paurnima* in

ARLIKE CLASSES. *Rajputs.*

July-August; *Gokaláshtami* in August-September; *Ganesh-chaturthi* in August-September; *Dasra* in September-October; *Diváli* in October-November; and *Kártiki ekádashi* in October-November. Their spiritual Teachers are Kanoja Bráhmans to whom they pay great respect. They make pilgrimages to Gokarn in Kánara, Rámeshvar in Madura, Benares and Gaya in the North-West Provinces, Dwárka in west Káthiáwár, Kishkinda in North India, and Tirupati in North Arkot. They join in local festivals and reverence the village gods, but do not offer blood sacrifices, though they have great faith in soothsaying and witchcraft. Their girls are married between seven and eleven and their boys between sixteen and twenty-five. Widow marriage is forbidden, but polygamy is allowed and practised. They mourn the dead for ten days. They do not perform regular death ceremonies in the case of boys who die before they are girt with the sacred thread or in the case of girls who die before marriage. They observe the sixteen sacraments enjoined on high class Hindus. The ceremonies are conducted by Kanoja Bráhmans and do not differ from those performed by Bráhmans. They are, puberty or *garbhádán*, pregnancy or *pumsavan*, a ceremony to secure the birth of a son known as *shimant*, a preserving or *Vishnubali* ceremony, birth or *játkarma*, naming or *námkarna*, presenting to the god or *nishkarma*, weaning *annapráshan*, head-shaving or *chaul*, thread-girding or *upanayan*, beginning Vedic learning or *mahánem*, completing Vedic learning or *mahávrit*, presenting a cow to the Bráhman instructor or *godán*, expiation for chance irregularities or *samávartan*, marriage or *viváh*, and death or *nidhan*. Their social disputes are disposed of at meetings of adult castemen. The Pardeshi or foreign families do not teach their children, but the native Rajputs or descendants of kept women teach their boys to read and write Maráthi and Kánarese.

Náyers.

Na'yers, numbering 131 of whom 123 are males and 8 females, are found in small numbers in Kumta and Sirsi. The name, of which the singular is Náyer and the plural Náymár, is the Maláyali for leader. They are not residents but pilgrims from Malabár to Gokarn in Kumta. Though they are only pilgrims some of them stay for several months and a few for some years. The eight women shown in the census seem to be Kánarese women kept by the Náyers. There are said to be no Náyer women in North Kánara. The men's names are Gopál, Náráyan, Ramana, Krishna, and Achchutam; and the women's names, Náráyaniamma, Párvatamma, Kunji, Lakshmi, and Párvatádevi. Except Náyer, which all men add to their names, they have no surnames but place names. They have no household gods, but their family deities are Bhadragáli of Kálikat and Pálghát in Malabár, Guravaya Urapan or Krishna of Kálikat, and Shastar Ayappa whose shrines are found in many villages on the Malabár coast. They belong to eleven classes or clans: Kirit or Kiran, Sudra, Charnádu, Viliam or Vilit, Vatta-Katta, Atte-Korchi, Volkutra, Volterat, Tunár, Anador, and Torgan. The men of the three first classes eat together, and a few of the men of the first and second class marry women belonging to the second and third divisions. Their women eat only with persons of their own clans. The lower orders marry with none but their own people though all eat together if the food is

cooked by a man of the highest clan. They are well-featured, fair, tall, and strongly made. Their home tongue is Malayáli, but they can talk Kánarese though with a Malayáli accent. They have no houses of their own, generally living with Havig Bráhmans. Their common food is vegetables and rice, but they are free to use flesh except beef and pork and to drink liquor. Unlike the people of Kánara the men keep a knot of hair on the forehead and the women increase the size of the lobe of the ears by wearing heavy ornaments. The men's full dress is a thin white waistcloth called *munda* wrapped round the waist without passing the end between the legs. They also wear a shouldercloth and a white headscarf, and out of doors carry in their hands a palmyra-leaf umbrella. The women wear the *munda* like the men, leaving the bosom and the upper part of the body uncovered, except by a narrow cloth worn across the shoulder like a sash. The *munda* is so thin that an under-cloth has to be worn. They are clean, hot-tempered, lazy, and thriftless. Before the conquest of Malabár by the English the Náyers formed the militia of the country. Now some, but chiefly those of the lowest or Torgan division, are husbandmen and Government servants. In Kánara they are either physicians, astrologers, or sorcerers. The hereditary office of the first class of the Kirits or Kirans is to settle disputes among the lower classes; that of the second or Sudras to act as physicians; that of the third or Charnádus to prepare horoscopes; that of the fourth or Vilits to carry the palanquins of kings, Namburi Bráhmans, and others privileged to use palanquins; the fifth or Vatta-Kattas make oil; the sixth or Atte-Korchis pour on the heads of all Náyers when in mourning a mixture of water, milk, and cow's urine on the fifth, tenth, and fifteenth day in order to cleanse them from impurity; the seventh or Volkutras are barbers; the eighth or Volterats washermen; the ninth or Tunárs tailors; the tenth or Anadors potters; and the eleventh or Torgans labourers. In the two higher castes certain families have the name of Nambiar. These are the children of Náyer women by Namburi Bráhmans, and, to one of these families the Malabár chiefs belong. The title of Nambiar is borne only by sons of the sisters of Nambiars whose fathers are Namburi Bráhmans. The daughters in Nambiar Náyer families take great pains to persuade Namburi Bráhmans to live with them, feeding them, clothing them, and paying them large sums of money. In old times the Nambiar families were treated with special respect and made governors of provinces and large land proprietors.

Náyers rank next to the trading classes, the Kiran being the highest and the Torgan the lowest in rank. The Torgans are held so low that when the ten higher orders happen to touch them they have to purify themselves. The Tiyers or Malayáli palm tappers, who mixed freely with the lowest classes, were cut down if they did not leave the path when they met a Náyer. The Náyers are most submissive to their superiors. They rise late and pass most of their time in talk. The monthly expenditure of a single man varies from 10*s.* to £5 (Rs. 5-Rs. 50). Though their chief deity is Vishnu, the Náyers wear the marks of Shiv and offer blood sacrifices to the local gods and goddesses who have been identified with Shiv, Vishnu, and

Chapter III.
Population.
WARLIKE CLASSES.
Náyers.

Párvati. They do not employ Bráhmans to perform their ceremonies. But the lowest order of the Namburi Bráhmans attend them for charity and are their spiritual Teachers, and their privileges are similar to those of the Vallabháchárya Mahárájás. They marry at a very early age, but their marriage is a mockery. Even after the girl comes of age the wife does not live with her husband, but with her parents, brothers, sisters, or next of kin, having Náyers or Bráhmans to live with her, the nominal husband allowing his wife money for ornaments, clothes, oil, and other requisites. In North Malabár near Kálikat some married women live with their husbands, who share their wives' society with Bráhmans and other men of high caste. In South Malabár near Cochin the Náyer women never live with their husbands but have lovers to live with them, Bráhmans being the most favoured. When a Bráhman takes a fancy to a Náyer girl he fastens his shouldercloth to a string at the lintel of the front door and the other hangers-on withdraw in his favour. No limit is set to the number of a Náyer woman's lovers so long as they are of high caste. Any woman caught in an intrigue with a man of the lower orders is turned out of caste. The favour of the Náyer women is much sought for by the men of their own class, many of whom lead utterly idle and improvident lives, giving up everything in the hope of winning the goodwill of some woman. In South Malabár as no Náyer can be sure that any child is his, he looks on his sister's children as his heirs and even in North Malabár where he lives with his wife the husband has less fondness for his wife's than for his sister's sons. In South Malabár the eldest woman of a family manages the house and on her death the second sister or eldest next of kin takes her place. Brothers live with their sisters, and families continue undivided for generations, as the chief cause of jealousy and division, the introduction of women of other families, is avoided. Among the Namburi Bráhmans only the eldest son is allowed to marry. The younger brothers are allowed to live with Náyer women and eat food cooked by them. In South Malabár the Náyers observe the custom of marrying all dead women either to a Bráhman or to a young cocoa-palm. This is called *táli*. The body is bathed decked with rich clothes and ornaments, and seated in a canopied chair. A Bráhman, generally one of the dead woman's lovers, is seated beside her. Their hands are joined and water is poured on them by the eldest female member of the family. In reward for the part he plays in this ceremony and on condition of performing obsequies, the bridegroom receives £5 to £50 (Rs. 50 - Rs. 500) from the relations of the bride. When large sums are paid, the husband allows his beard to grow in token of mourning till he returns from Benares after throwing the bones and ashes into the Ganges. Those who cannot afford to pay for a Bráhman husband marry the corpse to a young cocoa-palm. Náyers do not wear the sacred thread but gird themselves with a hook-shaped knife called Náyer *katti* about fifteen inches long and seven broad with a wooden handle about four inches long. Boys are girt with this knife when they are about sixteen years old. They burn their dead, mourners holding themselves impure for fifteen days after a death. Náyers who wish to go direct to heaven have to visit Benares, perform

memorial ceremonies to their ancestors at Gaya, take water from the Ganges and pour it on the Shiv *ling* at Rámeshvar, and visit other holy places, washing in the Pushkarni pond at Tirupati. Social disputes are settled by meetings of castemen under the presidency of a Nambiar, each of whom is the hereditary president of a circle of villages. Serious matters are referred to Namburi Bráhmans for decision.[1]

Kongers.

Kongers or **Ra'cheva'rs**, numbering 18 of whom 10 are males and 8 females, are found in small numbers in Shiveshvar in Kárwár. They claim to be Kshatriyas, and to have come from Kongdesh or Coimbator to the south-east of Maisur. They take the word *ráya* after their names. They are said to have come to Kánara from Goa, where their ancestors took refuge during the rule of Tipu Sultán (1783-1799). Their family god is Venkatramana of Tirupati. Their stock names are Kaushik, Kaundanya, Kashyap, and Vatsya. The names in common use among men are, Shesha, Kusht, Puttu, Annu, Bhiku, Keshav, Rághoba, Jayrám, Rám, Bachi, Nal, and Trimal; and among women, Akkamma, Venkamma, Rangamma, Krishnamma, Chiliakkamma, Lakshmamma, Jáyamma, Báyamma, and Gauramma. They still eat and marry with those of their tribe who have remained in Coimbator. But they find it hard to get girls to marry their sons as their parents are unwilling to send their girls unless they are paid large sums. They are tall, brown skinned, and muscular. Their original home tongue was Tamil, and most of the elders still speak Tamil. But the present generation can talk only Konkani and Maráthi, as they have been born and brought up in Kánara among Konkani-speaking people. They live in one-storied houses with mud walls and thatched roofs. Their furniture includes brass lamps, wooden boxes, benches, straw mats, copper and earthen cooking pots, and bell-metal plates. Their staple diet is rice and fish, and they eat mutton and fowls and the flesh of wild pig and other game. They do not drink liquor. The men wear the waist-cloth, the shouldercloth, and the headscarf; and unlike the Coimbator Ráchevárs, the women wear the skirt of the robe passed back between the feet and the upper end drawn over the right shoulder. They wear a short-sleeved bodice. The men are brave but thriftless and lazy, spending the greater part of their time in dissipation. Most of them own land leasing it to tenants and living on the rent, which is seldom more than a pittance. Most of their lands are burdened with debt and the greater portion of the rent goes to pay interest. This, with their love of pleasure and their dislike to work, keeps them always in money difficulties. They rank next to the trading classes. The men spend the greater part of their time sauntering, gossipping in shop verandas, frequenting pleaders' houses to find how they can outwit their creditors, or talking to dancing-girls. Their women attend to the house and are said to be well-behaved. A family of five spends about 18*s*. (Rs. 9) a month. The men wear the sacred

[1] Accounts of the Náyers are given in Badger's Varthema, 1503, 124, 141-144; Stanley's Barbosa, 1514, 124-133; Forbes' Oriental Memoirs, 1773, I. 377-386; and Buchanan's Mysor, 1800, II. 394, 408-410, 513-514. Their courage and military skill are praised by Wilks, South of India, 1810, I. 470-473.

ARIOUS CLASSES. *Konjers.*

thread and employ Chitpávan and Karháda Bráhmans to perform their marriage, puberty, and death ceremonies. They treat their priests with much respect, worship the ordinary Hindu gods, and keep all local holidays including *bhánd* and *jatra* fairs in honour of village gods. They are firm believers in soothsaying and witchcraft. Their family god is Venkatramana of Tirupati and their spiritual Teacher is the head of the Smárt monastery at Shringeri in Maisur. They go on pilgrimage to Gokarn, Tirupati, Pandharpur, and Benares. They sacrifice sheep, goats, and fowls to the village gods and feed on the victims. Their special object of worship is Amma or *shakti*. They have no image of her but worship her every day before the first meal by offering fruits, flowers, and frankincense, and waving a lighted lamp before a pile of cooked rice strained dry which the worshipper afterwards eats. Once a year all the members of each family meet in the house of the family head, and mixing cooked rice with milk curds make it into the shape of a woman and slay a ram before it. The kinsfolk then break the idol and eat the rice and curds, and the caste people are feasted with mutton stew, rice bread, cooked rice, vegetables, *páisa*, and *vade*. Their boys are girt with the sacred thread between ten and twelve and their girls are married between seven and ten. They find it difficult to get wives as there are no settlements of their caste nearer than Coimbator and Maisur. They forbid widow marriage but allow polygamy. They burn their dead. Their ceremonies do not differ from those of the Bávkule Vánis. Their social disputes are settled at meetings of the men of the caste under the hereditary headman or *budvant*, who with the consent of the majority has power to put out of caste or to re-admit. They can read and write Maráthi, but few give their boys regular schooling.

EMPLE SERVANTS.

Temple Servants included four classes with a strength of about 1386 (males 719, females 667) or 0·32 per cent of the Hindu population. Of these 1124 (males 542, females 582) were Ghádis; 89 (males 47, females 42) Guravs; 81 (males 38, females 43) Pátális or Sthániks; and 92 (all males) Aigals.

Ghádis.

Gha'dis or SOOTHSAYERS, numbering 1124 of whom 542 are males and 582 females, are found in small numbers at Bád near Kárwár, in Yellápur, and in Kumta. They hold the same place as Pátális, Guravs, Aigals, and Kumbárs, of whom details are given below. They have no surnames. The names in common use among men are Jatti, Devu, Nága, Náráyana, Shankra, Lakku, and Dháku; and among women, Laku or Laki, Náráyani, Kánamma, Sántu, Lingamma, and Ammu or Ammu. They have no subdivisions, all eating together and intermarrying. Both men and women are tall, dark, and strongly made. They look like Vakkals or Kunbis, and like them speak Kánarese with a large mixture of Konkani words. They live in small houses with mud walls, thatched roofs, narrow verandas, and front yards. They own cows and buffaloes, and in their houses have copper pots and brass lamps, a few low wooden stools, a rattan box, and some mats. Their common food is rice and *rági*. They eat animal food. Like the Komárpáiks their special holiday and wedding dish is *páisa* that is rice boiled with cocoanut

Temple Servant *Ghádis.*

milk and molasses. They are not good cooks and are moderate eaters. They dress like Komárpaiks, the men wearing the loincloth, the shouldercloth, and the headscarf with a black blanket over the head; and the women the robe passing the skirt back between the feet and drawing the upper end across the shoulder and breast. They wear no bodice. They are hardworking, thrifty, sober, and well-behaved. Their hereditary calling is soothsaying and slaying animals offered to village gods. They now work as labourers and husbandmen. They have no land of their own, but they take land on lease or at a quit-rent. They are not so successful or industrious as Vakkals. In former years they tilled only *kumri* or hill clearings, but recent restrictions have forced them to take to regular field work. They are well-to-do and above want. They rank next to Koknas and Hálvakki-Vakkals and do not differ from the Hálvakki-Vakkals in their daily life. A family of five spends about 10*s.* (Rs. 5) a month. Their family gods are Venkatramana of Tirupati and his attendant Hanumanta, and their patron god is Mahádev of Kárwár. They keep the usual Hindu holidays and engage Havigs and Joishis to perform their ceremonies. Their chief objects of worship are the village deities called *ammas* whom they worship by offering flowers, fruit, and animals. Their spiritual Teacher is the head of the Shringeri monastery. They formerly used to go on pilgrimage to Tirupati, but now-a-days they seldom go. Some families keep wooden images of Venkatramana near the *tulsi* plant in the courtyard. Their girls are married between nine and twelve, and their boys between fourteen and eighteen. Widow marriage is allowed and practised, polygamy is common, and polyandry is unknown. Those who can afford to buy firewood burn the dead; the rest bury. They mourn ten days and on the twelfth feast their castefellows. They have an hereditary headman called *budvant* who calls meetings of adult castemen and presides over them. They do not send their boys to school or take to new pursuits, but on the whole are well-to-do.

Guravs.

Guravs, numbering 89 of whom 47 are males and 42 females, are found in Kumta, Ankola, Yellápur, and Supa. They are said to have come from Goa on its occupation by the Portuguese and members of their caste are still found there. They have no surnames. Their family goddess is Shánteri of Mádadol in Goa, who has also a temple at Kumta. The names in common use among men are, Sántjiya, Shábjiya, Pándu, Phattu, and Subbu; and among women, Shánteri, Chandu, Báije, and Durgi. Some of the men add the word *jiya* to their names. They marry with the Guravs of Goa. Members of the same stock do not marry. They have no divisions. They are dark, middle-sized, and strongly made. They speak Konkani and live in one-storied houses with mud or laterite walls and thatched roofs, verandas, and courtyards, with a plant of sweet basil in front. Their common food is rice and fish, and fowls and mutton when they are offered to the village gods and goddesses. They drink no liquor. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe passing the skirt back between the feet, and a bodice with a back and short sleeves. They are thrifty, orderly, and well-behaved. They are servants in the

TEMPLE SERVANTS.

Guravs.

temples of the *shaktis* or female powers. Besides the offerings made to the temple they have an allowance out of the produce of the temple lands. They own land and are well-to-do. They rank next to Bráhmans. The men perform the worship of the idols of the temple to which they are attached both in the morning and evening, and the women do house work. A family of five spends about 16*s.* (Rs. 8) a month. They worship the ordinary Hindu gods and keep the regular holidays. They employ Karháda, Konkanig, or Joishi Bráhmans to perform their thread, marriage, puberty, and death ceremonies, which do not differ from those observed by other middle class Hindus. Their girls are married between eight and eleven, and their boys are girt with the sacred thread between seven and ten. They burn their dead. Widow marriage is forbidden, and polygamy practised. They marry with their own caste people. Their caste disputes are settled at meetings of the men of the caste. They teach their boys to read and write Kánarese, but take to no new pursuits.

Patális.

Pa'ta'lis or **Stha'niks,** numbering 81 of whom 38 are males and 43 females, are found in Honávar and Kumta, their centres being Bád in Kumta and Gunvante in Honávar. They are depressed Havigs. Their origin seems to be similar to that of the South Kánara Sthániks,[1] who are descendants of Bráhman widows and outcaste women by Bráhmans corresponding with Manu's Golaks. The names in ordinary use among men are, Manjayya, Gopál, Krishnayya, Subráya, Narsappa, and Venkatramana; and among women, Parmi, Lakshmi, Káveri, Párvati, Godávari, Gauri, Sávitri, Sarasvati, and Venkamma. The men take the word *shánbhog* or accountant as a surname. Their family stocks are Kaushik, Kaundanya, Bháradváj, and Vishvámitra. Persons belonging to the same stock do not intermarry. Their family gods are Dhárnáth, Ganpati, Mahádev, and Venkatramana, whose local shrines are in Honávar and Kumta. They have no subdivisions. In their appearance they do not differ from Havigs. Their home tongue is Kánarese. They live in one-storied houses with mud or laterite walls, wooden ceilings, and thatched roofs. The houses have spacious verandas and front yards with sweet basil plants, the houses being kept neat and clean. Their food and dress are the same as those of Havigs. They are sober, hardworking, orderly, and polite, but like the Havigs over-fond of going to law. Their hereditary calling is to gather flowers, to sprinkle the floor of the temples with cowdung water, to serve the god, and to carry his litter or palanquin. Some, like the Havigs, devote themselves to garden cultivation and some are village accountants. They are well-to-do and improving. All Dravid Bráhmans allow them to dine with them though they do not take food cooked by them. Their daily life does not differ from that of the Havigs. A family of five spends about 16*s.* (Rs. 8) a month. In religion they do not differ from Havigs. Their

[1] Under native rule in Kánara women who did not like to live with their husbands used to go to a temple, and, anointing their heads with the oil from the lamps burning before the idols, lived there as temple servants with freedom to have connection with any high class Hindu.

religious guide is the head of the Kekkár monastery in Honávar. They have no priests of their own caste and call the Havig priests to perform their ceremonies, which do not differ from those of the Havigs. Boys are invested with the sacred thread between seven and eleven, and girls are married before eleven. The heads of widows are shaved and they are not allowed to marry. They neither eat flesh nor drink liquor. Their social disputes are settled at meetings of the men of the caste. They send their boys to school and are a rising class, though they do not give their children any English education.

Aigals.

Aigals, numbering 92 who seem wrongly returned as all men, are found in the petty division of Ankola. They were originally Koknas and take the name of Aigal, from *ayya* master, because they serve in village temples. The names in common use among men are, Hanma, Subba, Devappa, Devráj, Báb, and Rám; and among women, Devki, Gaura, Lakshmi, Sávitri, and Yesha. They take the word Aigal after their personal names. Their family stocks are Kashyap and Vasishtha. They have no surnames, and persons belonging to the same family stock do not intermarry. They appear to have come from the Konkan. As their numbers are small they intermarry with the Konknas of Kárwár, though they pretend to a higher social status and claim to be a distinct caste. The principal object of their worship is Venkatramana of Tirupati whose local shrine is at Ankola where they officiate. They are a branch of the Konknas ranking, eating, and marrying with them and not differing from them in appearance. Their home tongue is Konkani but they can speak Kánarese. They live in one-storied houses with mud walls and thatched roofs, verandas, and front yards. Their ordinary food is rice and fish curry and vegetables. They eat meat sacrificed to idols and drink liquor in private when they can afford it. Their holiday dishes do not differ from those of Bráhmans. They are moderate eaters but poor cooks. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe passing the skirt back between the feet, and no bodice. They are clean, but lazy and dishonest. They gather flowers and make other arrangements for the service of the gods in the chief village temples and are paid in grain. Their women do house work. They are fairly off and above want. When not employed in temple duties they saunter about in idleness. A family of five spends about 10*s.* (Rs. 5) a month. Their chief object of worship is Venkatramana of Tirupati and his attendant Hanumanta, whose shrine is at Ankola. They worship all local gods and goddesses, carefully keep all Hindu holidays, and have faith in soothsaying, witchcraft, and sorcery. They go to no local place of pilgrimage except Gokarn near Ankola. Their spiritual Teacher is the Tátyáchári of Govindrájpattan near Tirupati, who is a Tengale Rámánuj Bráhman. They employ Karháda, Joishi, and Havig Bráhmans to perform their ceremonies. Their customs and ceremonies do not differ from those of the Konknas. Widow marriage is not allowed; they burn their dead. Social disputes are settled by the headmen of the temples to which they belong. A few send their children to school and teach them Kánarese, but they are not enterprising and take to no new pursuits.

Husbandmen included twenty-eight classes, with a strength of 108,573 (males 56,846, females 51,727) or 25·73 per cent of the Hindu population. The following statement gives the details:

Kánara Husbandmen.

Class.	Males.	Females.	Total.	Class.	Males.	Females.	Total.
Hálvakki Vakkals	13,464	12,931	26,395	Sádars	255	244	499
A'rers	8929	8532	17,461	Satárkárs	200	229	429
Konkan or Kále Kunbis ...	8033	6779	14,812	Mális or Kámtis	242	206	448
Gám Vakkals	5287	5285	10,572	A're Maráthás	140	114	254
Kare Vakkals	5220	4624	9844	Rabbáris	130	104	234
Koknas	3910	3898	7814	Bungárs	91	101	192
Torke Nádors	2304	1272	3576	A'tte Vakkals	71	54	125
Sherogárs	1582	1488	3070	Nonbars	54	59	113
Padtis	1515	1398	2913	Shilangis	75	19	94
Uppu Nádors	1100	1010	2110	Padamsális	22	83	63
Panchamsális	1149	806	1946	Gongdikárs	13	16	29
Kot Vakkals	1003	819	1822	Tiglers	10	11	21
Kánarese Jains	898	755	1653	Davnis	10	1	11
Sudirs	651	558	1209				
Hanbars	422	373	795	Total ...	56,846	51,727	108,573

Hálvakki Vakkals.

Hálvakki Vakkals or white-rice growers, a hardworking class of husbandmen, numbering 26,395 of whom 13,464 are males and 12,931 females, are found in Kumta, Honávar, Ankola, and Kárwár. Their chief centres in Kumta are Katgál, Gokarn, Kalbág, Chandávar, Bád, Dháreshvar, Kágál, Agrár, Unchkeri, Kekkár, Murur, Mallápur, and Kumta; in Honávar, Idgunji, Hospatna, Sálkod, Gunavante, Gungune, and Hebbánkeri; in Ankola, Ankola, Hiregutti, Agsur, Aursa, Hebbul, Gundbale, Ulvari, and Gangávali; and in Kárwár, Kárwár, Bingi, and Amdalli.

The word Hálvakki comes from the Kánarese *hálu* milk or milk-white and *akki* rice, probably because the Hálvakki Vakkals are the chief growers of the better kinds of rice.[1] In Maisur a large class of husbandmen bear the same name and follow the same calling. They seem to be among the earliest settlers on the coast. They have lost all tradition of connection with Maisur, but a trace perhaps remains in their worship of Venkatramana of Tirúpati in North Arkot. As is shown later on the Hálvakki Vakkals are notable for not employing Bráhmans. The names in common use among men are, Bira, Nága, Goli, Timma, Kuppa, Goinda, Tulsu, Vásu, Hanmanta, Bomma, Pursu, Huli, Bella, Dema, Deva, Badia, and Jetti; and among women, Tulsi, Karijádevi, Shivi, Gangi, Nági, Timmi, and Putti. They have no surnames. The men add *gauda*, literally a headman, to their names, some interposing the honorific *appa* or *anna*, as Birappgauda or Venkanngauda. Except relations on the father's side they marry any member of their community. Their family god is an unhusked cocoanut, which is kept in a shed near the sweet basil plant and worshipped daily, and their patron deity is Venkatramana of Tirupati, a manifestation of Vishnu, and his attendant Hanumán. One of their favourite places of worship is a temple of Hanumán at Chandávar in Kumta. The ministrant is a Havig Bráhman, but the Hálvakkis have the right to receive the *prasád* or flowers used in adorning the god. They bear a strong

[1] *Hálakki* in Kanarese means table rice.

resemblance to and appear to be a branch of the Hálvakkals of Maisur who rank first among the Vakkal communities.

Hálvakkis are divided into eight clans or *ballis* from the Sanskrit *valli* a creeper, Manjálballi, Kadanballi, Mánálballi, Devanballi, Báleballi, Gurvinballi, Kodkalballi, and Muskinballi. Among these the Manjálballis hold the first rank and are entitled to receive tokens of respect before any of the other clans. The other clans rank in the order given. The Manjálballis have as their clan god Manjáldevaru whose shrine is Manjál a high peak about ten miles north-east of Kárwár; the Kadanballis have Kadbalu for their clan god whose shrine is at Gudehalli about six miles from Kárwár; the Mánálballis have no special clan god and are divided into seven branches, Allíballi, Bargalballi, Deviballi, Kuntiballi, Shaleballi, Argalballi, and Miggiballi, each of which worships the god of the village in which they live. Each of the divisions is said to have some article which they are forbidden to eat. The information is imperfect. But the fact that the Kadanballis do not eat the elk *kadave* or *sámbar*, that the Bargalballis do not eat the *barga* or hog deer, seem to show that these are examples of the rule that it is unlawful to use the guardian or name-giving badge of the clan.

The men are dark and muscular with small heads, slanting foreheads, round cheeks, somewhat flat noses, broad shoulders, projecting jaws, well-cut lips, and long smooth black hair. The women are like the men but slimmer. Their home-tongue is a corrupt Kánarese. The chief peculiarities are the use of *n* for *l* as in *mene* for *mele* up or above; *l* for *ḷ* as in *helu* for *heḷu* tell; *ya* for *g* as in *hoyte* for *hogutte* going; *ya* for *da* as in *hogyáne* for *hogiddáne* has gone; and the frequent use of the words *kandya* and *ambru* meaning 'you see' and 'it is said' at the end of every expression, as also the word *ra* meaning Sir. Thus *Nam báva mane mege hogia, kandya,* My brother-in-law has climbed up the house, you see. *Houdra,* Yes sir. *Yalli hogti báva,* Brother-in-law, where are you going; *Shánbor maneli madvi, bittige hiduke bandáre páisa shikkudu, tamma,* There is a wedding in the house of the village accountant; we have been called to work without pay; we shall get *páisa* that is rice molasses and cocoanut milk cooked together, brother.

They live in one-storied houses worth £2 to £50 (Rs. 20 - Rs. 500) with mud walls and thatched roofs with verandas and courtyards. In the middle of the courtyard stands a sweet basil plant on a small cowdunged earthen platform or altar on which is kept an image of the patron god Venkatramana. The floor of the house as well as the yard is scrupulously clean and beautifully polished by rubbing it with smooth round stones. The courtyard serves for a hall and playground. The walls of the houses are very low and there is little ventilation, each room having only one window about a foot and a half square, the horizontal bars being fixed so close to each other that they shut out light and air. One of the rooms is set apart for the worship of Balindra the unhusked cocoanut. During the hot weather all the inmates of the house sleep together in the yard, and during the rainy season in the main room. They have no separate rooms for the men and women of the family. Their furniture consists of low

square wooden stools worth 3*d.* to 6*d.* (2-4 *ans.*), a long raised wooden bench worth 4*s.* to 12*s.* (Rs. 2-Rs. 6), brass lamps mounted on wooden stands worth 1*s.* to 2*s.* (8 *ans.*-Re. 1), a set of brass and copper pots and bell-metal plates worth £1 to £3 (Rs. 10-Rs. 30), and plaited grass mats worth 3½*d.* to 2*s.* (3 *ans.*-Re. 1). Their staple food is rice and *rági*; but when they sacrifice or go hunting they eat flesh except beef and village-fed pork. In preparing animal food they cut the meat into small bits of the size of a pea and cook them with spices and with pieces of cocoa-kernel about three times as large as the piece of meat. This dish is called [illegible] and is considered a great dainty. They are great eaters, being very fond of molasses and of *páisa* that is rice molasses and cocoanut milk cooked together. They never touch liquor and carry their dislike of it so far that they never stand under a cocoanut tree while it is being tapped. While at their meals, they do not take off their headdress except on Saturdays when they bare their heads in honour of their god Venkatramana. The men shave the head except the top-knot and the face except the moustache, and the whole face when any grown kinsman dies. The men's dress is a head-scarf, a loincloth hung from a girdle of silk threads about a quarter of an inch thick, a shouldercloth, and a rough country blanket called *kambli* also worn on the shoulder as a weight pad and rain-guard. They also wear a pouch or wallet of sacking called *batva* hanging from the shoulder, holding betelnuts and leaves, tobacco, lime, and other necessaries worth about 4*s.* (Rs. 2). The women put cocoanut oil on their hair and wear it tied into a round knot which they tuck up at the back of the head on the left side. They wear an under-cloth or *kachche* and a black or reddish coarse cotton robe, about twenty-four feet long and three broad, without passing the skirt between the feet and drawing the upper end to cover the breasts like an apron. They wear no bodice. The robe costs 2*s.* to 4*s.* (Re. 1-Rs. 2). On their necks they wear a large number of strings of glass beads of various colours, chiefly black, which cover the greater part of the breast and shoulders. The beads are worth 2*s.* to 8*s.* (Re. 1-Rs. 4). They wear head-ornaments, necklaces, and wristlets of gold silver and lac, worth £1 to £5 (Rs. 10-Rs. 50). They mark their brows with red only on holidays and ceremonial occasions. They buy a new suit once a year and the well-to-do keep a stock of clothes for holiday wear worth 8*s.* to 12*s.* (Rs. 4-Rs. 6). Boys and unmarried youths do not cover the head and are called *bolmande kusas* or baldheaded children, or if they wear a head-scarf they take it off at meals. Girls leave the upper part of the body uncovered. The heads of widows are not shaved, but they no longer wear the red brow-mark, the lucky necklace, glass bangles, and flowers. They are hardworking, honest, sober, thrifty, and simple. They live in large undivided families and are so orderly and have so excellent a social organization that they seldom appear either in the criminal or in the civil courts. They have lately given up keeping Ganpati's day. Some time ago, on Ganpati's day, a party of eleven went to the woods to gather fruit and wild flowers. Before leaving the wood they determined to count themselves to see that they were all right. One began and

HUSBANDMEN. *Hálvakki Vakkals.*

counted to ten, and not thinking of himself could get no further; another in case of mistake counted again, but with the same result as he too forgot himself. There was no explanation of the missing one except that Ganpati had spirited him away; so to show their disapproval of Ganpati's conduct they gave up worshipping him. Their hereditary calling is husbandry, but they hire themselves as labourers when their services are not required at home. Their daily wages are 6*d.* (4 *ans.*) for a man and 3*d.* (2 *ans.*) for a woman. The women and children never work except in the fields, being paid in grain worth 2½*d.* to 3*d.* (1½-2 *ans.*). They have the monopoly of making roofs of bamboos and coir rope and also of building the tops of the great temple-cars or *raths*. Some of them are good physicians using roots and bark to cure fever, carbuncles, inflammation of the lungs, and liver diseases. They are paid only their boarding with in some cases the present of a blanket worth 2*s.* to 6*s.* (Re. 1-Rs. 3). Besides house work the women help the men in the fields and also plait mats of grass or sedge called *lava*, worth 4½*d.* to 2*s.* (3 *ans.*-Re. 1) according to size and quality. They are successful cultivators, but their custom of spending as much as £4 to £10 (Rs. 40-Rs. 100) on their marriages often forces them to borrow money at twelve to twenty-four per cent. In many cases the principal remains unpaid for generations, the interest being regularly paid and the bonds on which the money is lent being renewed by the borrower or his heirs. A Hálvakki Vakkal seldom begs, the old and infirm being supported by their neighbours in return for such light work as they can do. The well-to-do bury their savings in their houses in metal vessels, and the little they make by matting the women store in a piece of hollow bamboo and invest in ornaments. They rank next to the trading classes and above Halepaiks and other toddy-drawing classes. The men and women rise before dawn and eat *rági* gruel cooked the day before. The men plough, sow, reap, and thrash; the women gather manure, transplant, weed, reap, winnow, and husk rice. They return about eleven, and, after bathing, water the sweet basil plant, bathe with water Balindra the ancestral cocoanut, rub it with sandalwood paste, offer it flowers, and wave a lighted lamp before it. After bathing they take some gruel and again go to work. They return after sunset and sup about eight on rice and fish or vegetable curry, and retire to sleep. They do not care for instrumental music, but they are fond of lightening their field labour with song. The boys and girls mind the cattle and gather cowdung. A family of five spends about 12*s.* (Rs. 6) a mouth, of which about 10*s.* (Rs. 5) goes in food and 2*s.* (Re. 1) in clothes.

Their chief objects of worship are the village gods and goddesses, and the unhusked cocoanut which represents the head of their family. Their patron deity is Venkatramana whose shrine is at Tirupati in North Arkot. Whenever they can afford the 10*s.* to 20*s.* (Rs. 5-Rs. 10) which the journey costs, they go on foot to Tirupati. On their return, during the rest of their life, they keep Saturday as a fast and abstain from animal food till they propitiate the god and feast the community. On the first fair day after the feast the pilgrims, with a band of their caste fellows, hunt the woods with spears, and feed on any

Chapter III. Population.

HUSBANDMEN. *Hálvakki Vakkals.*

deer or hog they may kill. Every year, a few days after *Yugádi* or New Year's day, that is near the end of April, they celebrate the day of Venkatramana calling it *Haridina* or *Harisheva*, that is Hari's day or Hari's propitiation.[1] Eight days before the *Haridina* metal vessels are cleaned and all earthen cooking vessels are broken and new ones brought from the potter. The houses and yards and the sweet basil altar are smeared with cowdung. On Hari's day the basil plant is ornamented with sugarcane and festoons of flowers and mango twigs, and the image of Venkatramana is worshipped by one of the caste people, who, by several pilgrimages to Tirupati, has earned the title of *dás* or servant of the god. The worship begins about one in the afternoon and lasts for three hours. The priest or *dás* repeats Kánarese hymns in honour of Hari, and offers fruit flowers and betel leaves and nuts, burning frankincense, and waving a lighted lamp. The guests at the end of every hymn shout *Govind!* The men women and children who have been asked to the feast have to fast from sunrise till four in the afternoon when a dinner is given of rice, vegetables, fried rice, pulse cakes called *vadás*, and *páisa* that is rice molasses and cocoanut milk cooked together. The basil worship is repeated on the next day and a small dinner is given to friends and kinsmen, the cost of the whole varying from £2 to £10 (Rs. 20-Rs. 100) according to the means of the family. This entertainment marks the beginning of the agricultural year. The four months before it (December-March) are a time of comparative leisure during which the Hálvakki Vakkals attend car festivals and other yearly fairs. They also, at a cost of £1 to £4 (Rs. 10-Rs. 40), hold a social feast called *hagna* from *hagran* fight which lasts six days, during which, every morning and evening, the house gods are worshipped and neighbours and kinsmen are feasted. In the evening the women sing songs, while the men play on globe-shaped earthen drums or *ghumtas* with one end open and the other end covered with a lizard skin. This drum forms an excellent accompaniment to the women's voice. To the singing and playing they sometimes add a masquerade dance, differing little from the round *Shimga* or *Holi* dance. In this men alone take part dressed like Europeans, Bráhmans, soldiers, constables, and messengers.

In the houses of those whose ancestors have visited Tirupati is kept an image of Venkatramana, a miniature human figure about six inches high carved in red sandalwood and covered with gold leaf. He has four hands, and holds in the upper right a discus, in the lower right a conch shell, in the upper left a lotus flower, and in the lower left a mace. The image is set in the *vrindávan* or basil altar. Part of their earnings is set aside as an offering to Venkatramana. It is laid beneath the sweet basil plant at the time of worship and is then removed and dropped into a hollow bamboo through a small slit at the upper end of one of its joints. The head of the family every now and again adds a coin to the store. When the bamboo is

[1] It is worthy of note that the great Vaishnav holy place of Tirupati has been Vaishnav only since the time of Rámanuj the Vaishnav reformer of the twelfth century. Before that Tirupati was a Shaiv place of pilgrimage. Wilson's Mackenzie Collection, 2nd Edition, 67.

full, the contents are taken out and sent to Tirupati to be presented to the god. This practice of setting apart savings for the god is called *chakra kattuvadu* that is the tying of four-*anna* pieces. The savings are considered sacred and even in times of necessity are carefully kept for the god.

Their other holidays are full and new moons, eclipses, the *Sankránt* in January, *Holi* in March-April, *Yugádi* in April, *Diváli* in October-November, and *Aliyan Amaváse* or Son-in-law's new-moon in October-November. On *Yugádi* or New Year's day they wear new clothes, and feast on rice vegetable curry and *páisa* that is rice molasses and cocoanut milk cooked together, and hold a mind-feast in honour of the family dead.

The *Shimga* or *Holi* lasts for six days. All men meet at the house of the headman of the village and throw red powder at each other. They are dressed in coloured drawers, long white coats, and red sashes and headscarfs, with crests and streamers of pith and tinsel, and carry in their hands a tuft of peacock feathers, and a pair of sticks a foot long and an inch thick. Some of them carry oblong drums and timbrels to which the men dance a circular dance clashing the sticks together. After this they go from house to house among the people of their own caste repeating the entertainment, and getting 3*d.* to 6*d.* (2-4 *ans.*) from each house. This goes on till the evening of the fifth day when they steal cowdung cakes and firewood and burn them in a fire in which they throw plantain trees and the pith flowers and crests they wore during the holidays. After dawn they bathe, and retire to their homes and pass the day in feasting, but not in drinking as the Maráthás do. Of the amount they gather from house to house part is spent in feasting and part is credited to Venkatramana and sent to Tirupati.

During the *Diváli* holidays in October-November they fill a new earthen vessel with water, lay another smaller vessel on its mouth, and worship it. They adorn it with flowers and in front of it set a number of small round earthen lamps and halves of bitter cucumbers or *kárits* of the size and shape of hen's eggs. They anoint themselves with cocoanut oil, put the pot on the hearth, and bathe in the warm water. After bathing they take a hearty breakfast of beaten rice or *avlakki* wetted and mixed with molasses and cocoa-kernel. After this breakfast they make a figure of Balindra, the god of cattle, and keep it in the cow-shed, with two pounds of rice and a cocoanut tied to its neck. This is done on the last of the *Diváli* days when they also decorate the cattle with splashes of colour, and garlands of flowers half-cocoanuts pierced with holes in the centre and baked rice-cakes strung together. The fiercest bull and the swiftest heifer are covered with garlands and driven along, followed by a crowd of youths and boys. The lad who snatches a garland as the bull or heifer rushes along is loudly applauded and thought a fit match for the best girl in the neighbourhood.

They likewise observe the hook-swinging or *bhánd* festival. They respect Bráhmans but do not employ them to perform any ceremonies. They believe in soothsaying, witchcraft, and the power of spirits

exorcising them when there is sickness by the help of Ghádi and Komárpaik soothsayers. They observe birth, naming, marriage, and death ceremonies. They also believe in ceremonial impurity, holding a family to be impure for three days after a birth or after a death, and women for four days once a month.

When a woman is in labour a part of the veranda is enclosed with palm leaves as a lying-in room and a midwife is called. Cases of protracted labour are thought to be the work of evil spirits who are propitiated with the help of a professional medium. The mother is treated and nursed in much the same way as among other middle class Kánarese. On the third day the house is cowdunged, and the village washerman mixes ashes and potash with water and sprinkles the inside of the house and its inmates, and gives freshly washed clothes to the parents and child. This purifies the family, but the mother is not allowed to enter the cook-room for eight days more, when the women of the village are asked to dinner between three and five in the afternoon. The charges connected with a birth amount to 6*s.* (Rs. 3) which include a fee to the midwife of 6*d.* (4 *ans.*) in the case of a girl and of 1*s.* (8 *ans.*) in the case of a boy. No ceremony is performed either on the fifth or on the sixth day. On the twelfth day, after sunset, the mother goes to the well, and dropping in it several pinches of rice, a couple of betelnuts and leaves, and a burning cocoanut husk, waves a lighted lamp over it, and draws three potfulls of water and empties them at the bottom of a cocoanut tree. She then draws a fourth pot of water, takes it into the house, and pours the contents into an earthen cistern, the reservoir for cooking water. This water is used for making supper. After supper the eldest male or female member of the house calls out the child's name and lays it in the cradle. The first-born, if a boy, is given the name of the eldest deceased male member of the family; and, if a girl, of the eldest deceased female member. Other children are named according to the same rule in the order of their birth. The guests then come in turns near the cradle, and each, according, to his means, lays in it a quarter or half an *anna*. The gifts generally amount to 4*s.* (Rs. 2) which the mother spends in buying ornaments or a suit of clothes for the babe.

A boy, when about a year old, has his hair cut, and the children of the neighbourhood are feasted. No other ceremony is performed till the boy is married. Boys are married between twelve and eighteen and girls between eight and sixteen. There is no rule that a girl should be married before she comes of age. Double marriages are generally arranged to save the payment of money by the bridegroom to the bride's parents, which varies from £2 to £6 8*s.* (Rs. 20-Rs. 64). When a match is proposed the eldest male member of the boy's family asks a Havig priest whether the marriage will be prosperous, and, with some of the people of the family, goes to the girl's house where he is treated to rice, curry, and *páisa* that is rice molasses and cocoanut milk cooked together. After the meal the elder walks up to the mother or any other near kinswoman of the girl, drops into her hand a couple of betel leaves and nuts with a two or four-*anna* silver coin and asks the girl's name. The woman tells the girl's name and all the people present chew betel leaves and nuts, and the boy's party return home.

Before the marriage, at both the bride's and the bridegroom's, a shed of bamboo and cocoa-palm leaves is raised for the guests. The shed is plain and has no marriage altar as in the guest-sheds made by high class Hindus. To the post of the shed which is first fixed in the ground they tie mango sprays and call the post *muhurtmed* or the auspicious post. No other ceremony is observed in connection with this post. They do not bring new pots from the potter nor do they in any way require the potter's help in their marriage service. A day or two before the wedding the boy's father again goes to a Havig priest, asks him to name a lucky hour for holding the wedding, and pays him 6*d.* (4 *ans.*) for his services, together with two pounds of rice, a cocoanut, and betelnuts and leaves. On the evening before the wedding day all caste people are invited. Next day they come, each with a cocoanut or a pound of rice, which they present to the boy's mother, and sit on mats spread in the marriage hall. Early on the wedding morning his mother rubs the bridegroom with turmeric paste and bathes him with water out of the ordinary bathing pot. They then lead him to the wedding hall and seating him by an arch of *atti* or Ficus glomerata branches, sing Kánarese songs and bathe him with water from two new earthen pots called *kumbhas*, using five smaller pots called *gadiges*. At the same time the bride is bathed by five women at her house. When the bathing is over the bridegroom is dressed in a waistcloth, a long white coat falling to his ankle, and a headscarf. The bridegroom and bride and their parents fast during the whole day. A metal pot called *talige* filled with water, and with mango leaves and a cocoanut in its mouth, is set on a metal tray with a small quantity of rice. The bridegroom, wearing the marriage coronet, walks to the sweet basil plant, and bowing before it and the image of the patron god which is under it, sets a cocoanut before them. A dinner is served to all except the bridegroom and his parents, and a dinner is also given in the bride's house. The bridegroom then enters the house and bows to the ground before the cocoanut-god and offers a cocoanut to it, and holding a few betelnuts and leaves and a cocoanut in his hands, leaves his house for the bride's generally between nine and eleven at night. He is accompanied by his house people and guests and by a Bhoi fisherman who leads the procession carrying a lighted torch. Close behind the bridegroom walks his best man, who is his brother-in-law, cousin, or other near relative. The best-man is called *chanchi-kusa* or box-carrier because he bears on his head a rattan box called *chanchi* containing betelnuts and leaves, tobacco, three robes, a wooden comb, and a small metal vial with eye-salve and another with vermillion paste. The box also contains flowers, the lucky necklace, and some gold and silver ornaments worth £1 to £2 (Rs. 10-Rs. 20). The bridegroom's sister walks by his side with a tray containing the water-pot or *talige*. When the procession has started the women sing Kánarese songs, two of them leading the chorus with shouts of *Suve* from *shubh* happy or prosperous. When the bridegroom draws near the bride's house her father comes out with a small metal pot called *chambu* full of water, washes the bridegroom's feet, and leads him to the sweet basil plant, near which is an arch of *atti* or Ficus glomerata. In front of the

III. tion. OMEN. 'akkala.

basil plant the washerman spreads a clean white cloth for the bridegroom to walk on, and receives 1*s.* (8 *ans.*), one or two pounds of rice, and a cocoanut. When in front of the basil plant the bridegroom bows to it, while the women of the bride's house wave lighted lamps before his face. He then enters the house and presents the bride with one of the three robes worth about 8*s.* (Rs. 4) which were brought in the cane box, and in this she dresses herself as soon as the bridegroom has gone back to the marriage hall. On his return to the marriage hall the bridegroom is seated on one of two low wooden stools which are placed close to the sides of the arch, and soon after the bride is brought by her parents and seated on the empty seat beside the bridegroom. Married women then rub one of the bride's and bridegroom's arms with turmeric paste and wash it off with water taken from the water-pots or *kumbhas*. Then the bridegroom presents the girl's mother with a robe worth 4*s.* (Rs. 2), one of the three robes brought in the best-man's box. The couple then rise, pass through the arch, walk three times round it, and move to a wooden seat or *mancha* in front of which they stand face to face separated by a curtain held by two young men, relations of the bride. The parents of the bride then join the right hands of the bride and bridegroom, and pour cow's milk on them from a small metal pot. When the milk pot is emptied the curtain is drawn to one side and the pair sit together on the bench, while the guests throw rice on their brows, wishing them good luck, and the women wave lighted lamps before their faces sprinkling grains of rice on their brows and singing Kánarese songs. When this is over the bridegroom gives the bride a second robe worth 4*s.* (Rs. 2), the last of the three brought in the best-man's box, and the maternal uncle of the bride makes them rise from the seat, and tying the ends of their garments leads them into the house where they bow to the cocoanut-god, break a cocoanut before it, and sit on a mat spread in the antechamber and are given refreshments in separate dishes. The bridegroom for fear of being considered a glutton eats nothing, and when pressed feigns want of appetite; but he eats to his heart's content when all the guests have gone. On ordinary days the wife eats in her husband's dish without washing it after he has eaten; but during marriage ceremonies she eats in a separate dish in company with other women. Next evening the married couple with their guests return to the bridegroom's house, bow before the basil plant and Venkatramana, and break the cocoanut which was offered to them, and then bow before the ancestral cocoanut and break the cocoanut that was offered to it. The marriage coronet is then taken from the bridegroom's head and next day is fastened to the chief post of the house. The ceremony ends with a dinner. At none of their marriage ceremonies or processions is there any instrumental music; the only music is the women's songs. A marriage costs the girl's father about £6 (Rs. 60) and the boy's father about £10 (Rs. 100).[1] Every year for several years the young pair spend a couple of days

[1] The details are: For the girl's father, feasting, £4 (Rs. 40); cloth and ornaments, £2 (Rs. 20); total £6 (Rs. 60). For the boy's father, price of the girl, £3 (Rs. 30); cloth and ornaments, £3 (Rs. 30); feasting, £4 (Rs. 40); total £10 (Rs. 100).

at the bride's father on all great holidays. Widow marriage and polygamy are allowed and practised; polyandry is unknown. No special ceremonies attend a widow's marriage, except that her new husband gives her a fresh robe worth 4*s.* (Rs. 2), and that she leaves her parents' house by the back door.

The bodies of the married dead are burnt, those of the unmarried are buried. When sickness takes a fatal turn the nearest relation of the dying man feeds him with gruel from a shell spoon, resting his head on his lap. When signs of death appear the *dás* or some elderly member of the family calls out the names of Hari and Govinda. When the man is dead, the body is brought out, washed, covered with a new shroud, and laid on a bier. As they draw near the burning-ground, the bearers set down the bier, pick a small stone, and lay it by the side of the corpse. They address it as the spirit of the dead, and promise it a resting place and food till the spirit has been formally called back to join its ancestors in the family cocoanut. The bier is then lifted and taken to the burning-ground, where the body is burnt without further ceremony. Before the party return home, the chief mourner offers cooked rice and a young cocoanut to the life-stone, and repeats the offerings on the second and third days. On the third day the chief mourner goes to the burial-ground, and gathering the ashes in a conical mound offers the dead a young cocoanut and rice cooked without salt. On their return the faces and the heads, except the top-knot of the male mourners, are shaved, the house is cleaned by a fresh coating of cowdung, and the washerman sprinkles water over the people and over the house. After the house has been cleaned and the people purified by the washerman, the chief mourner goes to the family cocoanut, worships it, and asks the spirit of the latest deceased to join its ancestors in the cocoanut. The graves of those who are buried are filled with earth, no salt is used. They do not call potters to perform *kumbhár kriya* or the potter's rites. In the evening a dinner is given to a few of the castemen. On the twelfth day a feast is given to the whole community, when a person of the age and sex of the deceased is fed and presented with betelnuts and leaves, tobacco, and a new robe of small value. The cost of a funeral varies from 10*s.* to £2 (Rs. 5-Rs. 20).

Hálvakki Vaklads live in isolated villages peopled by families of their caste with a strong and elaborate social organization to preserve purity of morals, simplicity of manners, and strict adherence to the customs handed down from their forefathers. Their settlements lie between the western slopes of the Sahyádris and the sea. They stretch from the Kálánadi near Kárwár on the north to the Shirávati near Honávar on the south. This tract is divided into five social groups or circles: Hebbánkeri or Honávar, Chandávar or Kumta, Gokarn or Katgál, Ankola, and Nádgeri or Kárwár. Each of these village groups has a *shime-gauda* or group-headman, and each village or hamlet in the group has its village-headman or *ur-gauda*. The five group-heads or *shime-gaudas* are under a chief or *aras-gauda* who has a minister or *pradhán-gauda*. The civil head or *aras-gauda* has as colleague a religious head or *guru-gauda*, who holds the rank of a *svámi* and helps the civil head to enforce discipline.

The religious head is a layman of the caste who marries in the caste and eats with the members. His office is hereditary and his duties are to fix the expiation of any offence proved against a member of the caste. He does not join in the ordinary meetings of the caste, but when an offence is proved before the civil head, the civil head fixes the fine and refers the matter to the religious head who names the expiation suitable to the offence. The religious head is treated with much respect by the people, even by the civil head. The head-quarters of the civil head are at Hegde four miles east of Kumta, those of the minister at Válgalli three miles, and those of the religious head at Talgod five miles from Kumta. The offices of all the headmen, including the civil head the minister and the religious head, even that of the *kolkár* or beadle are hereditary. The functions of the village heads are to call meetings to enquire into ordinary breaches of social rules; to dispose of minor offences against time-honoured customs by fines up to 32*s.* (Rs. 16); and to report to the group-head or *shime-gauda* serious matters in which a heavier punishment is deemed necessary. The group-head or *shime-gauda* hears complaints against the decisions of the heads of the villages in his group and has power to put out of caste or to levy an unlimited fine. The village head is treated with much respect by the villagers who offer him betel leaves and nut and give him the highest place at any village meeting. The village heads in turn show like respect to the group-head and the group-head to the civil head. Each village head has a beadle or *kolkár* who carries messages from the village heads to the people and to the group-heads. At certain intervals the civil head and the religious head, with the help of the minister or *pradhán*, call a general caste council to settle social disputes, punish the refractory, or readmit the penitent. A penitent is allowed back to caste on paying a fine varying from £1 10*s.* to £10 (Rs. 16 - Rs. 100). The general caste meetings and councils are held at uncertain intervals generally once in three or ten years, at any convenient place fixed by the civil and the religious heads. When the day is fixed verbal invitations are sent by the beadle or *kolkár* who calls on the master of each house and gives him the message along with a present of betel nuts and leaves. A large booth is made ready and at dawn on the appointed day the people begin to pour in and take their seats on mats spread in the body of the hall. Then the village heads come in each in his hereditary rank. As they enter the common people rise in their places and stand with clasped hands till the headmen seat themselves on mats laid apart from the body of the people. Then the group-heads or *shime-gaudas* enter, are saluted by the village heads, and take their seats in a place apart from the village heads. Lastly the civil head, the religious head, and the minister come in, are saluted by the group-heads, and seat themselves on the raised dais. The different ranks in the community are not marked by any difference in dress. The breach of any of these rules of etiquette is severely noticed. The meeting is under the presidency of the civil chief or *aras-gauda* who gives the meeting a brief account of the business before them. The religious head or *guru-gauda* gives his assent, and the questions are discussed. They

are generally appeals against the decisions of village headmen. Arguments are heard on both sides and the votes and opinions of the several grades of headmen are taken. Freedom of speech is allowed, but insolent replies to questions put by the headmen, words of abuse, or the failure to salute the headmen are punished with fines varying from 2*s.* to 20*s.* (Re. 1 - Rs. 10). These sums, together with the fine levied for misconduct, go to meet the cost of the council after a share has been set apart for their patron gods Venkatramana and Hanumanta. The council lasts seven to twenty days and sometimes a month, during which the members are fed and other expenses met by contributions of food or of cash. The ordinary charges vary from £10 to £30 (Rs. 100 - Rs. 300) besides the materials and labour supplied by the people in making the council hall. The right of being members of caste committees, *játi-bud antike*, and of receiving certain complimentary offerings called *mán-máryáde* are jealously guarded by some of the richer families. The peculiar and apparently very ancient organization of this caste shows no sign of decay. Though they do not send their children to school or take to new pursuits, they are contented and prosperous.

Árers, according to the 1872 census numbered 17,461, of whom 8929 were males and 8532 females. They are found at Sirsi, Banvási, Sonda and other villages of Sirsi, and are scattered over the whole petty division of Mundgod. They are descendants of Maráthás who seem to have come from Belgaum and Dhárwár. The names of men are, Bassya, Ninga, Yalla, Karya, Nána, Manna, and Raulya; and of women, Yalli, Malki, Gubbi, Demi, Nági, and Chandri. They have no stock names or *gotras*. Their clan names or surnames are Chohán, Povár, Bhosle, Sinde, Ghátge, Karáde, Shilki, Jádav, Gaikar, Surve, Sávant, Desái, and Sálve. Families who have the same surname are [illegible] and do not intermarry. Their family deities are, Bhaváni, Khandoba, Yallamma, Kedárling, and Mailárling. They do not keep their images in their houses but visit their shrines in Belgaum and Dhárwár where their parent stock is found. They are divided into Akarmáshes and Barámáshes. The Bárámáshes are regular Árers eating but not intermarrying with the Akarmáshes who are descendants of illegitimate children. They are dark, much like the Hálvakki Vakkals, of middle height, strong, muscular, and healthy, but dull and clumsy. The women are like the men. Their original speech was Maráthi, but they have now almost forgotten it. They speak a singsong Kánarese with a large mixture of Maráthi words. They live in small houses with mud walls and thatched or tiled roofs. Their houses are not clean and they have no furniture except mattresses, low stools on which they sit when they take their food, and a few cooking pots of copper or earth. The ground round their houses is generally filthy. As husbandmen, they own cattle and farm stock and small round barns either of wood or bamboo in which they store rice. *Rági*, rice, millet, split pulse, and home-grown vegetables form their every-day food, and they eat mutton, fowls, and forest game, and drink liquor, smoke tobacco and hemp, and chew betel leaves. Being hardworking they take a hearty meal at noon and again at sunset. They are not good cooks. Their holiday dishes are *páisa* that is rice

molasses and cocoanut milk cooked together, *hittu* that is rice *udid* flour and molasses, and *avlakki* or beaten rice mixed with cocoa kernel and molasses. Sheep, goats, or fowls are killed and eat *Dasra* day in October, and when offenders against social discipline are readmitted into the community. The men wear a narrow waistcloth and shouldercloth with a black blanket thrown over the shoulder, and a headscarf; the women wear no bodice and a dark robe the lower end of which hangs like a petticoat to the knees, and the upper end is drawn over the head. They wear cheap gold and silver ornaments on their heads, necks, fingers and wrists, and in their ears and noses. On holidays both men and women put on fresh and richer clothes than usual, and the women wear flowers in their hair. The men are not careful to have their heads and faces shaved; and as on ordinary days the women bestow no care on their hair, when it is dressed on festive days it has an odd fuzzy appearance. Their clothes are made in the Belgaum and Dhárwár hand-looms. The women wear the *bugudi* in the ear, the *táli* on the breast, and bangles and rings on the wrists and on the fingers. The *bugudi* and *táli* are of gold and the bangles and rings are either of silver or gold. They also wear glass or lac bangles. They are not very clean, but are hardworking, honest, sober, even-tempered, and well-behaved. They are husbandmen, the women helping the men in the fields and attending to cooking. Children above twelve work in the fields. They own cattle which they tend with great care, making clarified butter which they take to market for sale. Some cultivate their own lands and get the whole of their produce, some till lands on lease paying the owners either in coin or kind, and some share the produce in equal parts with the proprietors. Others work as day labourers, the men getting [illegible] pounds of rough grain, and the women 3*d.* (2 *ans.*) or six to eight pounds. Some also are employed as house servants and are paid £1 16*s.* to £2 8*s.* (Rs. 18-Rs. 24) a year.

A large number own land and are well-to-do. The rest run into debt to meet marriage and other special expenses, paying from ten to twelve per cent interest. Still they are better off than the coast cultivators as they discharge their debts without becoming their creditors' bondsmen. They rank with the Kále Kunbis and Kulvádis though they take food cooked by Banjigs. Their ordinary hours of work are from six to twelve and from two to six. April to May and September to December are their busy times, and June to August is their slack time. They plough and sow in April and May and they harvest the crops from September to December. During the heavy rains of July and August they do not go out to work but pass their time at home. The ordinary monthly expenditure of a family of five varies from 12*s.* to £1 4*s.* (Rs. 6-Rs. 12); a marriage costs £8 to £10 (Rs. 80-Rs. 100); and a house £2 10*s.* to £20 (Rs. 25-Rs. 200). They reverence all local gods and goddesses to whom offerings of fruit flowers and oil are made, and go on pilgrimage to Sirsi and Pandharpur and offer blood sacrifices to Maridevi a local mother or Durgi. They respect Bráhmans and employ them at their birth marriage and death ceremonies. Their spiritual Teacher is the head of the Shringeri monastery in Maisur who collects

tithes from them through his deputies. Social disputes are disposed of by the Báva of Parsgiri in Belgaum. When a widow or a married woman living separate from her husband has an illegitimate child, she sends word to the Báva. He calls together the caste people, and going to the woman's house makes her sit before a copper pot filled with spirits. He then lights a lamp which is set in the middle of the pot, plucks a couple of hairs from the woman's forehead, and laying them in a toy hut of straw and sticks sets the hut on fire and tells the people that the woman and her child are pure. A ram is slain and the caste is feasted on mutton, millet bread, and spirits. After this the Bárámáshes as well as the Akarmáshes eat with the family, but the child can marry only with Akarmáshe families. If the mother of the child dies before this ceremony is performed the babe is given to the *báva* who makes him his disciple. The *báva* is generally succeeded by one of his disciples, who is an illegitimate child whose mother died before the purifying ceremony could be performed. They are religious, believing in ghosts and evil spirits and in times of illness consulting mediums or exorcists. Their holidays are *Yugádi* in March-April, *Nágar-panchami* in July-August, *Chauti* in August-September, *Dasra* in September-October, *Dipávali* in October-November, *Shivarátra* in December-January, and the local fairs. They keep no images in their houses except a figure of Basava engraved on a metal plate. Early marriage, widow marriage, and polygamy are practised, but girls often remain unmarried till they come of age. They hold themselves and families impure for eleven days after a birth or a death and women for four days every month. Women are confined in a room of the house with the help of a midwife, who is paid 6*d.* to 1*s.* (4-8 *ans.*). The *satti* or sixth day ceremony is observed on the fifth day after birth, and the child is cradled and named on the seventh day. When a month old the child's ears are pierced. The marriage booth or *chhappar* is built about a week before the marriage. The ceremonies last for six days, three days at the girl's and three at the boy's. On the first day the bride's party, consisting of four or five women with a few men, come to the bridegroom's, and, singing Kánarese songs, rub him with turmeric paste and bathe him in warm water in a square behind the house shaded by festoons of mango leaves. The bridegroom's party then take what is left of the turmeric paste and go to the bride's and rub her with it and bathe her. At their own houses the boy and girl are dressed in new clothes and a piece of turmeric is tied to the wrist of each with a thread dipped in turmeric water. On the second day a marriage altar is made with seats for the bridegroom and bride. The third day is the marriage day. A copper pot full of water, its mouth stopped by a cocoanut ornamented with flowers mango leaves and vermillion paste, is worshipped as the abode of the marriage gods, and the marriage gods as well as the house gods are propitiated and caste people feasted. The bridegroom, dressed in a waist-cloth, long coat, shouldercloth, headscarf, and marriage coronet, comes to the bride's, accompanied by his house people, relatives, and friends. He is received by the girl's parents who lead him to the bridal seat after washing and drying his feet. The ceremony begins

by five women, each carrying a water pot, going from the marriage booth to the nearest well, and bringing the water pots back filled to the brim and placing them in the middle of the booth in a circle close to each other. The Joishi then winds a long thread round the pots, and from the pots passes it round the necks of the bride and bridegroom who stand under the canopy, face to face. The girl's parents then pour water on the joined hands of the boy and girl, and the mother or other nearest kinswoman whose first husband is alive fastens the lucky necklace round the bride's neck. The day's ceremony ends at sunset with a dinner to all guests of rice, split pulse, curry, and *páisa*, and with the distribution of betelnuts and leaves and lime. On the fourth day after dinner the bridegroom, with the bride and a band of friends, goes to her house, worships his family god, and gives a supper. The fifth and sixth days are spent in feasting at the bridegroom's. On the sixth a sheep is slaughtered and the guests are treated to a dish of meat with rice or millet bread, spirits, and curry and rice. When a girl comes of age, offerings of flowers and fruit are made to the family gods and she is bathed and dressed in a new robe worth about 6*s*. (Rs. 3) and decked with flowers. The headman or *gauda*, whose office is hereditary, under the orders of the Parsgiri *báva*, decides breaches of caste rules and settles social disputes. They are a steady people, though few of them send their boys to school or take to new pursuits.

Konkan or Kale Kunbis, numbering 14,812 of whom 8033 are males and 6779 females, are found in considerable numbers in Haliyál, and in small numbers in Kárwár and Ankola. Their centres are Supa, Tinái, Diggi, Ulva, Barchi, Kumbárváda, Haliyál, and Ambe in Haliyál; Mávinguna and Áchra in Kárwár; and Achva in Ankola. The Konkan or north coast origin which their name suggests is supported by the relations which they maintain with the Kunbis of south-west Goa. The names in ordinary use among men are Ghurko, Koiru, Munno, Mono, Rámot, Lasko, Volno, Piso, Chimbdo, Bhámto, Putto, Bábli, Bingo, Chimno, Bárkelo, Támbdo, Phondu, Bhiko, Puna, and Bábi; and among women, Devái, Shevtu, Jánki, Yesu, Phondái, Giddi, Lakái, and Sántái. They belong to a certain number of clans or *kuls* each of which has special gods and goddesses. The chief of these deities are, *Rámling*, Náiki, Monái, Shrináth, Bhutnáth, and Kálnáth, whose shrines are in villages which are the head stations of the clans. The families whose surnames are Kájuvkár and Nándkár have Monái as their family goddess; the Goirekárs have Náiki; the Sámvarkárs, Tirvalkárs, Kumarkárs, Nujekárs, Dingakárs, Mudekárs, Kolálkárs, Máinolkárs, Irkolkárs, and Dándalkárs have Bhutnáth; and the Kumgalkárs, Volkárs, Pátankárs, Turaikárs, and Ráikárs have Rámling. Persons with the same surname and family god do not intermarry. All eat together. Both men and women are dark, middle-sized, and spare, with well-cut features. They are weak compared with the residents of the Kánara coast or the people of Dhárwár and Belgaum. They live in tent-like huts with roofs of bamboo rafters thatched with palmyra or betel-palm leaves, and walls of wattled reeds, in a few cases plastered with mud. They live generally in isolated

HUSBANDMEN. *Konkan Kunbis.*

illages near forests; the huts are so close to one another that if one akes fire it is seldom possible to save the rest. The hut usually ains one or two copper pots for cooking, a couple of low wooden tools, a small copper water-pot, a round earthen lamp, a cane clothes-box, and mats. Unlike most Hindus the head house of the family or clan alone has the sweet basil plant and family gods. The men's every-day dress is a loincloth hung from a couple of red cotton thread girdles about a fourth of an inch thick, a shoulder-cloth, a country blanket or headscarf, and a pouch called *dhoutlo* which is worn under the left arm. The women wear a robe about three feet broad and eighteen long, hanging like a petticoat from the hips to the knees, the upper part of the body being covered by a part of the robe drawn from the waist over the back to serve as a bodice, which they do not wear. Like the Hálvakki Vakkals they wear a red brow-mark, many strings of white and black glass beads round the neck, bangles on the wrists, and rings on the nose, ear, and toes. The holiday dress of the men as well as of the women is the new suit of clothes which they buy after harvest. On holidays the women wear their hair carefully combed and oiled and tied into a bunch which is decked with flowers. Their staple diet is *rági*-gruel and rice eaten with a hot curry called *tival* made of chillies, tamarind, and salt. The only animals they eat are deer, wild pig, wild fowl, and fish; any one who eats domestic animals or birds is liable to be turned out of caste. They have an equally strict rule against the use of intoxicants and are so particular that they will not even stand under a tree which is tapped for liquor. Their holiday dish which is called *ros* is rice-flour mixed with boiled cocoanut milk and molasses and eaten with baked rice cakes called *poli*. They are quarrelsome, but truthful and simple, and have a good name for honesty. Their hereditary calling is cultivating patches of woodland, and since this practice has been restricted they have become labourers. Most of them help Havig Bráhmans in their gardens and are paid 3*d*. (2 *ans*.) a day with food. They are also employed by the Forest Department to gather myrobalans for which they are paid 6*d*. (4 *ans*.) a day. The women, besides cooking, watch the cattle of their rich neighbours, and plait palm-leaf mats, earning perhaps about 1½*d*. (1 *anna*) a day. Children begin to help their parents when about eight years old. Their employment is rather uncertain. They borrow from Havig Bhats and Gaud Bráhmans at high rates to meet marriage and other charges, and not being able to pay their debts are forced to work for their creditors. They rank with Maráthás though they do not eat with them. The ordinary monthly expenditure of a family of five is about 10*s*. (Rs. 5). Their chief object of worship is Basava or Nandi, the bull-carrier of Shiva, whose chief local shrine is at Ulvi in Supa. Most of them make pilgrimages to Ulvi during the yearly fair which is held for ten days in February. Under Basava, their family gods are Náiki, Bhutnáth, Mahámái, and Rámling, who have shrines in each of their settlements. They also worship their ancestors who are represented by an unhusked cocoanut kept in a separate room in the house of the head of the family. They believe that persons who die by accident become troublesome, and that the souls of those who die a natural

death become good spirits. The bodies of those who die accidental deaths are buried beyond the limits of the village; and with the view of consigning them to the care of the guardian spirit of the neighbouring village, the temple servant is employed to offer a cock which he is allowed to take away. The worst spirit is *álvantin* the ghost of a pregnant woman. When a pregnant woman dies, the husband who accompanies the body to the burial-place opens the womb, takes out the child, lays it on the mother's breast, and cuts the tendons of her feet that she may not come back and haunt the house. In ordinary cases, on the evening of the third day after a death, a soothsayer is employed to persuade the spirit which is believed to live on a tree near the burial-ground to come home and join the ancestors. Their ceremonies are performed by the Lingáyat priest or *ayya* who ministers in the Ulvi temple. Their village temple ministrants are their own caste people called *velips*, who are paid from the temple funds. Their chief holidays are Ulvi fair in February, *Holi* in March-April, and *Diváli* in October-November. At *Holi* time the men, each with a pair of sticks fifteen inches long and three-quarters of an inch thick, go to the house of the village priest or *velip* and lay the sticks before the basil plant. The priest breaks a cocoanut, sprinkles the water over the men, and returns their sticks. The men sing and dance in the temple-yard keeping time by clashing the sticks, and go dancing from house to house getting a cocoanut from each. This entertainment lasts three days. On the night of the third day the cocoanuts are broken and eaten. Till last year (1881) they were followers of the Lingáyat guide of Chitaldurg in Maisur. But the *párupatyagár* manager of the Smárt Jagadguru of Shringeri has persuaded them to acknowledge him as their Teacher and to pay a nominal contribution.

A woman after child-birth and for three days in every month is considered unclean. The lying-in room is a part of the front veranda enclosed with wattled bamboos or reeds. No midwife is employed. The mother cuts the navel cord with a bamboo knife and the after-birth is laid between two pieces of a broken earthen pot and buried in the yard. On the third day the village washerman brings two newly washed white robes and some ashes. All the people in the house bathe and receive from the washerman a mixture of ashes and water, and the mother and child are dressed in the newly washed clothes. A dinner is served to children. On the fifth day after supper they lay a little rice, a cocoanut, and some betelnuts and leaves in a winnowing fan, and the mother and child bow to the fan and give the contents to a Jogi peddler in exchange for glass beads which form the child's first ornaments. Two women stand one on each side of the winnowing fan which serves as a cradle. One of them lifts the babe from the mother's lap and sets it in the fan, the other lifts the child back into the mother's lap and this is repeated four times more or six times in all. The eldest member of the family then comes forward and calls the babe by a name previously fixed. If a child's teeth begin to show first on the upper jaw, it is thought to bode ill to the uncle or aunt. To ward off the ill omen, the child's face is covered with a piece of cloth and the

uncle or aunt pricks its forehead with a needle and removes the cloth from its face after some blood has oozed out. When about years old both boys and girls are shaved by the village barber, who receives 1½*d.* to 3*d.* (1 - 2 *ans.*). The boy's hair is thrown at the foot of a jack tree and the girl's at the foot of a plantain. There is no rule that girls should marry before they come of age. Widow marriage and polygamy are allowed and practised; polyandry is unknown. Proposals for marriage come from the boy's parents. The father of the boy goes with some castemen to the girl's and asks her father if he is willing to give his daughter in marriage. If he is willing he presents the boy's father with betel-nut and leaves, and a meal of *rági* gruel and rice, with a dessert of cocoa-kernel and molasses. After the meal they settle the amount to be paid to the girl's father, which is called *ráibharpan*. The boy's father goes home and on the next or other convenient day the fathers go together to a Havig Bráhman and ask him to fix the time for the wedding. On the day before the wedding, five married castewomen come by invitation to the bride's and bridegroom's, and, close to the basil plant, rub them with turmeric paste and bathe them with water drawn in five small jars out of a large new earthen pot. The women are feasted with cooked *vari* and rice gruel called *ros*. Then the bridegroom's father, with friends and relations, goes to the bride's taking with him two new robes. The bridegroom's people spend the night at the bride's and early next morning give one of the two robes to the bride, and the other to her mother. The bride, dressed in her new robe, is brought out by her father, and the boy's father takes a piece of copper cut in two, and waving the pieces round the girl's face, drops them into her father's hands, who makes her over to him shedding tears. On this the party with the bride, but without her parents, starts for the bridegroom's, singing Konkani songs. On reaching the boy's house the bride is led to a bench called *sávo*, where she stands facing the bridegroom and separated from him by a cloth curtain. The Lingáyat priest comes forward, joins the hands of the bride and bridegroom and pours water over them, and a woman of the Devli caste fastens the lucky necklace. The brother of the bride then ties the ends of their garments together, and women sing songs and sprinkle rice on their brows.

They mourn a death three days and are then purified by the washerman. They bury their dead, the men shaving the moustache in sign of mourning. On the third day they employ a medium to persuade the spirit to leave its seat on the trees of the burial-ground and come home to their house where rice is cooked in its honour and caste people are feasted. They also feed a representative of the dead person on the twelfth and thirtieth days and at the end of a year after the death. Every Kunbi settlement has a headman called *budvant* in whose house caste meetings are held. The settlements are grouped into circles called *maháls*, each *mahál* having a superior headman called *mahál-budvant*, and they in turn are subordinate to the *gauda* at Phondiya in Goa, who is the head of the whole caste. The village heads have the power of putting out of caste for a time

HUSBANDMEN. *Konkna Kunbis.*

and fining up to £10 (Rs. 100) women guilty of adultery and all who eat with people of low caste. The power of permanently putting out of caste is reserved to the group-head and the right to restore into caste belongs to the supreme head. Their chief circles are Áchra, Mávinguna, Nánai, Ulva, Supa, and Lánd. Every family pays 6*d.* to 1*s.* (4-8 *ans.*) a year to the supreme head. These dues are levied once in three years by the manager of the supreme head, who comes and lodges in the house of the group-head. Every family sends one man to the house of the group-head with the subscription, and they remain three to ten days in general council to settle social disputes. The expenses of the council are met by subscription. Fines are spent in feasting the caste people, each house furnishing one guest to the feast. They do not send their children to school, and as forest tillage, which was their chief livelihood, has been greatly restricted, they are at present somewhat depressed.

Gám Vakkals.

Gá'm Vakkals, numbering 10,572 of whom 5287 are males and 5285 females, are found in small numbers in Honávar and Kumta. They take their name from *gám* a corruption of the Sanskrit *grám* a village. They are chiefly found in lowland villages between the Gangávali and Shirávati. They have no tradition of a former home and have no connection with any country but Kánara. Their patron and family gods are Venkatramana of Tirupati in North Arkot and Balindra the ancestral cocoanut, the same as those worshipped by the Hálvakki Vakkals. The names of the men and women are the same as those of the Hálvakki Vakkals, and like them they have no surnames. Men add to their names the words *appa* or father, *náik* or chief, and *gauda* or headman. Like the Hálvakki Vakkals they marry with any member of the community except blood-relations. They are a branch of the Vakkals or husbandmen ranking next to the Hálvakki Vakkals and neither eating nor marrying with any other sub-division. The men are dark, and generally tall strong and muscular; the women are like the men except that they are slimmer. They do not differ from the Hálvakki Vakkals in appearance, complexion or dress, the only difference being that the Gám Vakkal women wear fewer bead necklaces than the Hálvakki women. Their home tongue is a corrupt Kánarese, the peculiarities being the same as those of the Hálvakki Vakkals. Their houses are like the houses of the Hálvakki Vakkals. Their common food is rice and *rági* and fish, and when they sacrifice or hunt they eat flesh except beef and tame pork. Both men and women drink country distilled liquor called *chalki* but seldom to excess. Like the Hálvakki Vakkals they are great eaters and fond of molasses; their favourite dish is *páisa*. The men wear a loincloth, shouldercloth, and headscarf, and carry a black blanket on their shoulders. The women wear the robe in the same way as the Hálvakki Vakkals and a few necklaces of red black and white beads. They wear no bodice. They have the same ornaments as the Hálvakki Vakkals and their way of tying the hair is the same. They wear flowers on holidays and other grand occasions, and are not fond of gay colours their robes being black or reddish. They buy a new suit once a year and only the well-to-do have separate holiday clothes. They are hardworking, thrifty, sober, and orderly.

They earn their living as landholders and field and general labourers. They are fairly off.

HUSBANDMEN.
Kare Vakkals.

Kare or **Black Vakkals,** numbering 9844 of whom 5220 are males and 4624 females, are found in the forest tracts and remote villages of Ankola, chiefly at Shiveguli, and a few in the forest tracts of Sirsi, Kárwár, Kumta, Honávar, Siddápur, and Yellápur. As their name shows they are much darker than other husbandmen. They have no tradition of a former home. The commonest names of men are, Kariya, Giriya, Shiva, Tippa, Venka, and Timma; and of women, Rámi, Gangi, Gubbi, Gopi, Doddakka, Sannakka, and Subbi. They have no surnames, but the men add *gauda* or headman to their names. Except blood-relations all intermarry. Their family god is Venkatramana of Tirupati in North Arkot. They are generally middle-sized and strong, like other Vakkals except that they are darker. The women are like the men but shorter. Except a few who talk Konkani, they speak Kánarese like other Vakkals. Their houses do not differ from those of the Hálvakki Vakkals except that they are smaller, some of them mere huts of palm-leaves and straw. Their ordinary food is rice and *rági*, but they eat fowls and goats when sacrificed to the village gods. They never drink liquor. They are moderate eaters and not good cooks, fond of parched rice and molasses made from cocoa-palm juice. They dress in the same way as the Átte Vakkals. They are goodnatured, peaceful, thrifty, sober, and hardworking. They are husbandmen and field labourers and are generally tenants, only a few holding land. Their form of tillage is the *kumri* or wood-ash tillage and some of them still burn patches of forest-land and rear crops of *rági* and vegetables. They are much indebted to their landlords. They rank next below Átte Vakkals. Their daily life is pretty much the same as that of the Hálvakki Vakkals. A family of five spends about 8s. (Rs. 4) a month. Their chief objects of worship are Venkatramana of Tirupati, Jatga, Hulidev or the tiger-god, Karidev of Shiveguli in Ankola, and village-mothers *ammas* or *shaktis* to whom they offer blood sacrifices. They also have a strong belief in ghosts, soothsaying, and witchcraft. Their customs are the same as those of Átte Vakkals. They either burn or bury the dead and their other ceremonies do not differ from those of other Vakkals. Their social disputes are settled by hereditary headmen called *budvants* or wisemen. Their settlements are grouped into eleven circles with a *shime-gauda* or group-head over each circle. But they have a much less elaborate organization than the Hálvakki Vakkals. They do not send their children to school or take to new pursuits and are not nearly so prosperous as the Hálvakki Vakkals.

Koknás.

Kokna's or **Konkan Mara'tha's,** numbering 7814 of whom 3916 were males and 3898 females, are found in Kárwár and Ankola. Their name shows that they came from the coast to the north of Kánara and points to Goa as their former home. They claim to be Kshatriyas or warriors, but they are generally ranked as the highest class of Shudras. Like the Sherogárs, whom they resemble in many respects though they neither eat nor marry together, the men take the word *náik* or chief after their names, and have Sávant, Dessái, and Sáil as surnames. The

Chapter III: Population.

HUSBANDMEN. *Kokás.*

common names among men are, Nilo, Kálgo, Gauro, Pursu, Bhikáro, Phakiro, Mulo, Chando, Subba, Soiru, Koiru, Kándlo, Bálso, Sapurlo, Tulo, Phokru, Bábghato, Kudav, Kundlik, Dulba; and among women, Ubge, Báije, Gomte, Kochi, Ghárti, Bhági, Vithái, Sakhu, Bhike, Shevantu, Ruku, Ánande, and Jivri. Most of the men are fair, tall, and wheat-coloured with well-cut features. They are like Deccan Maráthás. The women have more delicate features and are fairer than the men. They speak Konkani with a Goanese accent like the Shenvis. They live in one-storied houses with mud walls and thatched roofs with narrow verandas and front yards, but without ceilings. They live in large undivided families, the house being jointly managed by the oldest male and female members. The cost of their houses varies from £5 to £50 (Rs. 50 - Rs. 500). Their staple food is rice and fish, but they eat mutton, fowls, and game except the bison, when they sacrifice to the gods Nirankár, Mámái or Mahámái, Raulnáth, Jatga, and Khetri, and to their ancestors on their All Soul's day or *mahálaya paksha* in October. They drink palm spirits. About eight in the morning they take rice porridge, about twelve rice and fish curry, and at eight at night rice and curry again. The men are fond of smoking tobacco and the women chew betel leaves. Their holiday dishes are small fried rice and *udid* flour cakes called *vadás*, and *guloni* that is rice flour cocoanut milk and molasses boiled together. The men wear the loincloth, a headscarf, and a grey or black blanket, and as ornaments gold ear and finger rings and silver waistbands. They shave the head except the top-knot and the face except the moustache. The women pass the skirt of the robe back between the feet and draw the upper end over the head. They wear no bodice. Their ornaments are nose and earrings of gold, the lucky necklace, glass bangles, and finger and toe rings. The men's holiday dress is a waistcloth, shouldercloth, and headscarf costlier than those in ordinary wear. The women also keep good clothes in stock for special occasions, but they are not fond of gay colours. A man's ordinary dress costs about 6*s.* (Rs. 3) and his holiday dress about 12*s.* (Rs. 6). A woman's every-day robe costs 4*s.* to 5*s.* (Rs. 2 - Rs. 2½) and her holiday robe about 8*s.* (Rs. 4). The men's ornaments are worth about £5 (Rs. 50) and the women's about £10 (Rs. 100). The clothes come from Hubli in Dhárwár and Shápur in Belgaum. They are clean, thrifty, sober, and honest, but lazy and effeminate, and the women are very quarrelsome. Most of them are husbandmen either holding land or working as tenants or field labourers; others serve as messengers in public offices and as day-labourers.[1] Besides house work the women help the men in the field by gathering and carrying manure, planting, weeding, reaping, and thrashing and husking rice. The recent increase in the assessment has reduced their income as they generally keep only a little land as a home farm and rent the rest to tenants.

1 The tools used by the field-labourers are the spade, the hoe worth 1*s.* 6*d.* (12 *ans.*); the plough, worth 10*s.* (Rs. 5); the sickle, worth 6*d.* (4 *ans.*); and the billhook or heavy cutting knife called *koita*, worth about 1*s.* 6*d.* (12 *ans.*). Cultivators also keep one or more pairs of bullocks or buffaloes worth £3 to £6 (Rs. 30 - Rs. 60).

HUSBANDMEN. *Koknás.*

receiving only a certain quantity of produce. Still as a class they are fairly off. They rank next below traders. Koknás rise early and in the fair season the men go to the fields and the women gather manure or firewood or husk rice. Those who go to gather firewood take rice porridge early in the morning. The rest take their porridge about eight and stay at home till after their dinner, when about three they go back to the fields and work till sunset. They then return home, sup about eight, and go to bed about nine. During the south-west monsoon (June-October), which is the crop-raising season, men as well as women work in the fields carrying manure from their houses to the fields, sowing, planting, weeding, reaping, thrashing, winnowing, and storing. A family of five spends *about 10s. (Rs. 5) a month.* They are Smárts, and worship all the ordinary gods and keep all local holidays. Some who are Shákts worship *sháktis* or mothers at least once a year during the *Dasra* holidays (September-October). They believe in sorcery and sooth-saying, in the power of evil spirits, and in the spirits of the dead. On the day of the feast of Raulnáth, a Komárpáik, who belongs to a family holding temple lands, cuts the palm of his hand with a knife and lets three drops of his blood fall on the ground. They make pilgrimages to Goa, Gokarn, Benares, and Pandharpur, and employ Karháda Bráhmans to perform their marriage puberty and death ceremonies, and pay them great respect. They have priests of their own caste called *bávás* who live in Krishnápur near Sadáshivgad in *Kárwár.* At marriages, on the sixth day after a birth, on the night of *mahálaya* or All Soul's day, and on other convenient occasions between January and April, the *bávás* are called to perform worship or *bhajan.* They bring an image of Vithoba, worship it by offering flowers and fruit and by waving burning incense and lighted lamps before it, and sing Tukarám's hymns, explaining their meaning to the listeners. After the service is over the *bávás* are treated to a supper of rice, bread, fowl, and vegetable curry, *páisa,* and country liquor. The *bávás* are married men who live partly on the funds of the Krishnápur temple and partly by labour as husbandmen. They are worshippers of Vithoba at Krishnápur and have no other duties to perform except service or *bhajan* at the houses of their employers. They have no disciples. Succession is confined to the members of the family of the first *báva.* The first of the *bávás,* it is said, was a pious old man, who, after his wife's death, became a devotee of Vithoba and regularly visited his shrine at Pandharpur with his only son once a year. As he grew old he lost his eye-sight and was unable to make his yearly pilgrimage. Still his desire to visit the shrine grew stronger, and Vithoba, knowing this and pleased with his devotion, promised him in a vision that if he would build him a temple he would come and live in it. Accordingly a temple was built at Krishnápur, and, ever since, the descendants of the first *báva* have visited Vithoba's shrine at Pandharpur regularly once in three years carrying with them the image of the Krishnápur Vithoba. The Vithoba worshipped at Krishnápur is a stone image about a foot and a half high in the form of man with two hands. During the yearly fair and on other great occasions, this image is dressed in a waistcloth, a shoulder-

Husbandmen. *Koknás.*

cloth, and a Deccan Bráhman turban or a Kánara headscarf. Th images which are carried to Pandharpur and those taken to th houses of the people for service or *bhajan* are of brass about five high. Once every year about the middle of December (*Márga shirsha shuddha* 10th) a fair is held at Krishnápur in honour of thi Vithoba which lasts for five days. And once in three years on the last day of *Dasra* one of the brass images is carried in a palanquin to Pandharpur by a party of the people who meet at the temple for the purpose. On their way they halt at every village where their friends live who entertain them and receive in return flowers offered to Vithoba. They reach Pandharpur a day or two before *Kártiki ekádashi* (15th November), on which day they bathe the image in the Chandrabhága and carry it in a palanquin thrice round the Pandharpur temple. They employ a Bráhman cook and feast about a dozen Bráhmans. They stay at Pandharpur for a couple of days and return to Krishnápur after about three months' absence. Besides Vithoba the Koknás reverence the other ordinary Bráhmanic gods and regularly worship the sweet basil plant and the images of their family gods every day after bathing and before they take their first meal. In manners and customs they resemble Sávantvádi Maráthás. Boys are married between fourteen and eighteen and girls between eight and twelve. Widow marriage and polygamy are allowed, and polyandry is unknown. Widows are not allowed to wear ornaments, but their heads are not shaved. Marriage is forbidden between families bearing the same surname. They burn their dead except infants who are buried. They mourn for eleven days and on the twelfth feed their caste, and, as the representative of the deceased, give one of their castemen a complete suit of clothes with a metal plate and a small water-pot. This ceremony without the presents is repeated at the end of every month till the end of a year after the death. On the first day of the second year another present of clothes and a metal plate and pot is made. After this on every anniversary during the lifetime of the eldest child of the dead person some castemen are feasted. Each village has a headman called *budvant* who has power to call caste meetings and settle social disputes. Their spiritual Teacher is Shankaráchárya, the head of the Shringeri monastery in Maisur. Many of them hold land and are village headmen. On the whole, they are well-to-do and are beginning to teach their boys to read and write Maráthi.

Torke Nádors.

Torke Na'dors, numbering 3576 of whom 2304 are males and 1272 females, are found in Kumta, Ankola, and Honávar, their chief centres being Ankola, Mirján, Sánckatta, Unalli, Másgeri, Torke, Shedgeri, Hiregutti, Talgeri, Hannalli, Advikán, and Chandávar. Their family god is Venkatramana whose shrine is at Tirupati in North Arkot. Their surnames are Churi, Kippa, Kania, Janga, Poska, and Donka; they are not taken into account in settling marriages. The ordinary names of men are, Hanma, Ráma, Monna, Bomma, Venkanna, Mari, and Jogi; and of women, Devamma, Biramma, Nágamma, Sannamma, and Honnamma. They have no subdivisions. Both men and women are tall and strong, most of them being dark and well-featured. In speech, house, and belongings they do not differ from Halvakki Vakkals. Their staple diet is rice,

Husbandmen. *Torke Nádors.*

rági, and fish; they eat fowls game and mutton, but do not drink liquor; their special dish is *páisa*. The men wear the loincloth, and a cloth, a folded blanket on their shoulders, and a headscarf. The women wear the robe hanging from the waist like a petticoat, and no bodice. They are clean, hot-tempered, hardworking, honest, thrifty, sober, and orderly. Both men and women work in the fields and girls and boys herd cattle. Many own a large area of land, some being village headmen and moneylenders. They rank with the Konknás and Hálvakki Vakkals and above the Uppu Nádors. Their daily life, style of living, and expenses do not differ from those of the Hálvákki Vakkals. Their chief objects of worship are the village gods. They keep the ordinary Hindu holidays, and on marriages and other festivals have the special dish called *páisa*. Their spiritual Teacher is Tátyáchári of the Shri Vaishnav monastery of Govindrajpattan near Tirupati in North Arkot to whom they pay yearly tithes, and by whom they are branded on their shoulders and breast, when they go on pilgrimage to Tirupati and when he comes to Kánara. Their family god is Venkatramana of Tirupati and they pay great reverence to Hanumanta, going on pilgrimage to Tirupati, whence they bring holy water called *tirtha*. They are a very religious class offering blood sacrifices to the village gods, believing in witchcraft soothsaying and ghosts, and respecting Bráhmans though they do not employ them as family priests. They observe the *haridin* or Vishnu's day, and always bathe and worship the household gods before they take their first meal. Their girls are married between seven and twelve and their boys between fourteen and twenty; widow marriage and polygamy is allowed and practised, and polyandry is unknown. They burn their dead and mourn eleven days. Their ceremonies are the same as those of Hálvakki Vakkals. The marriage ceremony lasts for five days among the rich and for three days among the poor. They have a strong social organization and settle disputes at meetings held under an hereditary village headman or *budvant*. Their villages are grouped into three circles or *shimes*, Ankola, Mirján, and Chandávar. Each circle has a group-head or *shime-budvant*, the Ankola group-head living in Shetgiri, the Mirján head at Hiregutti, and the Chandávar head at Aghnáshani in Kumta. These three heads are directly under the Teacher or Tátyáchári of Tirupati who corresponds with them on caste matters. Once in five or ten years, or when the Tátyáchári comes to Kánara, the group-heads hold a council to dispose of caste matters. They have the same powers as the *ráj-budvant* of the Hálvakki Vakkals, but have no such titles as *aras-gauda* or civil head, *guru-gauda* or religious head, or *shime-gauda* or group-head. Slight breaches of social discipline are punished with fine and serious offences with loss of caste. The fines are spent in caste dinners. A few of them teach their boys to read and write Kánarese. They take to no new pursuits, but are a vigorous, frugal, and prosperous class.

Sherogárs.

Sheroga'rs or **Messengers**, numbering 3070 of whom 1582 are males and 1488 females, are found on the coast of Honávar and Kumta. They are also called Konkan Válegárs from the Kánarese *válo* the palm-leaf on which messages are written. Their Konkani

Chapter III. Population. Husbandmen. *Sherogárs.*

name Sherogár also means a messenger. They are said to have come from Goa and to be a branch of the Konkan Maráthás who have Sávant, Náik, Sáil, and other surnames. The men add the word [illegible] to their names, but since their settlement in Kánara the use of surnames has been discontinued. Their home tongue is Konkani; and their family gods are Raulnáth, Nirankár, Kálbhairav, and Mahámái, whose shrines are in Goa. Men's names generally end in *ayya*, as Pursayya Appayya Sántayya, and women's names in *amma* as Nágamma. A few who have risen to high positions in Maisur have lately added the title *ráo* to their names. Most of the men are tall, regular-featured, and wheat-coloured. Some are fair and the women are fairer and better made than the men, and much like the Sásashtkár Bráhman women except in dress and ornaments. Their home tongue is Konkani spoken with a Kánarese accent and much mixed with Kánarese words, the chief peculiarity being the use of *z* for *j*, a sound which is unknown in Kánarese. Many of them read and write Kánarese. They live in middle-class houses with mud or laterite walls, wooden ceilings, and roomy verandas and front yards. The dwellings stand in gardens enclosed by thorn hedges. The cost of an ordinary house is £5 to £20 (Rs. 50 - Rs. 200) and of a good house £40 to £50 (Rs. 400 - Rs. 500). They live in large families. Their common food is rice fish or vegetables, but they eat fowls and mutton when they sacrifice to the village gods, and game whenever they can get it. They drink no liquor. For breakfast they take rice or *rági* porridge seasoned with salt, for dinner dry cooked rice and curry, and for supper rice and curry. They are neither great eaters nor good cooks and their special holiday dishes are *páisa* and *vadás*. The men wear a narrow waistcloth, a shouldercloth, and a headscarf, and the women a robe falling like a petticoat and no bodice. Both men and women keep a store of rich clothes and use ornaments of gold and silver, the women being particularly fond of anointing their hair with cocoanut oil and decking it with flowers. They are clean, hardworking, and trustworthy, but as timid as the Konknás of Kárwár. Their women are very quarrelsome. They were formerly soldiers but most are now husbandmen. Some serve as messengers in public offices and some are petty shopkeepers and deal in rice, fruit, vegetables, betelnut, cocoanuts, currystuff, flowers, coir rope, and oilman's stores. Besides minding the house, women work in the fields and gather cowdung and dry leaves which they bury together in manure pits. They also plant, weed, reap, thrash, winnow, and husk rice. They were formerly tenants, but have lately become landholders. Like the Konkan Maráthás they stand at the head of the Shudra castes. Sherogárs rise early, and wash. Except those who are employed as messengers the men go to their fields; of the women some gather cowdung and leaves for manure and others remain at home to cook. The men return about nine and take rice porridge for breakfast. After breakfast they talk and joke, in which they have considerable cleverness, till three, when after dining they again go to work. They come back by sunset, sup between eight and nine, and go to bed. A family of five spends about 12s. (Rs. 6) month. Their

Husbandmen. *Shevgárs.*

family gods are Raulnáth and Nirankár whose shrines are in Goa. They also worship all Bráhman and village gods, and Musalmán [illegible]ts or *pírs*. They believe in the power of evil spirits, and have great faith in soothsaying and sorcery. They make pilgrimages to Gokarn, Tirupati, and Dharmasthal. They employ Havig Bráhmans to perform marriage puberty and death ceremonies, and show them great respect. Their spiritual Teacher is the head of the Smárt monastery at Shringeri in Maisur. Girls are married between eight and eleven and boys between fourteen and eighteen. The men wear the sacred thread. Polygamy is practised, widow marriage forbidden, and polyandry unknown. The heads of widows are not shaved. They burn their dead except infants who are buried. They mourn ten days, and on the twelfth feast the caste and present a person of the same sex and age as the deceased with a suit of clothes, a metal plate, and a small pot. Dinners are repeated every thirtieth day after the death for a year, on the last day of the twelfth month, and afterwards on the first day of every year during the lifetime of the children of the deceased. A general commemoration of the dead is held during the second half of *Bhádrapad* (September-October). Social disputes are settled by committees of the caste under the presidency of headmen. Each village has its headman called *budvant*. Ordinary disputes are disposed of by the committees, but serious matters are reported to the Teacher who passes his decision on the proceedings forwarded to him through his representative the *áchárya*, who is a Smárt Bráhman. The Teacher punishes with fine or expulsion according to the gravity of the offence. A person who has been put out of caste may be allowed back on paying the Teacher a certain sum through the *áchárya*. They are skilful cultivators and are likely to rise to importance as they send their boys to school and are gradually improving their condition.

Padtis.

Padtis, numbering about 2913 of whom 1515 are males and 1398 females, are found in Kárwár and Kumta. They belong to two classes, Kánarese and Konkani. Kánarese Padtis make salt, and Konkan Padtis labour. The two divisions neither eat together nor intermarry. They are short, dark, and regular-featured. Some speak Kánarese at home and others Konkani. Most live in huts or sheds with mud walls, thatched roofs, narrow verandas, and small yards with a sweet basil plant in the centre. Their common food is rice and fish, but they eat flesh when they can afford it and drink liquor though not to excess. The men wear the loincloth, the head-scarf, and a folded blanket either on their heads or on their shoulders, with gold ear and finger rings and silver girdles; the women wear the ordinary robe the skirt hanging from the waist to the knee and the upper end drawn across the shoulder and breast. They wear no bodice, and have gold silver or brass ornaments like those of the Halepaiks. They are dirty, hardworking, honest, thrifty, and sober. Most are tenants and in poor circumstances; a few make salt; the rest are day-labourers. Besides keeping the house the women help the men by working in the fields. Children herd cattle, take care of the house, and watch crops. Most borrow money at high interest for their weddings. Between interest due to moneylenders and to

Husbandmen, *Paḍlis.*

landlords in return for advances of seed and for the use of cattle and field tools, little is left. They rank next to Gám Vakkals. Their daily life and expenses do not differ from those of the Hálvakki Vakkals. They worship the ordinary Bráhman and village gods, and observe all local holidays including the *bhánḍs* and *jatrás*, and have faith in soothsaying and sorcery and in the power of spirits. They employ Joishis to perform their ceremonies and treat them with great respect. They marry their girls between ten and twelve and their boys between fourteen and eighteen. They consider themselves impure for ten days after a birth or a death. They are cleansed on the eleventh by bathing and drinking water touched by the Joishi, and, after being purified, they feast their castemen. Women are impure four days in every month, when they bathe and wash their clothes. Widow marriage and polygamy are allowed. Social disputes are settled by committees of the caste under the presidency of *budvants* or hereditary headmen.

Uppu Nádors.

Uppu Ná'dors, numbering 2110 of whom 1100 are males and 1010 females, are found in considerable strength along the Kumta, Honávar, and Ankola coast. They are said to take their name from the Kánarese *uppu* salt and *nádu* a village. Their names, surnames, parent stock, and patron god are the same as those of the Torke Nádors. The two castes neither eat nor intermarry, but do not differ in appearance, speech, house, food, dress, or character; both are husbandmen and the style of living of both is closely alike. Their girls are married between nine and twelve and their boys between fourteen and twenty. Widow marriage and polygamy are allowed, and polyandry is unknown. They burn their dead. Their social organization does not differ from that of the Torke Nádors. They have the same three circles, Ankola, Mirján, and Chandávar. The head of Ankola lives at Tenkankeri, the head of Mirján at Mádangeri in Kumta, and the head of Chandávar at Unalli. All are subject to the Tátyáchári of Tirupati in North Arkot. Several of their boys are being taught Kánarese at Belekeri, Ankola, and other villages.

Panchamsalis.

Panchamsa'lis, numbering 1946 of whom 1140 are males and 806 females, are found in the Sirsi, Siddápur, Yelláp ur, and Haliyál sub-divisions. They are Lingáyats and do not differ in any particulars from Banjigs and Mallavs with whom they eat but do not intermarry.

Kot Vakkals.

Kot Vakkals, numbering 1822 of whom 1003 are males and 819 females, are found above the Sahyádris in Siddápur and Sirsi. Kot Vakkals or bagmen get their name from being chiefly employed in covering bunches of tender betelnuts with bags made of the canvas-like sheeths of the betel-palm, which shelters the fruit bunches when tender and protects them from heavy rain. They are a sub-division of the Gauda or Vakkal caste; but neither eat nor marry with any other branch of it. Both men and women are middle-sized, strong, and dark. Their home tongue is Kánarese, like the speech of the Hálvakki Vakkals. Their houses do not differ from those of Hálvakki Vakkals. Their staple diet is rice and *rági*, but they occasionally eat fowls and goats offered in sacrifice. They drink no spirituous liquor. Both men and women dress like Hálvakki Vakkals,

and like them are simple, hardworking, thrifty, and orderly. They work as gardeners and field labourers, and do not differ in condition from other cultivating castes. They rank next to Hálvakki Vakkals, and do not differ from them in their daily life or expenditure. Their chief objects of worship are the village deities to whom they offer goats and cocks. Their family god is Venkatramana of Tirupati and they make pilgrimages to his shrine. Their girls are married between ten and twelve and their boys between fourteen and eighteen. Widow marriage and polygamy are forbidden and polyandry is unknown. They burn their dead and mourn ten days. Each village has a caste-headman or *gauda*. Their social disputes are settled at meetings of the men of the community under the presidency of the *gauda*. They do not send their boys to school nor take to new pursuits.

Husbandmen. *Kol Vakkals.*

Jains, numbering 1653 of whom 898 are males and 755 females, are found in small numbers at Bhatkal, Murdeshvar, Kumta, Sonola, Banvási, and Mundgod. The word Jain means conqueror from the Sanskrit *ji* to conquer. According to Mr. Rice the Jains appeared in the Karnátak about the same time as the Buddhists, that is in the third century before Christ.[1] The Jain faith was predominant in the Karnátak during the early centuries after Christ. It suffered from the attacks of the Kongu or Chera kings in the third or fourth century[2] and again in the eighth century from the success of Shankarácháryа and from the introduction of northern Bráhmans by Mayura-varma of Banvási. From the eighth to the eleventh century the Kalachurya chiefs of Humcha in north-west Maisur, and, until 1117 or 1132 the Balála of Dvára-samudra in west Maisur favoured the Jains. The conversion to Vaishnavism of the great Balál chief Vishnu Vardhan (1117-1137) was a severe blow to the upland Jains[3] and their power was further impaired in the fourteenth century by the rise of the Lingáyat faith at Kalyán. The coast Jains seem to have escaped this loss of power, as, according to the Arab historian Rashid-ud-din, in 1290, all the Hindus of the Malabár coast from Sintakula or Sindabur to Quilon were Samanis or Jains.[4] Both of the Vijayanagar dynasties (1330-1480 and 1480-1560) though not Jains were friendly to the Jains. After the fall of Vijayanagar (1556) in the south of Kánara the Gersappa and Bhatkal chiefs continued Jains till their overthrow by Venkatappa Naik of Bednur about 1600 and in the south the Sonda chiefs remained Jains till Sadashiv was converted to the Lingáyat faith in the latter part of the seventeeth century. In the south about 1600 the Bednur conquerors almost exterminated the Jains. At present the chief Karnátak seats of the Jain faith are in Maisur, at Shrávan, Belgol, Maleyur, and Humcha.[5] In appearance and character Jain saints are closely allied to Buddhist saints.

Jains.

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[1] Mysor, I. 313. [2] Mysor, I. 314.

[3] According to Buchanan (III. 123 and Wilks' South of India, I. 514), Vishnuvardhan treated the Jains with savage cruelty; according to Wilson (Mack. Coll. 2nd Ed. 65) he did not molest them. [4] Elliot and Dowson, I. 68.

[5] Rice's Mysor, I. 340, 374; Buchanan's Mysor, III. 123, 134, 166, 173, 234; Wilks' South of India, I. 514; Wilson's Mackenzie Collection, 2nd Ed. 38, 40.

Chapter III. Population. HUSBANDMEN. *Jains.*

Both seem taken from one original. They have the same tenderness for life and nearly the same rules of conduct.[1] Jains differ from Buddhists chiefly in acknowledging an Eternal Mind and in having many more ideas in common with modern Bráhmanism, its caste system, its ceremonial impurities, and its respect for Bráhman gods. How far these beliefs and observances were absent from the life of ordinary Buddhists even in early times is doubtful. The opinions which distinguish the Jains from Bráhmanic Hindus are their extreme tenderness for life, their denial of the divine origin of the Veds, and the reverence they pay to certain saints or Tirthankars, who, by the practice of self-denial and other virtues, are believed to have gained a position higher than that of the Bráhmanic gods. The names in common use among men are, Padmappa, Anantayya, Adrappa, Nágappa, Ráyappa, and Chandrappa; and among women, Padmavva, Sarasvatavva, Sávitri, Nágavva, and Devki. Their surnames are local, marking their birth-place or country; they are not taken into account in settling marriages. The Jains of Belgaum, Dhárwár, North Kánara, and South Kánara eat together; but the North and South Kánara people alone intermarry. Almost all the lay Jains of North Kánara are husbandmen. Their family god, Jineshvar, Arhat, or Parmeshvar, has temples at Gersappa, Bhatkal, and Sonda, and their patron goddesses, Padmávati, Jvála, Kushmánddevi Káli, and Gauri, have shrines in almost all Jain settlements. The Kánara Jains belong to three divisions, the Chaturths, the Tagar-Bogárs, and the Priests. They have no badges or *devaks*. The Chaturths and the Priests eat with each other but do not intermarry; and both of them hold aloof from the Tagar-Bogárs, whom they look upon as inferior though they do not differ from them in religion. The Priests are again divided into Indra or family priests and ascetics *yatis* or *svámis*, and the ascetics into Digambars that is sky-clad or naked and Shvetambars or white-robed. The Digambars, according to rule ought to be always naked; in practice they are never without clothes except at their meals. The rule of nakedness is strictly observed in Digambar images, which have no covering of any kind, not even colour or an ornament. The Shvetambars dress in white and adorn their idols with earrings and other jewels. The two sects differ in other points, the Shvetambars holding that there are twelve heavens and sixty-eight Indras, and the Digambars that there are sixteen heavens and a hundred Indras. The number of ascetics of either class is small. They are friendly towards each other; a Digambar may become a Shvetambar and a Shvetambar a Digambar. Ascetics do not attempt to spread their religion and laymen are indifferent to sectarian differences. The ascetics keep up the order by buying children from Jain parents and making them their disciples. Parents sometimes vow to devote their children to the service of Jina and give them to ascetics who make them their disciples. There are no female ascetics in Kánara. The daily life of a Kánara Jain ascetic is almost the same as that of a Gujarát Jain ascetic.

[1] So close is the resemblance that Mr. Rice (Mysor, I. 374) holds that Mahávira the last Jain saint and Gautama the last Buddhist saint are the same.

The ascetics cannot be distinguished by their appearance from laymen, and, among the ascetics, the Digambars cannot be told from the Shvetambars. Both men and women are tall and well-featured, the men being darker than the women. Their Kánarese does not differ from that spoken by other husbandmen. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards with sweet basil plants. Their common food is rice and vegetables. They neither eat flesh nor drink liquor. They are great eaters. Their special dishes are *holige* or wheat flour bread stuffed with boiled pulse and molasses and eaten with milk or clarified butter. The men wear the sacred thread, the waistcloth, the shouldercloth, and a small red headscarf; and the women the robe, passing the skirt between the legs and drawing the upper end across the shoulder and breast. They also wear a bodice with short sleeves and a back. The women wear their hair in a braid like Váni women and the men shave the head except the top-knot, and the face except the moustache. Their ornaments do not differ from those of the other coast classes. They are thrifty mild and orderly, but not hardworking. Most are husbandmen, and a few are petty traders, dealing in grain, cloth, condiments, and betelnut and leaves. They rank with traders. They rise early and are afield before daybreak, returning home about ten and breakfasting on rice porridge. After breakfast they rest till one, when they dine, go to work, and return at sunset. The women besides minding the house help the men in the field. A family of five spends about 10*s.* (Rs. 5) a month. They worship the Jain saints or Tirthankars, and reverence Bráhman gods and village deities as the servants of the Almighty Jineshvar, offering to all cooked rice, fruit, and flowers. In most houses they keep a figure of Jineshvar in the form of a man, and worship it with offerings of flowers, fruit, and cooked food, and by waving before it burning incense and lighted lamps. This daily worship is performed by one of the male members of the house, women being forbidden to perform it. The family priests, who are married and are called *pujáris* or *purohits*, hold their position hereditarily and are supported in the same way as Bráhman priests. They serve in the temples of Jinas and Devis, and act as astrologers, drawing up horoscopes, and fixing the time for ceremonies according to the same system of astrology as is in use among Bráhmans. As family priests they perform the same duties as Bráhman priests and are much respected. A layman by learning the profession can become a priest, and a priest can give up his profession and become a layman; but marriages between priests and laymen cannot take place. Their special holidays are the ninth and the fifteenth days of the bright half of *Ashádha*, (June-July), *Kártik* (October-November), and *Phálgun* (February-March), which are kept as feasts; the eighth and the fourteenth, that is the days before, being kept as fasts. Of the ordinary Hindu holidays they observe *Yugádi* and *Shimga* in March-April, *Nág-panchami* in July-August, *Shrávani Paurnima* in July-August, *Ganesh-chaturthi* and *Anant-chaturdashi* in August-September, *Dasra* in September-October, and *Diváli* in October-November.

Chapter III. Population. HUSBANDMEN. *Jains.*

The Jains[1] believe that the universe is uncreated and eternal. They divide it into three parts, the *pátál* or under world, the *bhulok* or middle world, and the *ákásh* or upper world. They believe that the *pátál* or under world consists of three sections *adhogati*, *narak*, and *pavanlok*. *Adhogati* is a hopeless hell where the souls of the damned crawl; *narak* is a hell with hope in which sinners with a strain of good have the chance of atoning their sin and are then sent to transmigrate; *pavanlok* is a purgatory from which after a course of purifying punishment the souls of the faulty good rise to heaven. Above the purgatory or highest part of the under world comes the earth, *bhumi* or *bhulok*, of land and water divided into several parts each inhabited by a separate class of creatures. The upper world or *ákásh* has also several divisions. The lowest is the home of the demons *mantralok*; the second is the home of a class between men and demigods called *vidyádhars*; the third is the home of the demigods or *devlok*; and the highest is *mokshalok* the world of bliss and the home of the Supreme Being, the Eternal Mind. With the Eternal dwell the seventy-two saints or favoured ones of whom twenty-four belong to a past cycle, twenty-four to the present cycle, and twenty-four to a cycle which is to come. These saints are believed to have been endowed with all knowledge, to have understood all ceremonies, and to have read the thoughts of men. They are believed to be equal with the Eternal and to deserve the same honours. The twenty-four saints of the past cycle receive no worship. Divine honours are paid only to the twenty-four saints of the present cycle, who have thirty-six attributes in common and certain personal peculiarities in colour, stature, and age. Two of them are white, two yellow, two red, two blue, two black, and fourteen are golden or yellow-brown. The height and age are arranged according to a gradually decreasing scale from Rishabhadev the first saint, who was five hundred poles high and lived a life of 8,400,000 great years, to Mahávir the last saint, who did not exceed the ordinary size of a man and lived only forty years. The object of special Jain reverence in Kánara is Gautama, a disciple of Mahávir and variously named Indrabhuti, Tirthankar, and Jina. His images, which are generally standing, have crisp curly hair, thick lips, and a black skin, with the hands held straight down close to the sides. He is worshipped both by Digambars and Shvetambars with offerings of fruit and flowers, and by waving lighted lamps and burning incense before his face. They also keep the images of other Tirthankars in their temples, monasteries, and houses, which are either seated or standing according to the descriptions given in their holy books. The Eternal is known as Arhat, Argan, or Jineshvar. He has one thousand and eight sacred names and receives the homage of the three worlds. He is all-knowing, all-powerful, all-present; in him everything has been, is, and will be without beginning and without end. He does not create, but shows grace mercy and love to all living beings. For the happiness of all living beings he has revealed the twelve Jain scriptures or *veds*, and has declared that the Jain scriptures, the world,

[1] This account of the Jain faith as far as possible represents the religious ideas and beliefs of pious and intelligent Kánarese laymen.

Husbandmen. *Jains.*

time, the soul, duty, and virtue shall last for ever. He is shown with four beautiful faces, seated under an *ashok* tree, and adorned with three wheels of justice and a triple umbrella. According to the Jains the Bráhmanic gods, including Shiv, Brahma, Vishnu, and Ganpati, are followers of Arhat. Both laymen and ascetics therefore reverence them though with a lower reverence than that paid to the Tirthankars. Of the Bráhmanic gods the most revered by the Jains are Shiv, Vishnu, Rám, Krishna, and Vithoba. They worship the *shaktis* or mothers with decent rites and say that Vithoba is a Jain god. They keep the images of these gods in their houses and temples, visit their shrines, and make vows to them.[1] In spite of their reverence for Bráhmanic gods they are as indifferent to Bráhmans as they are to Lingáyats.[2] Of animals they revere the cow and worship the cobra; and of plants and trees they worship the *pimpal* and the *ashok* trees and the basil plant. They worship stones in the form of village deities, and believe in spirits, devils, witchcraft, and soothsaying. They have also well-disposed spirits of their ancestors whom they please but do not worship. They think that the spirits of unmarried men, pregnant women, of persons killed by accidents, and of the greedy dead haunt their old homes and annoy the living. When a sick man raves or is struck senseless he is believed to be possessed by a spirit. They apply to a soothsayer of their own or of any other caste to drive out the spirit, the Jain methods of exorcising not differing from those adopted by other mediums. They resort to black magic or sorcery, *jádu*, to be revenged on an enemy, and with this object employ men of any caste who are expert in the use of charms and spells. They believe in good and bad omens and think that iron has power over spirits. Among the Jains the chief rules of conduct are not to kill, not to lie, to be humble-minded, not to covet, to have no strong wishes, not to eat after sunset, not to drink liquor or unstrained water, and not to eat figs, banyan pipal or jujube berries, poppy-seeds, snake-gourds, or other many-seeded fruits or vegetables. Opium, asafœtida, garlic, radishes, and mushrooms are also forbidden. Altogether there are 12,000 observances. No layman can hope to keep them all; therefore eternal bliss is possible only for an ascetic. Quarrels with Lingáyats, with Gujarát Jains, or among themselves between Digambars and Shvetambars are unknown. They formerly used to make converts; they now make no attempt to spread their religion. The Jain faith seems to be slowly dying.

Customs.

When a woman is pregnant for the first time, she goes to her parents' house to be confined. In the seventh month of her pregnancy she is dressed in a new robe and decked with flowers and ornaments. She is made to sit by the side of her husband, her lap is filled with rice a cocoanut and betelnuts and leaves, and

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[1] Buchanan (Mysor, III. 83) notices in South Kánara that though there were Bráhmanic gods in Jain temples they were never worshipped. If a Jain wished to worship a Bráhmanic god he worshipped him in a Bráhmanic temple.

[2] Wilks (South of India, I. 514) notices that in 1800 there were about fifty Bráhman families among the Mysor Jains and that in the Jain temple the priest was a Bráhman. Buchanan (Mysor, III. 80) notices that the South Kánara Jains had Bráhmans who acted both as temple and as house priests.

lighted lamps are waved round her and her husband's faces. They employ a low-caste midwife, paying her 1*s.* (8 *ans.*) if the child is a boy and 6*d.* (4 *ans.*) if it is a girl. The child is bathed as soon as it is born, and for eleven days the mother and child are considered impure and kept apart. On the sixth day they perform the same *satti* ceremony as Bráhmanic Hindus and lay an iron nail under the child's bed. No paper is left for Brahma to write the child's destiny. On the eleventh day the mother and child are purified by the Jain priest or *purohit* who offers a *hom* or fire-offering in the house, and kinsmen and neighbours are asked to dine. The eldest member of the house, either man or woman, lays the babe in the cradle, and, according to its sex, names it in a loud voice after the eldest deceased member of the family, and drops into its hands a gold or a silver coin. The guests repeat the name, place copper or silver coins in the child's hand, and feed on rice, curry, and *páisa* that is rice molasses and cocoanut milk cooked together. No twelfth day ceremony is observed and the mother does not worship water at the well. The child is not presented to the sun and no horoscope is drawn up. Between the ages of two and three boys are shaved by the village barber who is given 6*d.* (4 *ans.*), half a pound of rice, and a cocoanut. After being shaved the boy is bathed by the people of the house. The observance ends with a feast to kinsmen and friends. When a boy is between ten and twelve arrangements are made for girding him with the sacred thread: these are the same as the Bráhman arrangements and are made by the priests. His parents, with their Jain family priest or *purohit*, go to their spiritual Teacher or *guru* of whom there are two in Kánara, in Sonda and in Mudbidra. Early on the day fixed the boy is bathed and led by his parents to the Teacher, who purifies him with the five products of the cow, girds him with the sacred thread, and teaches him the sacred prayer. Then the family priest kindles a sacred fire and is paid 8*s.* (Rs. 4). The ceremony ends with a feast to the caste people. Boys are married between eight and sixteen and girls between eight and eleven. Proposals for marriage come from the parents of the boy, and the time for the wedding is fixed after consulting the family priest or *purohit*. They build marriage booths with a lucky post or *muhurtmed* in the centre, bring earthen pots from the potters, and, on the second day after the marriage, use them in bathing the bride and bridegroom. On the evening before the day fixed for the wedding, both in the house of the bride and of the bridegroom, the family priest or *purohit* worships the Tirthankars and a dinner is served to the guests. Next morning musicians play and in their own houses the bridegroom and bride are rubbed with turmeric paste and bathed in warm water. The bridegroom is clothed in a waistcloth, a shouldercloth, and a headscarf over which is set the marriage coronet. He holds in his hand a couple of betelnuts and leaves and bows to the family gods. Meanwhile the priest fills with rice a metal pot or *gindi*, and, on the mouth of the pot, lays mango leaves and on the leaves a cocoanut, and sets the pot on a tray. The bridegroom and his people start for the bride's house, his sister carrying the tray with the pot. When he reaches the

bride's her father comes out with two cocoanuts which he places in the bridegroom's hands and leads him to the family gods, where the bridegroom lays the nuts and prostrates himself before the gods. After worshipping the gods he comes from the house and sits on a low wooden stool in the marriage booth. Then the bride is led out and seated on another stool placed alongside of the bridegroom's. The bride and bridegroom are then stripped to the waist and the bridegroom rubbed with turmeric by five women of the bride's party and the bride by five women of the bridegroom's party, who sing merry songs in Kánarese. Near the stools are two earthen pots called *kumbhakils* filled with water. The bridegroom's nearest relation presents the bride with a new robe in which she is dressed on the spot with such ornaments as the bridegroom can afford to give her. Both are then led by the girl's father to a raised seat or altar before which they stand opposite each other, separated by a cloth curtain held by two men. The Jain priest or *purohit* then chants texts, and, when the lucky moment comes, the cloth is drawn aside, and the bride and bridegroom throw wreaths of flowers round each other's necks and the parents join their right hands and pour water over them. Gifts of money or *dakshina* are made to the *purohit* and alms called *bhiksha* to Havig Bráhmans who come for charity. The guests put rice on the brows of the newly married pair, throw grains of rice over their heads, and wave lighted lamps round their faces. The second and third days are spent in feasting, rice being sprinkled on the brows of the happy couple and lighted lamps waved round their faces in the mornings and evenings. On the fourth morning the two water-pots or *kumbhakils* are worshipped and the water is thrown away. The pair then bathe, dress in white, and stand before the door of the marriage booth, and the washerman spreads on the ground a newly washed white cloth. The bridegroom lifts the bride in his arms and walks over the cloth and sets her down at the entrance of the house. The white clothes worn by the bridegroom and bride are presented to the washerman, who is also paid 1*s.* (8 *ans.*) in cash, a pound of rice, and a cocoanut; the priest's fee is 8*s.* (Rs. 4). On the fifth day the bride and bridegroom sit together in the yard and bathe throwing water on each other; after dinner they play at odds and evens with betelnuts. When a girl comes of age a sacred fire or *hom* is kindled and the same practices are observed as among the trading classes. Widows are not allowed to marry, but their heads are not shaved.

When fatal symptoms set in water sweetened with sugar is dropped into the dying man's mouth and the nearest of kin sits by his side. When he has breathed his last the family priest is sent for, who prepares a sacred fire, bathes and dresses the body, wraps it in a white shroud, and lays it on a bamboo bier. The bier is carried by four men, while the son of the deceased, or if he has no son one of his nearest of kin, walks before the bier carrying fire in an earthen jar. The women wait in the house wailing but do not beat their breasts like Gujarát Jains. When they reach the burning-ground the mourners make a funeral pile, place the body on it, and set it on fire. The death of a layman or a priest is not an occasion

for joy and no music is played either when the body is being carried to the burning-ground or while it is burning. The impurity caused by a death ends on the tenth day. On the tenth the *karmapuja* and on the anniversary the *varshádina* ceremonies are performed to save the dead from the torments of purgatory and hell. On the eleventh day the family priest gives the mourners the five products of the cow, but they do not freely mix with their caste-fellows till the sixteenth day. On that day they perform a ceremony called either the water-pot purification *kalashábhishek*, or the corpse purification *mritábhishek*. The mourners collect nine to 108 earthen pots, each able to hold about a quart, and a large jar able to hold four gallons. The mourners go with the pots to their temple and fill the large jar from the temple well. The large jar is then worshipped by the priest and brought into the temple. The small pots are also filled with water, the mouth of each is stopped by a cocoanut, and they are set before the image of the temple god each on a heap of one or two pounds of rice in which a half-*anna* (¼*d.*) or a silver two-*anna* (3*d.*) bit are hid. All are then covered with a new white cloth and worshipped. The jar is worshipped by itself and the pots together. After this the temple god is worshipped and sweetmeats are offered to it, and the water of the pots is poured over the head of the image, and strained cooked rice is sprinkled on the floor of the temple yard. This ceremony lasts during a whole night. The priest is given 4*s.* (Rs. 2) in cash, all the fruit and rice, and part of the cloth which has been used. Unlike those of Bráhman ascetics the bodies of Jain ascetics are burnt. The death of an ascetic is a joyful event as his soul is believed to pass to eternal bliss in Ahmindralok or Indra's heaven. Others according to their deeds go either to *adhogati* the hopeless hell, to *narak* the hell with hope, or to *pavanlok* or purgatory. They build no tombs and write no inscriptions in honour of their dead. They have hereditary village headmen called *budvants*, who are subject to the spiritual guides or *bhatkarmis*, who are ascetics, and whose chiefs, the senior ascetics of the orders, live at Sonda in Sirsi and at Mudbidre in South Kánara. The village headmen settle common social disputes with the help of a council of castemen. Serious cases are referred to the spiritual Teachers whose orders are enforced on pain of loss of caste. They are not well off and neither send their children to school nor take to new pursuits.

Sudirs.

Sudirs or **Shudras,** numbering 1209 of whom 651 are males and 558 females, are found in small numbers in Haliyál and Yellápur, mostly in villages with a mixed population. The names in ordinary use among men are, Vithal, Govind, Gopál, Lakshman, and Náráyan; and among women, Lakshmi, Párvati, Bhágirathi, Yamni, and Ganga. They have no clan names but have place names for surnames of which the commonest are, Sángekár, Gunjikár, Bándodkár, Mulekár, and Lájekár, all villages in Goa. Families bearing the same surname do not intermarry. There are no subdivisions. Most are dark but a few are wheat-coloured, and they do not differ from Kulvádis in appearance. Their home tongue is Konkani with a large mixture of corrupt Maráthi which they talk in a peculiar shouting tone. The walls of their houses are either

HUSBANDMEN, *Sudirs.*

and or wattled reeds and the roofs are thatched or tiled. They one-storied and stand in rows and a few by themselves in dens or near fields. Their common food is rice, *rági*, millet, fish, and they eat meat and drink liquor. Some smoke hemp vers and others take opium. They eat flesh and drink liquor nenever they can get them and are greedy eaters and poor cooks. s a class they are dirty and untidy in their dress. The men ather wear the waistcloth, shouldercloth, coat, and headscarf, or he loincloth, headscarf, and blanket. The women wear the skirt of the robe passed back between the feet, with a bodice with short sleeves and a back. They are fond of yellow and sweet-scented flowers. Girls under five wear gowns with cloth caps and after five narrow robes and bodices. Both men and women wear all the ornaments used by other husbandmen. Their cloths are mostly of local make and bought in shops near their homes. They are hard-working, honest, thrifty, and orderly. Their hereditary calling is husbandry. Besides field work the men serve as messengers and domestic servants, and men women and children work as unskilled labourers. As husbandmen they rent lands from the holders generally on condition of equally sharing the produce. Their daily hire as labourers is generally 6*d.* (4 *ans.*) for a man, 3*d.* (2 *ans.*) for a woman, and 1½*d.* (1 *anna*) for a child between twelve and fifteen. House servants, besides their keep, are paid about 4*s.* (Rs. 2) a month. Their busy season is from June to October and their slack season from December to April. As a class they are well employed and fairly off. A few marry their children without running into debt but most have to borrow. Even those who are in debt work themselves clear sooner than the peasants of the sea coast. They rank with Hálvakki Vakkals and Nádors and hold aloof from shoemakers, Mhárs, and other depressed castes. In the busy season (June to November) they work all day hardly stopping for their meals. The first meal is taken in the early morning before going to work, the second at midday which they generally eat at home, and the third about eight in the evening. Their slack season is passed in house work and in visiting neighbouring villages where they have relations or where fairs are held. A family of five spends about 14*s.* (Rs. 7) a month. Their house costs from £10 (Rs. 20-Rs. 100), their furniture 10*s.* to £2 (Rs. 5-Rs. 20), and their marriages [illegible]. They are religious and worship all Bráhman gods as well as local village gods and goddesses. They employ Bráhmans to perform their ceremonies and show them much respect. They have strong faith in soothsaying and ghosts, offer blood sacrifices to village gods, and go on pilgrimage to Benares, Pandharpur, Gokarn, and Rámeshvar. Their spiritual Teacher is the head of the monastery at Shringeri in Maisur, to whom they pay contributions, which are collected by his representative called *shásirs*. Their customs and social rules do not differ from those of the Gongdikárs. They have lately begun to send their boys to school.

HANBARS. **Hanbars**, numbering 795 of whom 422 are males and 373 females, are found above the Sahyádris, living mostly in villages mixed with other people, chiefly in the Sirsi sub-division. They are said to have

Chapter III. Population.

HUSBANDMEN. *Hanbars.*

come from Kalyán in the Nizám's dominions, but all communication with their Kalyán caste-fellows has ceased. Their home tongue is Kánarese. Their household gods are Birappa, Hanumanta, and Shinghosanna, whose images they keep in their houses and worship daily. They have no badges or *devaks*. Families who have the same gods are considered to belong to one stock and therefore to be too closely related to allow of intermarriage. The names in common use among men, to which *gauda* is generally added, are, Ráma, Bhiku, Tammanna, Bába, Bála, Nágya, Bira, Venkya, Hanma, and Malla; and of women, Mallu, Tulsi, Gangu, Devku, Sáju, Ávu, Rámakka, Báiki, and Báya. They are divided into Hale or old Hanbars and Hos or new Hanbars who neither eat together nor intermarry. They speak a corrupt Kánarese with a large mixture of corrupt Maráthi words. They are dark, short, and disposed to stoutness. Their houses are one-storied with wattled reed walls and thatched roofs. The furniture includes low wooden stools, palm-leaf mats, rattan boxes, copper and brass pots, and a couple of small metal lamps. Their common food is rice and *rági*. They may eat flesh and drink liquor, but because of its costliness they seldom touch flesh except mutton on the last day of *Dasra* (September-October). They are moderate eaters but not good cooks, their special dish being *páisa* that is rice molasses and cocoanut milk. The men wear the loincloth, the shoulder-cloth, the blanket, and the headscarf; their ornaments are gold earrings and silver wristlets and girdles. The women wear the robe, passing the skirt back between the feet and drawing the upper end over the head like a veil. The women have gold ornaments for the head ears and neck, and silver bell-metal or tin wristlets, bracelets, and toe-rings. Both men and women keep a store of holiday clothes. They are hardworking, thrifty, honest, even-tempered, and orderly, but dirty. Their only and hereditary profession is husbandry. Children begin to work at about eight and from eight to twelve they herd cattle and gather cowdung. Women, besides minding the house, help the men in the fields. Most of them own small farms which they till with their own hands. They are above want and are free from debt. They rank next to Maratha Kunbis, Hálvakki Vakkals, and Lingáyats; and claim to be superior to Lohárs, Badigis, and Thákurs. They breakfast between seven and eight and work in the fields, stopping to dine about one. In large families the cooking is done in turn by one or more women according to the demand for labour. They sup immediately after their return from work. Their busy season is from June to December and their slack season from January to May. A family of five spends about 14*s*. (Rs. 7) a month. Their marriages cost £5 to £10 (Rs. 50-Rs. 100), and they spend little on their houses except labour, as the materials are free. They reverence all local gods, their chief holidays being *Shimga* in March-April, *Ganesh-chaturthi* in August-September, and *Dipaváli* in October. Their family priests are Karháda Bráhmans and their spiritual Teacher is the head of the Shringeri monastery in Maisur. They treat their priests with much respect and pay tithes to the Teacher. They have faith in soothsaying and ghosts and offer

blood sacrifices to village deities. The Teacher gives them flowers which have been offered to his house gods and passes decisions on matters referred to him. He seldom comes in person but sends his deputy or *párupatyagár* to recover his dues and to act for him. On the sixth day after birth the spirit of the sixth or *satti* is worshipped and four caste-women are feasted. On the twelfth day all the people in the house bathe and drink water which is brought from the house of the family priest. The lap of the mother is filled with rice, a cocoanut, and a couple of betel leaves and nuts. On the thirteenth day the child is laid in the cradle and named. Boys are shaved by the village barber between two and three, the barber receiving one pound of rice and a small handkerchief. Boys are married between ten and twenty-five and girls between eight and twelve, but there is no strict rule against girls remaining unmarried after they come of age. Marriage and death are the only ceremonies which require the help of a Bráhman. Widow marriage and polygamy are allowed and practised and polyandry is unknown. On the fourth day after a girl comes of age a few caste-women, generally relations, bring rice, betelnuts and leaves, and flowers, and deck the girl with the flowers and lay the nuts and leaves in her lap. They burn their dead and mourn ten days. On the fifth they drink water which is given them by the family priest. They have no hereditary headman and settle social disputes at meetings of the castemen. Breakers of caste rules are either fined or put out of caste.

HUSBANDMEN. *Hanbars.*

Sadars, numbering 499 of whom 255 are males and 244 females, are found in Yelláp̃ur, Haliyál, and Sirsi, living in towns and villages along with other people. Some of them are said to have come from Dhárwár and others from Maisur. Their home speech is Kánarese. The common names of men are, Bassappa, Kallapa, Ningappa, Yellappa, Gadigappa, Irappa, and Sangappa; and of women, Bassavva, Nirgavva, Yellavva, Gadigavva, Iravva, and Sangavva. They have no surnames. Some of them have Kundgol, Basvanna, and Kuknur Dyámavva for their family god and goddess, whose shrines are in Dhárwár and Maisur. They are divided into Kumbalbadka Sádars and Yetrik Sádars who eat together but do not intermarry. They are short, dark, muscular, and round-faced; their home tongue has a large mixture of Maráthi. They live in one-storied houses with mud or laterite walls and tiled or thatched roofs. Their furniture includes low wooden stools, palm-leaf mats, copper pots, and brass lamps. Their houses are generally built in lines. Their staple diet is rice, *rági*, millet, and split pulse. They smoke tobacco and hemp, but neither drink liquor nor eat flesh. They are not good cooks and are moderate eaters. Their special dishes do not differ from those of Banjigs. The women wear the robe without passing the skirt between the feet. They cover the head with the upper end like a veil, and wear a bodice with short sleeves and a back. The men wear either a narrow waistcloth or breeches, the shouldercloth or blanket, and the headscarf. Their clothes are generally dirty and of country make bought of native shopkeepers who import them from Dhárwár. Men as well as women use all the ornaments worn by Banjigs and like them have a

Sádars.

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store of good clothes for holiday wear. They are hard-working, thrifty, and well-behaved. Their hereditary calling is husbandry. The women work with the men in the fields and children begin to help at ten. Some who own considerable estates lease their land and live on the rents, and some cultivate them by employing their own caste people as labourers. When working as day-labourers the men get 3½ pounds (5 *shers*) and the women 2 1/16 pounds (3 *shers*) of grain. They are busy in the rains and idle in the fair weather. They keep cattle and add to their income by selling milk and butter.

Some of them are large landowners and moneylenders. The rest though not rich are above want, but are obliged to borrow to meet marriage and other expenses. They rank below Banjigs and above Árers. During the rains men and women and children over ten, work during the whole day except a short rest after their mid-day meal. During the fair weather the women husk rice and make cowdung cakes, and men pass most of their time gossipping and smoking tobacco and hemp. A family of five spends about 12*s*.(Rs. 6) a month. Their furniture is worth £10 to £50 (Rs. 100 - Rs. 500), and their house £5 to £100 (Rs. 50 - Rs. 1000). A marriage costs them £10 to £100 (Rs. 100 - Rs. 1000).

As a class they are religious. Their spiritual Teacher is the head of the Lingáyat monastery at Chitaldurg in Maisur. They keep in their houses images of Kallappa, Basavana, Yellapa, and Kuknur Dyámavva. These images are worshipped every day after bathing when they offer them fruit, flowers, and cooked rice. They are adherents of the local Lingáyat priests, but they also treat Joishi Bráhmans with respect and employ them to perform their marriage ceremonies. Their principal holidays are, *Holi* or *Shimga* in March-April, *Yugádi* in April, *Nág-panchmi* in August-September, *Dasra* in October, *Dipávali* in October-November. They go on pilgrimage to Ulvi, Kundgol, and Kuknur. They are not strict Lingáyats, they hate Vishnu and his followers, but they offer fruit and flowers at all shrines of Shiv and Párvati though they may be under the management of Bráhmans. Their ceremonies from birth to death do not differ from those of Banjigs. They have no hereditary headman. Their caste disputes are settled at meetings of adult castemen under the local *ayya* or Lingáyat priest. Minor breaches of caste rules are punished with fine. Widows who become pregnant, women who form intimacies with low caste men, and all who eat with other castes are punished by excommunication, after the sanction of the spiritual head has been obtained. They have begun to send their children to Kánarese schools, but they do not take to new callings.

Satárkárs.

Sata'rka'rs, numbering 489 of whom 260 are males and 229 females, are found in small numbers in Haliyál. They are said to have come from Satári, a village in Goa near the British frontier and they still marry and eat with the Goa Satárkárs. Their home tongue is a corrupt Konkani. The names in common use among men are, Mádu, Govinda, Ganesh, Bhima, Sántu, Guno, Nágo, Soma, Arjun, and Ráma; and among women, Yashodi, Rámái, Jánki, Rádha,

Lakshmi, Gopi, Lakmái, Rukmini, Bhágirathi, and Draupadi. Their family goddesses are *shaktis* or mothers called Ramanimáya, Sávitrimáya, Kelváimáya, and Náyakimáya. They have no stock names, surnames, or badges. Persons who have the same family goddess are held to belong to one clan between the members of which marriage is forbidden. They are dark, middle-sized, and strongly made. In speech they do not differ from Konkani Kunbis. Their houses are small and one-storied with mud or wattled walls and thatched or tiled roofs; their furniture is the same as a Konkan Kunbi's. Their ordinary food is rice, but they eat flesh, except beef tame pork and bison, and drink liquor when they get it cheap. They are moderate eaters and poor cooks, their holiday dishes being fried rice and *udid* cakes, baked rice and *udid* cakes mixed with cocoa-kernel, and wheat cakes stuffed with pulse molasses and cocoa-kernel. The men wear the loincloth, the shouldercloth, and the headscarf; and the women wear a short-sleeved and backed bodice, and pass the skirt of the robe back between the feet and cover the head with the upper end. Both men and women wear ornaments of gold silver and bell-metal or tin. They buy their clothes off shopkeepers who bring them from Nandigad in Belgaum. Men generally dress in white and women are fond of flowers and of dull colours. They are hardworking, thrifty, even-tempered, and well-behaved, but rather dirty. They are husbandmen and field labourers, the men earning 6*d.* to 7½*d.* (4-5 *ans.*) and the women 3*d.* to 4*d.* (2-2½ *ans.*) a day. Some are house servants getting £1 4*s.* to £1 12*s.* (Rs. 12-Rs. 16) a year besides food. The women mind the house and help the men in the field. Their busy season is from June to December. Some of the petty landholders borrow at high interest especially to meet marriage expenses. They rank next to Maráthás, and along with Konkan Kunbis. Men women and grown children work from sunrise to sunset, with short rests for their meals. During the busy season from June to March their first meal is taken at home soon after sunrise, the second between eleven and twelve in the fields where it is brought by one of their women, and the third immediately after nightfall. A family of five generally spends about 12*s.* (Rs. 6) a month. Their houses cost almost nothing as they are built with the help of their neighbours. Their furniture is worth 10*s.* to £5 (Rs. 5-Rs. 50); and their marriages cost £8 to £15 (Rs. 80-Rs. 150). They daily worship family gods whose images they keep in their houses, and strongly believe in soothsaying and ghosts. Their chief holidays are *Shivarátra* in February-March, *Shimga* in February-March, *Gokul-áshtami* in August, *Ganesh-chaturthi* in August-September, and *Dipaváli* and *Kartiki ekádasi* in October-November. Their family priests are Karháda Bráhmans, and their spiritual Teacher is the head of the Smárt monastery at Shringeri in Maisur. They pay him tithes and receive from him flowers offered to the god of the shrine or *prasád* through his representative the *párupatyagár*, who makes yearly tours and settles social disputes. They offer blood sacrifices to the village gods and never go on pilgrimage. On the fourth day after a birth the house people are cleansed by drinking water brought from the house of the family priest. On the twelfth day the child is named and cradled. Boys

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HUSBANDMEN. *Satárkárs.*

are shaved about two and married between sixteen and twenty. Girls are generally married before twelve but there is no rule against their remaining unmarried till they come of age. Widow marriage is allowed, polygamy is rare, and polyandry is unknown. On the fifth day after a girl comes of age she is bathed and decked with flowers and jewels, dressed in a new robe, and her lap is filled with rice, a cocoanut, and betelnut and leaves. If the ceremony cannot be performed on the fifth day, it is done on any lucky day before the sixteenth. During her first pregnancy a woman is dressed, adorned, and presented with gifts in the same way as when she comes of age. They either burn or bury their dead, mourning three days, and then cleansing themselves by drinking water brought from the house of the priest. All ceremonies end with a caste dinner. On every new-moon crows are fed to please the family spirits. Breaches of social discipline are enquired into and punished by a committee of hereditary headmen called *budvants*, whose decisions, if no appeal is made to the Teacher, are final, and are enforced on pain of loss of caste. The headmen have power to inquire into all matters affecting the observance of caste rules. Trifling misdemeanours are punished with fines varying from 1*s.* to £2 (8 *ans.*-Rs. 20). Adultery between women and low-caste men and eating with lower castes are punished with excommunication. One-fourth of all fines is set apart for the village god and the rest spent in feasting the caste. They send their boys to school and do not take to new pursuits. As a class they are gradually improving.

Mális.

Ma'lis, also called **Ka'mtis** and **Kunchgi Vakkals,** numbering 448 of whom 242 are males and 206 females, are found in Yellápur and Siddápur, generally in towns and villages. They take their name Kunchgi Vakkals from the cloak, or *kunchgi* which they wear during the rains. Their family god is Venkatramana whose shrine is at Tirupati in North Arkot, and they seem to have come from Maisur as their patron goddess is Chandragutti whose shrine is in Sorba in Maisur. They have neither clan names nor family names. The personal names in common use among men are, Ráma, Venkatramana, Shankara, Shiva, Yellya, Linga, Bassya, and Kedári; and among women, Bassi, Lakshi, Párvati, Gangavva, Durgi, Devi, Venki, and Rámi. They are dark, short, and strong, and like the Hálvakki Vakkals are apt to grow stout. Their home tongue is a corrupt Kánarese, which like the Dhárwár dialect is largely mixed with Maráthi words. They live in lines of one-storied houses with mud walls and thatched or tiled roofs. Their furniture includes palm-leaf mats, low wooden stools, copper pots, and bell-metal plates. They are moderate both in eating and drinking. Their staple diet is millet, rice, and fish, but they eat mutton, poultry, and wild game when they can get them, and drink distilled and fermented liquor. The men usually wear short drawers reaching to the knee, with a cotton waistband, a shoulder cloth, and a head-scarf. Their ornaments are a silver belt and gold ear and finger rings. Some wear a narrow waistcloth and a short coat. The women wear the robe with the skirt hanging like a petticoat and the upper part covering the head like a veil, a short-sleeved bodice, and gold and silver ear, neck, nose, and wrist ornaments.

HUSBANDMEN. *Mális.*

They also wear flowers of all colours and keep a store of rich clothes for holidays and grand occasions. Their every-day clothes are coarse and strong hand-woven Dhárwár cloth. Though not clean or tidy, they are thrifty, well-behaved, and orderly. They hold vegetable and fruit gardens and sell the produce. Some of them are also field-workers and some are unskilled labourers. They live above want and borrow at moderate rates to meet marriage and other expenses. They have fair credit and seldom sink hopelessly into debt. They rank with the Maráthás of the Bombay Karnátak and the Gám Vakkals of the Kánara coast. The men employ themselves from sunrise to sunset in garden and field work, and the women besides cooking help the men in the gardens. They take their first meal at eleven, their second at three, and their third at eight. Their gardens yield mangoes, betelnuts, and vegetables, and their fields rice and sugarcane. Children help in watering the gardens and minding the cattle. Their busy season is from June to January and their slack time from January to June. A family of five spends about 16*s.* (Rs. 8) a month. Their house costs £1 to £5 (Rs. 10-Rs. 50) their furniture 4*s.* to £1 (Rs. 2-Rs. 10), and they spend £5 to £10 (Rs. 50-Rs. 100) on their marriages. They are a religious people, worshipping Venkatramana, Yellamma, Guttiamma, and Hanumanta. They have no priests of their own, but employ Bráhmans to perform their ceremonies and show them much respect. Their chief holidays are *Yugádi* or New Year's day in April, *Nág-panchami* in August, and *Dipaváli* in October-November; they go on pilgrimage to Tirupati and Yellammangudda in Belgaum. Those who go on pilgrimage to Tirupati are called *dásas* or devotees, and are treated with much respect. Their religious Teacher is the Tátyáchari of the Shrivaishnava monastery at Govindrájpattan near Tirupati. They offer fowls and sheep to the *shaktis* or mothers and feed on the victims. They have a strong belief in soothsaying, witchcraft, evil spirits, and ghosts. After a birth or a death the family are unclean for ten days, when they are purified by drinking water in which a basil leaf is dipped. When a girl comes of age they dress her in new clothes, deck her with flowers and jewelry, fill her lap, and feast the caste people. A woman in her eighth month of pregnancy is presented by her husband with a green robe and bodice and the community is feasted. Women pregnant for the first time go to be delivered to their father's house and are brought back in procession with music to their husband's house in the fifth month after delivery. Children are cradled and named on the twelfth day after birth; they are not married before five. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. Though widow marriage is allowed women who marry again are looked down on and are not allowed to share in marriage or other joyful ceremonies. They burn their dead except children under five who are buried. They mourn ten days during which they keep aloof from other people. On the eleventh day they present Bráhmans with rice, cocoanuts, and money, and drink water sanctified by the basil leaf. They have a headman whose office is elective and is held for life. He settles social disputes according to the opinion of the majority

of the caste. The decisions are enforced on pain of loss of caste. Minor offences against caste rules are punished with slight fines, and serious breaches such as eating with low-caste people by expulsion. They do not send their children to school and do not take to new pursuits.

Áre Maráthás.

Á're Mara'tha's or **Kulva'dis,** in 1872 numbered 263 of whom 149 were males and 114 females, are found in Sirsi and Haliyál, mostly in towns and large villages. They are said to have come from Kolhápur and Sholápur in the Deccan, and from Belgaum and other places in the Bombay Karnátak, but why and when they came is not known. Their family gods are Tulja Bhaváni and Yellamma whose shrines are in Kolhápur and Belgaum. Their surnames are, Máne, Sálunke, Survase, Jádav, Yádav, Bhosle, Sinde, Gáikhed, Ádkar, and Sankpál. The names in common use among men are, Yellappa, Tuljappa, Khandappa, Ránba, Subbanna, Fakirappa, and Satvappa; and among women, Tuki, Fakiri, Satvi, Demi, Sántubái, and Tuljábái. They are divided into two sections, one of which speaks a corrupt Maráthi and the other Kánarese. These subdivisions eat together but do not intermarry. They have no intercourse with their relations in the Deccan or Karnátak. Families bearing the same surnames do not intermarry. They have well-cut features, the nose being long and the body spare compared with most Kánarese-speaking cultivators. They are wheat-coloured, of middle size, and strongly made. Those who speak Maráthi mix with it a large number of Kánarese and Konkani words, and those who speak Kánarese use many Maráthi words. Their houses, which are generally one-storied, stand either in gardens or near their fields. They have mud walls, thatched roofs, and front yards. The furniture includes low wooden stools, palm-leaf mats, brass lamps, and copper pots. They have ploughing bullocks and field and other tools. Their staple diet is cheap rice, *rági*, and millet. When they can get them, they eat fish, fowl, mutton, wild pork, and venison, and drink liquor, but not to excess. In October during the *Dasra* holidays they sacrifice fowls and sheep to the goddess Durgi and eat the flesh of the victims. They also eat mutton and fowls at their wedding feasts. They are moderate eaters but not good cooks. Their special dish is *páisa* and cooked fowl or mutton with rice-bread called *poli* or *bhákri*. They are fond of fish, molasses, hot and sour condiments, and betelnut and leaves, and tobacco. The men wear the loincloth, a narrow robe round the waist, a shoulder-cloth or blanket over the back, and a headscarf. They shave the head except the top-knot and the face except the moustache. The women wear a bodice with short sleeves and a back and a robe whose skirt hangs like a petticoat to the ankle, and whose upper end is drawn over the head and shoulders like a veil. They dress their hair neatly and carefully and deck it with flowers. They mark their brow with red, and wear ornaments of silver or gold in their ears, necks, wrists, and toes. Those who are married and are not widows also wear the nose-ring, the lucky necklace, and glass bangles. They are sober, mild, and cleanly, but cunning and fond of going to law. They hold land and a few work as labourers. The men plough, sow, and thrash; the women weed, reap, and

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Áre Maráthás.

winnow. Their busy season is from June to November, and their slack season from December to May. The large landholders are well-to-do, many being village headmen, and the smaller holders are above want though they are often in debt for sums borrowed to meet marriage charges. They consider Bráhmans and Lingáyats superior to them, and Halepaiks and others inferior. They do not touch Mhárs, Chámbhárs, and other impure castes. Men and women rise about half-past six and after a cold breakfast go to their fields. They come home about half-past eleven and after dining return at one, and come back about six. Boys over seven herd cattle and young girls help their mothers in the house. When not busy sowing or harvesting they go to the forests and gather leaves which they bury in pits with cowdung. The women also husk rice. Girls are married between ten and thirteen and boys between twelve and twenty; the ceremonies differ little from those observed by Komárpaiks. Women are considered impure four days in every month, and they perform puberty, naming, and death ceremonies but no thread ceremony. Their funeral rites are the same as those observed by Komárpaiks. They burn their dead and mourn them ten days, during which they are considered impure and not to be touched. On the eleventh day they are cleansed by their family priest, a Havig Bráhman, who gives them the five products of the cow. On the twelfth day the caste people are feasted and some one of the age and sex of the deceased is presented with a suit of clothes. This ceremony is repeated at the end of every month and at the end of a year after the death. Besides their family goddesses Yellamma and Tulja Bhaváni, they worship local gods and goddesses and have faith in soothsaying and in witchcraft. They have no priests of their own caste, and employ Havig Bhats or Joishis to perform marriage and death ceremonies. Their other ceremonies are performed without the help of Bráhmans. They go on pilgrimage to Kolhápur and Belgaum, where are the shrines of their family goddesses. Their spiritual Teacher is the chief of the Shringeri monastery who is represented by certain Bráhmans, called *shástris* to whom they pay contributions. They have hereditary leaders called *budvants* and *gaudas*. The *gaudas* are presidents and the *budvants* represent the people. With the concurrence of the *budvants* the *gauda* calls a meeting of the castemen, enquires into the offence and according to the majority of votes dismisses or fines the delinquents. Cases requiring severer punishment than fine are submitted to the Teacher whose decision is final. Some who live near towns can read and write Kánarese and send their children to school; they show no inclination to take to new callings.

Habbus.

Habbus, who claim to be Bráhmans and number 234, of whom 130 are males and 104 females, are found on the coast in Kárwár, Yellápur, and Honávar. The word Habbu is supposed to be a corruption of Habshi or Abyssinian, and according to a local tradition the people are the descendants of the followers of a Habshi or Abyssinian who was the husband of Bhairádevi one of the Jain queens of Gersappa whose power was destroyed by Venktappa of the Bednur family about the close of the sixteenth century. In 1800, according to Buchanan, the land in the north of Kánara

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held by Habbu Bráhmans who were considered degraded and were miserably ignorant.[1] The traditions both of North and South Kánara make the leaders of the early tribes who were defeated by Mayurvarma of the second Banvási dynasty (about 700) a family of the name of Habashika.[2] The evidence of early foreign settlers along the western coast of India, and the presence in Kánara of a class of modern east Africans or Sidis who rank as Hindus favour the idea that the Habbus may be of Abyssinian descent. But at present, as the resemblance of name is the chief argument, such an origin must be considered unlikely.[3]

The Habbus claim to belong to the Vashisth, Jamdagni, Kaushik and Agastya family stocks. Their patron god is Mahádev of Bád in Kárwár. The names in common use among men are, Báb, Náráyan, Vitla, Anant, Jog, Shankar, Venkappa, Sadáshiv, Kari, and Ganpa; and among women, Pandhari, Báije, Durgi, Devki, Lingamma, Chendu, and Gauri. Almost all men add the word Habbu to their names. They have no subdivisions. The men are dark, of middle height, and thick-lipped; and the women do not differ from the men except in being fairer. Their home tongue is Kánarese with much the same mixture of Konkani words as among the Komárpaiks and other Kánarese-speaking people in Kárwár. Most of them live in one-storied houses surrounded by fenced gardens like those of Havigs, but not so clean. Their furniture includes straw mats and low wooden stools and metal lamps and cooking and water pots. They use neither flesh nor liquor and their common food is rice and vegetables. The women dress like Komárpáik women, and the men like Komárpáik men, except that they wear a narrow waistcloth, a shouldercloth, and a small headscarf, and that they are not fond of bright colours and do not dress with taste or neatness. The women's every-day clothes are of coarse dark hand-woven cloth with red or yellow borders. Their holiday dress is richer and their ornaments are the same as those of the cultivating classes of Kárwár. They are clean, orderly, and hardworking, and like the Havigs are fond of going to law. Most of them follow their hereditary calling of husbandry, with their own hands performing all branches of field work except holding the plough. They are a well-to-do class adding to their gains as farmers by profits made from moneylending. Most of them own large landed properties which they either cultivate or lease to tenants. Among husbandmen they rank next to Bráhmans. The men either work with their own hands or employ hired labourers to cultivate their gardens or fields. The women mind the house and help the men in the field. They take three meals a day, in the morning, at noon, and at sunset. Their busy season is during the rains (June-October) and their slack season in the fair weather. A family of five spends about 14*s.* (Rs. 7) month. They are Smárts by religion and are a

[1] Mysor and Kánara, III. 179. [2] Buchanan, III. 100, 111.

[3] A more likely derivation of Habbu is the Kánarese *havu* a snake. The Habbus would then represent the one-fifth of Mayur-Varma's Havig Bráhmans who according to tradition (Buchanan's Mysor, III. 163) were degraded.

religious class fond of making pilgrimages to Hindu shrines. They employ Joishis as family priests and show them much respect. The head of the Shringeri monastery in west Maisur is their spiritual Teacher or *guru*. They keep all regular Hindu holidays and are specially careful to observe the yearly festivals called *bhánds* and *jatrás*, to secure the goodwill of the village gods.[1] During the first nine days of the April-May fair in the morning and evening the god of the chief village temple, generally Mahádev, is worshipped and bands of dancing-girls and musicians dance and play before him. On the tenth day the idol is borne by Devlis in a palanquin to a neighbouring village, where all the villagers are feasted. After sunset the procession comes back to the temple, where the night is passed in looking at dancing-girls and listening to musicians and actors. In April or May before the south-west rains begin the second ten days' fair called the hook-swinging or *bhánd* festival is held to win the goodwill of the gods who preside over crops. These gods have no images, but during the festival small metal water vessels called *kalashas* or *gindis* are set for them on a altar-like stone platform in the village temple which is called *kalashdevasthán*.[2] The hereditary priests of the Kalash temples are Kumbárs or potters who are called *gungas*. On the first day of the car festival the *gunga* fills it with water, ornaments the pot with gold flowers, and worships it with the help of musicians and dancing-girls. The ceremony is repeated morning and evening for nine days. On the tenth day the villagers go in procession from the temple to a neighbouring grove or patch of brushwood with the leading potter or *gunga* bearing the jar on his head. On reaching the grove he sets the water-pot by the side of a number of roughly hewn square granite or laterite pillars six to nine inches thick and two to four feet long. Close to the pillars is a pyramid of unused earthen pots. These pot-shrines or homes are prepared for the local spirits with the view of making them friendly. The potter sets down the jar and worships it along with the village gods, presenting flowers fruit and frankincense, and waving a lighted lamp. He gives the god plantains and cocoanuts, returning halves of them to the worshippers. At the same time a Ghádi slaughters fowls and sheep which have been brought by the villagers, and returns them the carcasses. The potter gets ½*d.* (½ *anna*) for every offering of fruit and the Ghádi ¾*d.* (½ *anna*) for each cock and 3*d.* (2 *ans.*) for each sheep that is offered. Half of the fruit and all the heads of the animals are kept for the potter and other temple servants, and are divided into equal portions. In the evening, when all offerings have been made, the worshippers return in procession to the temple bearing the water-pot

[1] *Bhánd* is a corruption of the Kánarese *bhandi* a carriage. Before hook-swinging was forbidden the chief part of the *bhánd* festival was to drag a large wooden car mounted on four to eight solid wooden wheels with a projecting pillar with a cross-beam on the top. An arrangement in the joint made it possible to lower to the ground either end of the cross-beam by means of ropes which also served to keep the beam horizontal. From this beam ropes were hung and fastened to iron hooks which had previously been worked into the muscles of the devotee's back. Formerly two to twenty devotees used to hang from one car.

[2] On ordinary days the altar is worshipped without the *gindi* or *kalash*.

or *kalash*.[1] The temple of the village gods is generally built of rough stones with mortar; the inner space is about eight feet square, the walls about six feet high, and the roof rounded in a rough stone dome. Inside are a small central altar with a flat stone on which are roughly carved rude figures of the gods. In some of the temples are also heaps of pots and a number of stone pillars.

During the sixth night after birth a watch is kept, and the child is named on the twelfth day. Between seven and fourteen boys are girt with the sacred thread. The marriage age for girls is between seven and twelve and for boys between eight and sixteen. They burn their dead except infants, whom they bury. Widow marriage is forbidden and their heads are shaved. They have an hereditary headman called *moktesar* that is chief man or *budvant* that is wise man. Social disputes are settled at meetings of adult castemen under the presidency of the headman, and the punishment is either fine or loss of caste. The power of the community is strong and those who do not agree to abide by their decision are put out of caste. An appeal lies to the spiritual Teacher whose orders are final. They send their boys to school and have lately begun to teach them English. On the whole the Habbus are a prosperous and rising class.

Átte Vakkals.

Átte Vakkals or **Kunbis,** according to the 1872 census numbered 125 of whom 71 were males and 54 females. They are found in the depths of the Ankola and Yellápur forests. They take their name from the word *átte* an oblong rattan hoop used in carrying loads. Their home tongue is so curious a mixture of Kánarese and Konkani that it is unintelligible to most Kánarese and Konkani speaking people. Their family god is Venkatramana whose shrine is at Tirupati in North Arkot. They have no surnames. The common names of men are Shiva, Timmu, Dásu, Sánta, Chimno, Somno, Páik, Itoba, Yamno, Ráma, and Kevgo; and of women Sántu, Timmi, Rámi, Páiki, Shivái, Shánteri, Itái, and Budái. People who have the same family gods are considered to belong to one family stock and care is taken that they do not intermarry. Their home tongue seems to be Kánarese corrupted by Konkani and by the addition of words which are neither Konkani nor Kánarese.[2] Of Konkani words there are *bág* for *vág*, tiger; *tikli* for *takli*, head;

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[1] The exercise of priestly functions by potters seems to be due to the fact that they make pots, one of the earliest forms of a shrine or spirit house. At most Hindu funerals a water-jar is carried round the pyre, and then dashed on the ground, apparently to show that the spirit has left its earthly home. So the Surat Chaudhras set up as spirit homes large whitewashed earthen jars laid on their sides. So to please any spirit likely to harm a crop an earthen jar is set on a pole as the spirit's house, and so at a wedding or other ceremony jars, sometimes empty sometimes filled with water, are piled as homes for the planets and other marriage gods and goddesses that they may feel pleased and their influence be friendly. Finally, it seems probable that the form of Hindu spire which is known as *kalash* or the water-pot, and has its surface covered with pot-like ornaments has its origin in a pile of pots, each the home of a spirit, like the pyramid of pots in the Kánara forest. Occasionally small metal pots may be seen crowded on the spires of temples apparently with the same object.

[2] The following are examples of the corrupt Kánarese words in ordinary use: *áva* for the Kánarese *avva* mother; *kaidi* for *kardi*, bear; *tini* for *timmu*, eat; *badu* for *bad*, poor; *hái* for *hávu*, snake; *abi* for *akka*, sister; *madke* for *madike*, earthen pot; *volas* for *holasu*, dirt.

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boil for *bail*, bullock. Of peculiar words there are *tadam* wood, *herandu* what, *kalla* now, *hadu* hair, *hal* curry, *nikre* cucumber, *khekru* lizard, *balache* bloodsucker, *pavo* lips, and *pivond* shoulders. They live in small groups of closely-packed huts with thatched roofs and palmyra-leaf walls, some having front-courts with a sweet basil plant, a sign that the owner of the house is the head of a clan. Their huts are so close together that when one hut takes fire it is next to impossible to save the others. Even when if they tried they might stop the fire, they do nothing, thinking it wrong that a few should be comfortable and the rest miserable. If the fire is put out after the destruction of a small number of houses the sufferers are helped by those who have escaped in building and furnishing their houses. The furniture generally includes a mat, earthen cooking pots, bamboo baskets, a low wooden stool, a winnowing-fan, a bill-hook, and a pestle for pounding rice. Their houses are cowdunged, but they are not so clean as those of the Hálvakki Vakkals. Their dress and food do not differ from those of the Hálvakki Vakkals, except that they do not eat the flesh of tame animals. Like them they have strict rules against the use of liquor and other intoxicating drugs. They are gentle, simple, and hardworking, but lax in the relations between men and women. Their hereditary calling is wood-ash or *kumri* cultivation and cane plaiting. Since *kumri* cultivation has been restricted they work as labourers in betel leaf and cardamom plantations, earning two meals and 3*d.* (2 *ans.*) a day. Children of eight years and upwards graze the cattle of their richer neighbours, mostly Havig Bráhmans, and are paid 2*s.* to 4*s.* (Re. 1 - Rs. 2) a month with food. They do not cultivate fields on their own account. They often borrow from Havig Bráhmans £3 4*s.* to £8 8*s.* (Rs. 32 - Rs. 64) at high interest to meet the expenses of their weddings, and work during the greater part of the year in their creditors' houses, getting nothing but their food till the principal is paid. They are superior to Kare and Gám Vakkals, and rank next to Hálvakki Vakkals and Konknas neither of whom eat or marry with them. Men women and children work from seven to twelve in the morning and from two to six in the evening. Their busy season is from May to December and their slack time from January to the end of April. A family of five spends about 10*s.* (Rs. 5) a month. Their houses cost about £1 (Rs. 10) and the furniture about 10*s.* (Rs. 5). Like the Hálvakki Vakkals they keep an image of their family god Venkatramana at the foot of the sweet basil plant and make pilgrimages to Tirupati. Those who make the pilgrimage are called *dásas* and are treated with great respect. Once a year in the house of the representative of the family stock, which is called *mahálghar*, the festivals called *haridina* or Vishnu's day and *hagna* are held in honour of Venkatramana. These festivals do not differ from those of the Hálvakki Vakkals. Their patron god is Malikárjun whose shrine is at Kánkon in Goa. It is visited by one person from each house every year during the fair in November. They also worship their deceased ancestors who live in an unhusked cocoanut which is kept on a raised platform near the hearth in the cook-room. They hold a feast in honour of their ancestors in June, when every member of the family brings a pound of rice, a cocoanut, and 3*d.* to 6*d.* (2 - 4 *ans.*)

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to defray the cost of the worship and of a dinner to the villagers. This ceremony is called *jeye*. They strongly believe in the power of evil spirits and in soothsaying. They do not require a Bráhman priest for any purpose except to fix the time of their marriages. They consult Devli mediums when there is sickness in the house, who tell them what spirit has caused the sickness, and advise them to pacify the spirit by killing a goat or a cock. Women are considered impure for four days in each month and all the members of a family for one day after a birth or a death. Like the Hálvakki Vakkals they are purified by the washerman. As among other Hindus the lying-in room is part of the front veranda enclosed by a bamboo mat. They differ from the Hálvakki Vakkals in naming the child on the fourteenth day, in using no cradle, and in shaving only the eldest boy. They marry their girls before they come of age. When the father of a boy wishes to marry his son he finds a suitable girl and goes to her house with a party of relations taking flowers with him. He then makes his proposal to the girl's father and fixes her price with him and gives the girl a couple of betel leaves and a nut; molasses and cocoa-kernel are handed round, and a dinner is afterwards given to the boy's people. After the girl has been thus betrothed the boy's father goes to a priest and giving him 6*d.* (4 *ans.*), a cocoanut, and two pounds of rice, finds out the best time for holding the marriage. The marriage booth is built and caste people are asked two days before the marriage day. On the wedding morning, three days' provisions are laid in the marriage booth and an eighth of the whole is set apart on plantain leaves for Venkatramana. Two or more of the bridegroom's family go to the bride's with betelnut and leaves and tell her parents that the bridegroom's party are ready. Next evening after dinner two men from the bridegroom's house go to the bride's with two *kásus* or copper coins and two plates full of betelnut and leaves with eight copper pieces in each, and hand them to the girl's father as an offering to his household god. This is placed before the image of Venkatramana and the men return. After this two more men come with a shouldercloth worth about 1*s.* 6*d.* (12 *ans.*) and a robe worth about 2*s.* (Re. 1) and give them to the girl's father and mother. Next, in their own houses, the bridegroom and bride are rubbed with turmeric paste and bathed in cold water to the singing of Kánarese songs.[1] When the bathing is over the bridegroom's party, leaving him behind, go to the bride's singing Kánarese songs. On reaching the bride's the bridegroom's father pays her father £1 4*s.* to £2 10*s.* (Rs. 12-Rs. 25). Then the bride's father leads the bride into the marriage booth and makes her over to the bridegroom's father who returns with his people and the bride and her people. On reaching the bridegroom's, the bride and bridegroom are made to stand opposite each other separated by a curtain. Then the curtain is withdrawn; the brother of the bride joins the right hands of the

[1] The songs are of the simplest:
Tanniru nisbeku yannanu, tikkabeku arshina, tikkabeku madmagage;
Bathe me in cold water, and rub the bridegroom with turmeric.

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bride and bridegroom and pours water over them; the maternal uncle ties together the ends of their garments; and supper is served to the guests as well as to the bride and bridegroom who have fasted the whole day. After supper the bride's people go home leaving some men and women at the bridegroom's, who come next day with the married couple to the bride's house, and after being feasted return on the third day. When he comes to the bride's house the bridegroom wears a waistcloth, a long coat, a shoulder-cloth, a headscarf, and a pair of sandals. He holds in one hand a coloured handkerchief and a cocoanut, and in the other a dagger, a pair of betel leaves and a betelnut. After this the cocoanut which was set apart for Venkatramana is broken and the rest are eaten.

When an Átte Vakkal girl comes of age she is kept by herself for a month and four days. Caste-women are called and the girl is dressed in a new robe presented by her husband's father or any other kinsman or kinswoman. Her lap is filled with rice and betel-nuts and leaves, and the guests are feasted. When a woman is pregnant for the first time, she is decked with flowers which are presented to her by neighbours and relations on both her husband's and parent's side. She wears a new robe and eats some of the sweet-meats put in her lap by the relations and guests.

All the Átte Vakkals in a village mourn when one of their caste people dies. Their usual death ceremony does not differ from that of the Hálvakki Vakkals. But, like the Konkan Kunbis, in the case of accidental deaths, to keep the spirit from haunting them, they offer a cock to the guardian or *nás* of the next village. The throat of the victim is cut by their headman who has to wash five times in cold water to purify himself. They do not ask the spirits of their dead to their houses, believing that the only wandering spirits are those who die unnatural deaths by falling from trees, by murder, or by drowning. The spirits they most dread are *khetri, raudri,* and *álvantin.*[1] In honour of the dead they feast caste people on the tenth and thirtieth day after death and once a year during the lifetime of the son or other heir. At the yearly ceremony a limited number of caste people are fed. Each village has an hereditary headman called *halkár.* The villages are grouped into circles called *maháls,* each with a group-head or *mahál-gauda.* Under each village-head is a *kolkár* or orderly. The village-head calls caste meetings to enforce social discipline and punishes breaches of rules by fine. The power of putting out of caste belongs solely to the *mahál-gauda* or group-head, who presides at meetings held to enquire into serious charges. They do not send their children to school nor take to new callings and show no sign of rising from their present depressed state.

Nonbars, numbering 113 of whom 54 are males and 59 females, are found in small numbers above the Sahyádris in Sirsi

Nonbars.

[1] *Khetri* is the spirit of one who is killed in war or by some weapon; *Raudri,* of one who dies by snake-bite, drowning, or other accident; and *Álvantin,* of a woman who dies in pregnancy or after child-birth while she is still impure.

HUSBANDMEN.

Atte Vakkals.

and also on the Kumta coast. Nonbars seem to have come from Maisur where in early Hindu times the present north and west of Chitaldurg formed a province named Nonambavádi, apparently from the Nona, Nonaba, or Nonabaru Vakkals.[1] They have no divisions. Both men and women are middle-sized, dark, and regular featured. They speak Kánarese with a large number of Maráthi words. They live in one-storied houses with mud walls and tiled roofs, having mats, low stools, and a few copper pots, brass plates, and lamps. Their staple diet is rice, *rági*, and millet; they eat no animal food and never touch liquor or other stimulants. The men wear a narrow waistcloth, a shouldercloth, and a head-scarf; and the women dress like Banjig women. They are even-tempered, thrifty, sober, and orderly. They are husbandmen, some of them field-labourers, others landowners; as a class they are well-to-do. They rank next to Banjigs. Their life does not differ from that of other husbandmen. A family of five spends about 14*s.* (Rs. 7) a month. They wear the *ling* and are careful to keep the leading rules of their faith.[2] Lingáyat priests or *ayyas* are their spiritual Teachers and attend their ceremonies but only to receive charity. Their marriage and death ceremonies are performed by Joishis. Girls are generally married between nine and twelve, and boys between fourteen and eighteen. They hold the Lingáyat doctrine that nothing can cause impurity to one who wears the *ling*. They bury the dead and do not allow widows to marry. Each village has its headman or *gauda* who, with the help of a council of castemen, punishes breaches of caste rules. Some read and write Kánarese and most send their boys to school. They do not take to new pursuits.

Shilangis.

Shilangis or **Shilgauda's**, numbering 94 of whom 75 are males and 19 females, are found above the Sahyádris in the towns and villages of Sirsi. They are said to have come from Maisur in very early times. Their home tongue is Kánarese. The names in ordinary use among men are, Annu, Krishna, Ráma, and Venka; and among women, Ammi, Krishni, Venki, and Rámi. Men add the word *gauda* to their names and women *gaudti* to theirs. They belong to nine family stocks, the chief of which are Sarianballi, Depnigballi, and Manjkinballi, and their family god is Narsinha of Honnalli in Sonda. Members of the same family stocks do not intermarry. They have no subdivisions. They are dark, short, and disposed to stoutness. Their language does not differ from that of the Lingáyats. They live in small one-storied houses with mud or wattled walls and roofs thatched with straw or betel-palm leaves. Those who have gardens live in separate houses; those who have fields live in lines or groups. Their ordinary food is rice, *rági*, and millet. They eat fish and flesh, except beef and tame pork, but are forbidden liquor. Any one found drinking has to make a pilgrimage to their god at Sonda. Opium and Indian hemp are not forbidden and are

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[1] Buchanan's Mysor, II. 29; Rice's Mysor, I. 338, II. 297, 459, 482.

[2] Of the Maisur Nonbars Buchanan (Mysor, II. 29) says, Their head wears the *ling* but many are Vaishnavs.

HUSBANDMEN. *Shilangis.*

commonly used. They are moderate eaters and bad cooks their chief dishes being *doshe*, rice and *udid* cakes, and *holige* or wheat bread stuffed with boiled pulse and molasses. The men wear a loin-cloth with a narrow waistcloth wrapped over it without passing its end between the feet. They also wear a shouldercloth, a headscarf, and a blanket. Women wear the robe without passing the skirt between the feet, and no bodice. They dress their hair carefully, oil it, tie it in a knot or bunch, and deck it with flowers. Their every-day clothes are dirty, but they have better clothes for holiday wear. They are of country make and bought of native shopkeepers. The men wear gold earrings, silver bracelets, and silver girdles, and the women nose and ear rings, bangles, necklaces, and hairpins. They use the black eye-salve and the red brow-mark. They are hardworking, thrifty, even-tempered, hospitable, simple, and honest. Their hereditary calling is husbandry, but they also work as unskilled labourers earning 4½*d.* to 9*d.* (3-6 *ans.*) a day. When ten years old children begin to herd cattle, and are taught field work between fourteen and sixteen. Women, besides minding the house, do all field work except ploughing. Their trade is steady. They earn enough for their maintenance, and do not borrow for their ordinary expenses. They have credit enough to raise 2*s.* to £10 (Re.1-Rs.100) on personal security. They rank with the Hálvakki Vakkals and take food from no one but Bráhmans. A Bráhman bathes if he happens to touch a Shilgauda and a Shilgauda bathes if he happens to touch a Mhár or Chámbhár. Except when at meals men and boys over fourteen spend the whole day in the field. The women helped by the girls mind the house. Their busy time is the rainy season and their slack season lasts from December to April. A family of five spends about 14*s.* (Rs. 7) a month. Their houses cost £1 to £5 (Rs. 10 - Rs. 50) and their marriages £5 to £10 (Rs. 50 - Rs. 100). They are religious, worshipping all local gods, believing in soothsaying ghosts and witchcraft, and observing all Hindu holidays. Their family priests are Havig Bráhmans, to whom they show great respect, and their spiritual Teacher is the chief of the Smárt monastery of Hounalli at Sonda in Sirsi. They pay him yearly contributions and offer fruit, flowers, sheep, and fowls to the *shaktis* or female powers. Their only formal ceremony is marriage. As is the custom among Lingáyats girls continue marriable after they come of age. Widow marriage is forbidden and polygamy allowed. They either bury or burn their dead, mourn ten days, and feed the caste on the eleventh. Every new-moon they cook special dishes and before they eat feed crows to please their ancestors. Social disputes are settled at meetings of adult castemen called by the headman or *gauda*. Betrothals also are made in the presence of the headman and a company of elders. They do not send their boys to school and take to no new pursuits.

Gongdikárs.

Gongdika'rs, numbering 29 of whom 13 are males and 16 females, are found in Yellápur and Siddápur. They live in towns and villages along with other Hindus. They seem to have come from Maisur and still eat and marry with Maisur Gongdikárs an important tribe who seem to have given south-west Maisur its old name of

Chapter III. Population. HUSBANDMEN. *Gangdikárs.*

Gangávádi.[1] Their home tongue is Kánarese. The names in common use among men are, Iranna, Kempanna, Lakshamma, Govinda, Huchchnáik, Channappa, Shingappa, Sátappa, Dásanna, Timmanna, Ningappa Venktappa, and Muvappa; and among women, Huchchakka, Kempakka, Timmakka, Gangakka, Chikkamma, Hombakka, Gaurakka, Lokavva, and Bhadrakka. Their surnames are, Kateyavaru, Huliyavaru, Gadiyappanavaru, Irnáiknavaru, Chaunalliyavaru, Peteyavaru, Channgirannanavaru, Kachcheyavaru, Guttiyavaru, Satvannanavaru, and Nilnáiknavaru. Persons bearing the same surnames are held to belong to the same family and do not intermarry. Their family god is Virbhadra and their family goddess Honnamma, whose head shrines are said to be at Belganji about nine miles from the town of Maisur. They are divided into Dassosaru and Muljanas who eat together and intermarry. They are dark short and stout, with short flat noses and high cheek-bones. Their home speech is a Kánarese, which does not differ from that of most Dhárwár cultivators. The houses are generally one-storied with mud walls and thatched roofs standing in lines along the sides of a public road; a few have stone walls and tiled roofs and stand in gardens. Their staple food is rice, *rági*, and pulse, and they eat fish and flesh, but do not drink liquor. They are temperate eaters, but not good cooks. Their holiday dishes are *holige* wheat-bread stuffed with boiled pulse and molasses, *kadbu* or rice-pudding, and *shávige* or vermicelli. The women wear the robe without passing the skirt between the feet. They draw the upper end over the head like a veil, and wear a bodice with short sleeves and a back. Girls before marriage wear a skirt, which is changed to the regular robe as they grow up. The men's dress includes a pair of short drawers falling to the knee, a short coat, the shouldercloth, a blanket, and a headscarf. Their dress is generally untidy and dirty. The cloth is country-made and brought from Dhárwár. They keep in store clothes for holidays and grand occasions; and both men and women use all the ornaments worn by other cultivating classes. They are not fond of any except white flowers, which the women wear sparingly on holidays. Though not clean in their habits, they are honest, thrifty, even-tempered, and orderly. Their hereditary calling is husbandry. Boys begin to be of use when they are ten, and women, helped by the girls, mind the house and work in the fields. Some till their own land, some hold land on lease, and some on condition of sharing the produce equally with the owners. The rich lend money at interest. The poor work as field-labourers and are paid in grain, a man's daily wage being ten pounds or three *shers* of 140 *tolás* each and a woman's 6½ pounds or two *shers*. Some who own large estates are in a position to lend; others borrow at twelve per cent to meet the cost of their marriages. They rank next to Rajputs and above Mhárs and Halepaiks. Except when at meals they spend the whole day in the fields. Their busy time is from June to December, and their slack season from January to May. A family of five generally spends about 12*s*. (Rs. 6) a month. Their houses cost

[1] Rice's Mysor, I. 338.

£5 to £200 (Rs. 50-Rs. 2000), the furniture £2 to £20 (Rs. 20-Rs. 200), and a marriage £5 to £40 (Rs. 50-Rs. 400). They are a religious people. Their family priests are Bráhmans. They keep images of Virbhadra and Honnamma in their houses, bathing them and serving them every day with flowers, fruit, frankincense, and sandal paste. They worship all Hindu gods chiefly Hanumanta, observe all Hindu holidays, and go on pilgrimage to Tirupati in North Arkot and Shikárpur in north-west Maisur. They have a firm belief in sorcery, witchcraft, ghosts, and evil spirits. Their religious Teacher is a Lingáyat, whose head-quarters are said to be at Channgiri in north Maisur, and who passes orders on social disputes reported to him by the headmen. Girls are married either before or after they come of age. Widow marriage and polygamy are allowed and polyandry is unknown. Children are named and cradled on the twelfth day after birth, and when girls come of age caste people are feasted. They bury their dead, mourn thirteen days, and hold a feast at the end of a year. They have an elaborate social organization, including *subhedárs, killidárs, shánbhogs, gaudas, bhándáris, budvants,* and *kolkárs,* who are subordinate to their Teacher and liable to be dismissed for misconduct by him. The *subhedár* is the head of a group of villages and has under him a *shánbhog* or secretary, *gaudas* or village-heads, a *bhándári* or treasurer, and a *kolkár* or orderly. The *killidár* remains with the Teacher and acts as a medium between him and the people. Breaches of social discipline are reported to the *subhedár* by the *shánbhog,* who appoints a day for inquiry and comes to the place. The orderly summons the parties concerned, and the village head; the treasurer and the circle-head attend and dispose of the question if it is trivial, or if serious, submit the case for the orders of the Teacher. The village-head gathers contributions which every family has to pay according to its means. The secretary keeps an account and remits the money to the circle-head who forwards it to the *killidár* to be paid into the treasury of the Teacher. All orders from the Teacher are addressed to the circle-head who communicates them to the people through the village-head and secretary. They keep their boys at school learning Kánarese till they are fifteen or sixteen; they take to no new callings.

HUSBANDMEN. *Gongdikárs.*

Tiglers, that is TIGLARU or TAMILS, numbering 21 of whom 10 are males and 11 females, are found above the Sahyádris in Sirsi and in Siddápur. They are said to be a branch of the Maisur Tiglers or Tigalas, also known as Pallis who are found in large numbers near Bangalor.[1] The names in common use among men are, Manja, Sheshu, Nágu, Ráma, and Ayyanna; and among women, Lakshmi, Rámi, Manjamma, Gauramma, and Subbamma. Their family goddess is Gurnáthamma who has shrines in Maisur and Kárkal in South Kánara. They are of two divisions Tiglers proper and Hale or Old Tiglers who are the Bangalor husbandmen and with whom Kánara Tiglers neither marry nor eat. They are

Tiglers.

[1] Rice's Mysor, I. 337; Buchanan, II. 67. Pallis or Tigalas are also found in Coorg. Rice's Mysor, III. 108.

HUSBANDMEN. *Tiglers.*

dark and middle-sized. Their home speech is Ebbár or a corrupt Tamil and out of doors they talk Kánarese. They live in small houses with mud walls and tiled roofs, furnished with low wooden stools, brass lamps, copper pots, and straw mats. Their common food is rice, pulse, and dried fish, but they eat flesh and drink liquor. Their special dishes are *holige* wheat bread stuffed with boiled pulse and molasses, and *khir* or *parnánna* that is split wheat sugar milk and cocoanut-milk boiled together. Sweetmeats are their chief dainty. Like Lingáyats men wear the waistcloth, the shoulder-cloth, and the headscarf; and women, the short-sleeved bodice and the robe with the skirt hanging like a petticoat and the upper end drawn over the shoulders and chest. They are hardworking, intelligent, and sober. They are labourers and husbandmen, and a few are in Government service as clerks and messengers. In Maisur some are retail traders and shopkeepers. They are above want though not well-to-do. They rank next to Hálvakki Vakkals and above the impure classes. Tiglers rise in the morning, breakfast, and go to work about eight; they return at noon, dine, go back to work at two, stop about six, sup, and go to sleep about eight. Some women attend to the house and others work as labourers. A family of five spends about 16*s.* (Rs. 8) a month; their furniture costs £2 10*s.* to £10 (Rs. 25 - Rs. 100), and their marriages £5 to £10 (Rs. 50 - Rs. 100). They have no family priests but employ Joishis to conduct their wedding and other ceremonies. Their religious guide is the head of the Smárt monastery at Kundal in Supa. They reverence the ordinary Bráhman gods and keep the usual holidays, but their chief objects of worship are local deities. Girls are generally married before they come of age, but the custom is not enforced by a strict rule. Widow marriage and polygamy are allowed and practised; polyandry is unknown. On the night of the sixth day after a birth a feast is given at a cost of 4*s.* (Rs. 2). In his third year a boy's head is shaved, and the ears of boys and girls are pierced. The thread ceremony is performed on the day before marriage. The marriage ceremony lasts eight days. On the first day the *devkárya* or god-pleasing ceremony is performed. On the second day the match is settled before some elders, and texts are repeated. The third day is the day of the *dhára* or regular marriage ceremony. On the fourth day the ceremony is completed by a dinner. On the fifth, sixth, seventh, and eighth days dinners are given and processions pass between the bride's and bridegroom's houses. The cost of a wedding ranges from £10 to £20 (Rs. 100 - Rs. 200). Puberty and pregnancy ceremonies are performed with almost the same details as in other castes and at a cost of 10*s.* to £1 (Rs. 5 - Rs. 10). They burn the dead, and spend £1 to £5 (Rs. 10 - Rs. 50) on death dinners and charity. Their social disputes are settled at meetings of the men of the caste called by the headman or *budvant*. Some of them send their boys to school and teach them to read and write Kánarese. They are a vigorous pushing class, ready to take to new pursuits, and likely to rise in position and wealth.

CRAFTSMEN.

Artisans included sixteen classes with a strength of 24,942 or 5·91 per cent of the Hindu population:

Kánara Artisans.

CASTE.	STRENGTH.			CASTE.	STRENGTH.		
	Males.	Females.	Total.		Males.	Females.	Total.
Sonárs	5020	5138	10,158	Shimpis	348	280	628
Aksális	...	...	200	Kannad Kumbárs ...	...	...	1500
Golak Sonárs ...	...	...	...	Konkani ,, ...	...	...	600
Kásárs	74	36	130	Lingáyats ,, ...	...	...	500
Badigas	...	...	6558	Hegárs	...	...	15
Suttárs	1729	1491	3220	Gaundis	...	...	89
Lohárs or Áchatis...	428	406	834	Kalukuntigs ...	...	...	100
Gudigárs	190	190	380				
Jingárs	16	14	30	Total ...	...	...	24,942

Sonárs or Panchális.

Sona'rs or GOLDSMITHS, numbering 10,158 of whom 5020 are males and 5138 females, are found in small numbers in almost all towns and large villages. They are said to have come from Goa on its conquest by the Portuguese in 1510. Like Kásárs or brass-smiths, Badigas or carpenters, Lohárs or iron workers, Gudigárs or carvers, and Aksális or goldsmiths, they are called **Pa'nchalis** and take the word *shet* after their names.[1] They also call themselves Daivadnya Bráhmans or astrologers from the Sanskrit *daiv* fate and *dnya* to know. The names in ordinary use among men are, Jattaishet, Bhikárshet, Raulshet, Rámshet, Rámchandrashet, Subráyshet, Krishnashet, Manjanáthshet, Ganpaishet, Sukdashet, Ápshet, Anantshet, and Venkappashet; and among women, Nágma, Subbamma, Rukmini, Shivamma, Lakshmi, Durgamma, Sántamma, Mhálma, and Párvati. They are said to belong to the Vatsa, Kaundanya, Vishvámitra, Bháradváj, and Kaushik *gotras* or family stocks. Almost all their surnames are place names, such as Kumtekár, Haldipurkár, and Karkekár, all in Kánara. They still marry with those of their class who remained in Goa. They are middle-sized, fair, and delicate, and speak a somewhat peculiar Konkani, using *z* instead of *j*. They live in one-storied houses with mud walls and tiled or thatched roofs with verandas and front yards. Their every-day food is rice and fish, except on full-moons, new-moons, and other fast days. They eat no animal food but fish, and drink no liquor though some smoke hemp or *bhang*. They are extremely fond of fish and are good cooks and moderate eaters. Both men and women dress like Konkanasth Bráhmans. They are sober and thrifty, but quarrelsome and proverbially skilful cheats. They mix copper with gold; they imbed pieces of copper in what are professed to be solid gold ornaments; they line hollow ornaments with layers of sand or of wax. They have also a bad name for receiving and melting stolen ornaments. They work in silver and gold. They do not bind themselves as apprentices but between eight and ten begin to work under their father or some other relation. Their charges for making silver and gold ornaments vary from 2*s.* to 8*s.* (Re. 1-Rs. 4) the *tola* of $\frac{4}{5}$ths of an ounce for superior workmanship and from 3*d.* to 6*d.* (2-4 *as.*) for ordinary workmanship. An honest goldsmith earns 1*s.* to 3*s.* (8 *ans.*-Rs. 1½) a day. Women do nothing but house work. Their calling is well paid and their work is steady. They are a well-to-do and rising class, many owning

[1] *Shet* in Sanskrit *shresti* as if His Excellency.

Chapter III. Population. Craftsmen. *Sondrs.*

land which they rent to husbandmen. They claim to be Bráhmans but other Bráhmans rank them as Pánchál Shudras and hate them. They claim to be superior to Konkanigs or Sásashtakárs whom they regard as Mogers or fishermen, and call them *nindiks* or scoffers. So keen is the rivalry between the two classes that the Sásashtakárs till lately did not allow Panchál processions to pass through their streets. Even now fear of the police alone keeps the peace. A tradition says that a father had two sons who would not agree. After trying to reconcile them the father determined to end the feud by dividing the family property between them. Unseen by his sons he put all the provisions in one box and all the gold and silver in another. He asked his sons to choose each a box. The brother who got the provision box was told by his father to live by trading, and the other brother by making ornaments. They rise early and at once begin to work. After working till ten, they bathe in warm water and breakfast on rice gruel, and soon after dine on cooked rice strained dry with curry. They work till sunset and sup about eight. A family of five spends about 14*s.* (Rs. 7) a month. Their family gods and goddesses are Mhálsa, Shántádurga of Kavle, whose original temple is at Mádadol, and Mangesh of Mangeshi eighteen miles from Panjim in Goa. They also worship the ordinary Bráhman and village deities and keep local holidays. They are Vaishnavs and have as their religious Teacher Vyásráj Svámi, the head of the Vaishnav monastery of Udipi in South Kánara. They pay him large sums which are called *gurukánike* or presents to the Teacher, and in return have their breasts and shoulders marked with hot metal seals bearing Vishnu's signs, the *shankha* or conch, the *chakra* or disc, the *gada* or mace, and the *padma* or lotus. They make pilgrimages to Benares, Tirupati, Dharmasthal, Pandharpur, and Rámeshvar. Their boys are girt with the sacred thread between eight and twelve, and their girls are married before ten. When a girl comes of age the puberty ceremony is performed. They are isolated in the matter of food; they eat with no other caste, and all other castes refuse to take food cooked by them. They shave their widows' heads and do not allow them to marry. In Goa and Kárwár they have family priests or *purohits* of their own caste; in other places they employ Havig or Karháda Bráhmans and show them much reverence. Social disputes are enquired into and reported to their Teacher whose decisions are final and enforced under loss of caste. Most are illiterate, but some teach their boys to read and write Kánarese or Maráthi.[1]

Akadis.

Aksalis or Goldsmiths, numbering about 200, are found above the Sahyádris in Sirsi, Haliyál, and Mundgod. They are said to

[1] The Pánchals are a widespread and a peculiar class. Their notable Bráhman hatred makes them leaders of the left-hand or anti-Bráhman castes of South India. The name Pánchál is generally derived from *pánch chál* five crafts, though in detail the crafts come to be six or seven instead of five. Sir W. Elliot (Jour. Ethn. Soc. Lond. New Series, I. 111) has shewn reasons for believing that the Pánchals are a relic of the Buddhists. If this is so their name may be a changed form of Pánchsil, the followers of the Five Rules, an old name for Buddhists. Besides by Sir Walter Elliot accounts of the Karnátak Pánchals are given by Buchanan, Mysor I. 78, 251, II. 270, 476; and Mr. Rice, Mysor I. 343, III. 211.

have come from Shikárpur in north-west Maisur about a hundred years ago. Like Sonárs they are called Páuchâls and take the word *shet* after their names. The names in common use among men, like those in use among Banjigs, are Irappa, Kalvirappa, Irbhadrappa, Rudrappa, and Puttappa; and among women, Iramma, Nágamma, and Gauramma. Persons belonging to the same family stock and near relations do not intermarry. Their parent stock is said to be the Maisur Aksális, but they have lost all connection with Maisur. They are divided into two classes, Aksális or goldsmiths, and Kanchugárs or braziers, who eat together but do not intermarry. The Aksális work in gold and silver, and the Kanchugárs in brass copper and other inferior metals. They claim superiority over the coast Sonárs and do not associate with them. The men are generally middle-sized, slender, and weak but active, and dark. The women are below middle size, slender, somewhat fairer than the men, and regular featured. They speak a sing-song Kánarese like Banjigs, and there is a small mixture of Maráthi. They live in houses like Banjig houses, but smaller, low but fairly clean with tiled roofs and front yards. They have stools, wooden cots without rattans, brass and copper pots, brass lamps, and wooden boxes. They do not whitewash their houses, but use cowdung. Their ordinary food is rice, *rági*, pulse, curry, and *chatni*. They eat no flesh and drink no liquor and are good cooks and moderate eaters. They dress like Havig Bráhmans the women passing the skirt of the robe back between the feet. Their jewels are the same as those worn by Banjigs. They are hardworking, sober, and frugal, but untrustworthy and dishonest like the coast Sonárs. They work in gold and silver like the coast Sonárs and are skilful workmen. The Kanchugárs work in copper and brass. The women do nothing but house work. They do not bind themselves as apprentices, but begin under their father or some other relation. Their daily earnings vary from 1*s.* 6*d.* to 2*s.* (12 *ans.* - Re. 1). They are well-to-do and prosperous, and a few own land. They rank with coast Sonárs but neither eat nor marry with them. Their daily life is the same as that of the Sonárs. They take three meals a day, rice gruel in the morning, dinner at noon, and supper at sunset. The women cook and look after the children. A family of five spends about 16*s.* (Rs. 8) a month. They are religious, observing all local holidays and worshipping the ordinary deities. Their family goddess is Kálamma of Bednur and Rattalli Rudra of Dhárwár. They have caste priests of their own, but they respect Bráhmans. The well-to-do make pilgrimages to the shrines of their family gods and to Tirupati, Benares, and other holy places. They are Vaishnavs by sect, but have no spiritual head. They believe in witchcraft and soothsaying and are careful to keep the sixteen ceremonies or *saunskárs* after the Bráhmanical ritual. They wear the sacred thread like Sonárs, and marry their girls before they come of age. Widows are not allowed to marry, but unlike Sonárs they do not shave their widows' heads. Polygamy is allowed and practised. The *satti* ceremony is performed on the sixth day after a birth, and the child is named and cradled on the eleventh day. Boys are girt with the sacred thread at the age of seven. They are careful to

keep the ordinary ceremonies observed by Havig Bráhmans at marriage, puberty, pregnancy, child-birth, and death. They burn their dead and mourn ten days during which as well as for ten days after a birth, they consider themselves impure. Social disputes are enquired into and settled at caste meetings under the presidency of one of the elders. They have no headmen. Some can read and write Kánarese and they have begun to send their boys to school. They do not take to new pursuits.

Golak Sonárs.

Golak Sona'rs are found in considerable numbers near Sonda in Sirsi. Like Golak Bráhmans, who are said to be descended from Bráhman widows, these are the offspring of Sonár widows. The men are middle-sized fair and well-featured, and the women delicately made. They speak Kánarese. They live in one-storied houses with mud walls and tiled or thatched roofs. Their diet does not differ from that of the Aksális or Kánarese goldsmiths. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe hanging like a petticoat and a bodice with a back and short sleeves. They are quiet, hardworking, and thrifty, but have a poor name for honesty. They earn their living as goldsmiths. They are well-to-do and as a class are free from debt. They rank above the Padiyárs or Kánarese prostitutes. Their daily life does not differ from that of Aksális, and like them a family of five spends about 16*s.* (Rs. 8) a month. Their religious observances do not differ from those of the Aksális, and their religious Teacher is the head of the Vaishnav monastery at Sonda. Their customs are the same as those of Aksális. Breaches of social discipline are settled at meetings of adult castemen whose decisions are subject to the sanction of the Teacher. Of late they have begun to teach their boys to read and write Kánarese. They do not take to new pursuits.

Kásárs.

Ka'sa'rs or **Kanchuga'rs,** numbering 130 of whom 74 are males and 36 females, are thinly scattered over the district. Their family god is Kásárpál whose shrine is in a village of the same name near Panjim in Goa, and their goddess Kálamma. They have come from Goa within the last hundred years. The names of men are, Manjanáth, Krishnashet, Rámchandrashet, Gopálshet, Venkappshet; and of women, Yashoda, Lakshmi, Satyabháma, Rukmini, Párvati, and Gauru. Their surnames are, Kukolikár, Mádgávkár, Kaulekár, and Jucholekár, all from places in Goa. They keep their connection with their Goa relations. They are divided into two branches, Konkan Kásárs and Kánarese Kásárs, who neither eat together nor intermarry. The men are fairish, short, and rather stout, and the women are like the men but fairer. The home speech of those who live on the coast is Konkani, and of those who live above the Sahyádris Kánarese. They live in one-storied houses with mud walls, thatched roofs, narrow verandas, and front yards. Their staple diet is rice and fish, but they also eat flesh and drink liquor, a few to excess. They are temperate eaters, fond of fish, and not good cooks. The men wear the waistcloth, shouldercloth, and headscarf, and the women dress in the Marátha robe and the short-sleeved open-backed bodice. They are hardworking thrifty and clean, but have a poor name for fair dealing. They make vessels of copper

and brass, and cast articles in brass, copper, and bell-metal. Their hereditary and only calling is brass work. There is no apprenticeship. Boys begin to work between ten and twelve under their father or some other relation. They work to order, seldom selling their wares in the market. Their daily earnings vary from 7*d.* to 1*s.* (5-8 *ans.*). Their wares are not in much demand owing to the competition of cheap Poona and Malabár brass work. They get sheets from Bombay at 18*s.* (Rs. 9) the quarter, and sell them worked into water and cooking vessels, lamps, hinges, plates, and cups the prices representing about £1 10*s.* (Rs. 15). They rank next to the trading classes. They rise early and work till ten when they take gruel and afterwards rest till dinner at about three. After dinner they again work till eight at night, when they sup. The women do nothing but house work. A family of five spends about 14*s.* (Rs. 7) a month. They worship the ordinary Bráhman and village gods and goddesses and keep all local holidays. Their spiritual Teacher is the head of the Smárt monastery at Shringeri in Maisur. They employ Havig Bráhmans to perform their marriage and death ceremonies, and burn their dead. Girls are married before they come of age; widow marriage is forbidden, polygamy is common, and polyandry is unknown. Boys are invested with the sacred thread between ten and twelve. A Havig priest attends, and, after kindling the sacred fire, girds the boy with the sacred thread. Married women sing Kánarese songs and wave lighted lamps round the boy's face. A dinner to the caste ends the ceremony. Their customs from birth to death are the same as those observed by Gudigárs. Social disputes are settled according to the opinion of the majority of the adult castemen. The Kánarese Kásárs have no headmen though those in Goa have hereditary *budvants*. They do not send their boys to school and do not take to new pursuits.

Badigas.

Badiges or CARPENTERS, from *badige* a mallet from *badi* a stick, numbering about 6560, are found above the Sahyádris chiefly at Terga, Havgi, Mangalvád, and Haliyál in the Haliyál sub-division. They live with other castes both in towns and villages. They talk Kánarese and the shrine of their family goddess is at Shirsangi near Rámdurg in Belgaum. They are said to have come from Parasgad in Belgaum where families of their class are settled. The names in common use among men are, Bassappa, Narsappa, Lakshman, Ráyappa, and Devappa; and among women, Bálavva, Rudravva, Demavva, and Kallavva. They have no surnames, clan names, or subdivisions. They are dark, short, and strongly made, of middle height, and with round features. Their home tongue does not differ from that of the Lingáyats and other residents of the Kánara uplands. Their houses are one-storied, the walls of earth, and the roofs either of straw or tiled. The chief articles of furniture are mats, wooden boxes, metal pots, and lamps. Their common diet is rice and millet, and they eat fish and flesh, but drink no liquor and take no intoxicating drug. They are moderate eaters and poor cooks. Their special dishes are the same as those of Lingáyats. The men wear the waistcloth, the headscarf, and a jacket; and the women the robe hanging like a petticoat and the upper end drawn over the head like a veil. They also wear

bodices with short sleeves and a back. They are fond of decking their hair with sweet-scented flowers and wear the ordinary gold and silver ornaments. Both men and women are dirty and untidy in their dress. They keep a store of special holiday clothes which like their every-day dress come from the Belgaum and Dhárwár hand-looms. Though dirty in their habits, they are thrifty, hard-working, and orderly. Their hereditary calling is carpentry. The women do not help the men in their work. Some are skilful workers carving beautiful designs in wood. Boys do not bind themselves as apprentices, but begin to learn under their fathers or relations at the age of twelve. A good worker earns 1*s.* 6*d.* (12 *ans.*) a day and a poor worker 9*d.* (6 *ans.*). Their calling is steady and well-paid and some of them own land which they let to tenants. They occasionally borrow to meet the cost of a wedding, but most of them are free from debt. They rank above Maráthás, Kunbis, Bedars, and Kumbhárs, and below the trading classes. They eat nothing but what has been cooked by people of their own caste. They take two meals a day, about noon and about eight; and they spend most of the day at their work. Their slack season is from June to October, and their busy season from November to the end of May. A family of five generally spends about 16*s.* (Rs. 8) a month; their houses cost £3 to £30 (Rs. 30 - Rs. 300), their furniture £2 to £10 (Rs. 20 - Rs. 100), and they spend £10 to £20 (Rs. 100 - Rs. 200) on their marriages. They are religious. Their family priest or *bhat* is of their own caste; they neither employ Bráhmans to perform their ceremonies nor pay them respect. Their special object of devotion is Kálamma, and they make pilgrimages to Gokarn, Benares, Rámeshvar, Pandharpur, and Tirupati. They keep all local holidays though of the greater gods they worship only Ishvar or Shiva. Their spiritual Teacher called Monappa who is of their own caste lives in celibacy in his monastery at Hubli in Dhárwár and receives tithes. They do not offer blood sacrifices, but are strong believers in soothsaying and spirits. Girls are married between eight and twelve and boys between sixteen and twenty. They burn their dead and mourn them ten days. For ten days after a birth or a death the family is considered unclean. On the eleventh day their family priest purifies them by kindling the sacred fire and giving them the five products of the cow. Widow marriage and polygamy are allowed and practised. On the fifth day after a birth they worship a cocoanut and offer it a dish called *khichdi* made of rice molasses and cocoa-kernel scrapings. This the midwife eats, and ties a girdle of cotton thread round the child's waist. On the twelfth day, after a purifying ceremony, the child is named and cradled and caste people are feasted. When about twelve years old boys are girt with the sacred thread with the help of the family priest. This and their other ceremonies do not differ from those of Vánis and Bráhmans. Their social disputes are enquired into and reported to the spiritual Teacher by committees of adult castemen under the presidency of an hereditary headman called *budvant*. Eating with people of other castes is punished by expulsion. Other offences are punished by fines varying from 8*s.* to £25 (Rs. 4 - Rs. 250) which are paid to the Teacher. Those who are too poor to pay the fine are

made to sweep the floor of the village temple for a certain number of days. Their boys learn to read and write, but they do not take to new pursuits.

CRAFTSMEN. *Sutárs.*

Suta'rs or CARPENTERS, numbering 3220 of whom 1729 are males and 1491 females, are found in all Kárwár villages. They are included in the Pánchál community and are said to have come from Ratnágiri about a century ago. The names in ordinary use among men are, Hondu, Yesu, Shámba, Goma, Soiru, Jánu, Pundlik, and Bhiku. The word *mest*, a short form of *mestri* or foreman, is added to every name. The women are called Sávitri, Sita, Gopi, Jánki, Yashoda, Dvárki, Venku, and Avdu. They have no surnames. Their family gods are Shámba of Ratnágiri, Bhaváni of Kolhápur, and Raulnáth and Máuli of Sántode near Sávantvádi. They are said still to marry with those of their class who have remained in the Konkan. They have no subdivisions. They are of middle size and somewhat dark, short, and slender, but strong. They speak a Konkani which does not differ from the home tongue of the Shenvis. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. Their staple food is rice and fish, but they have no rule against eating flesh or drinking liquor; they are moderate eaters, fond of fish chillies and tamarind, and not good cooks. The men dress like Bávkule Vánis in a waistcloth, a shouldercloth, and a headscarf. The women wear the robe passing the skirt back between the legs, a bodice, and ornaments of gold and silver. They are hardworking, sober, thrifty, and well-behaved. They are carpenters, building houses and making wooden stools and benches. They do not bind themselves as apprentices but learn under their father or some other relation, beginning work about ten or twelve. Their daily earnings vary according to their skill from 9*d.* to 1*s.* 6*d.* (6.-12 *ans.*). Their work is constant. The women do nothing but house work. In rank and condition they differ little from Lohárs. The men rise early and go to work; they return at eleven, and after bathing in warm water eat rice gruel; they take their dinner at two, go back to work, and returning home at sunset sup at eight. A family of five spends about 16*s.* (Rs. 8) a month. They worship the ordinary Bráhmanic gods and keep the usual holidays. Their family gods are the village gods and goddesses. They have a great dread of evil spirits and ghosts and believe in witchcraft. They employ Karháda and Konkanasth Bráhmans to perform their ceremonies and treat them with great respect. Girls must be married before they are twelve. Widow marriage is not allowed, but polygamy is common. They burn their dead and mourn for ten days. Social disputes are settled at meetings of the castemen. They do not send their boys to school, but are improving in their craft.

Lohárs.

Loha'rs or **A'cha'ris**, that is BLACKSMITHS, numbering 834 of whom 428 are males and 406 females, are found all over the district. They take their name from the Sanskrit *loh* iron. Like the Sonárs they are called Pánchál, a word derived by some from Pánchál the old name of Upper India, but by themselves said to come from Panchánan or five mouths in reference to the five mouths of the architect of the universe. The ordinary names of men are, Kushta, Sukdo,

Chapter III. Population. Craftsmen. *Lohárs.*

Porgo, Piso, Irappa, Annappa, Manjappa, Vithal, Kut, Boman, Soman, Subráya, Ráma, and Birappa; and of women, Jánki, Rukmini, Yashoda, Cholái, Subbu, Nágu, Báiju, Venku, and Lakshmi. They take *mest* or foreman, Lohár, A'chári, or Badige after their names. They have such family stocks as Agnes and Manu, and only persons of different stocks intermarry. Their family gods are Kálamma of Ankola and Somnáth of Tirgan in Goa. There are two divisions, Konkan Ácháris and Kannad Ácháris, who neither eat together nor intermarry. They are of middle height, dark, and strongly made. The home speech of those who live on the coast is Konkani, and of those who live above the Sahyádris is Kánarese. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. On one side of their dwelling they have their working sheds with a furnace, a pair of bellows, and an anvil. Their furniture includes low stools, straw mats, brass lamps, and copper vessels. Their common food is rice and fish, but they sometimes eat flesh and drink liquor. They are moderate eaters but bad cooks. Fish is their chief dainty. Indoors the men wear the loincloth, and out of doors the shouldercloth, waistcloth, and headscarf. Among Konkan Lohárs the women pass the skirt of the robe back between the feet, draw one end over the upper part of the body, and wear a bodice with a back and short sleeves. Among Kannad Lohárs the women wear the robe like a petticoat drawing one end over the upper part of the body. They also wear a bodice with a back and short sleeves. Some of them are very skilful in making knives, muskets, brass lamps, and locks. Their chief work is making and mending field tools for which the villagers pay them a yearly grain allowance. They also work in wood making furniture and building houses. When they work in wood they are called Ácháris or Badiges, that is carpenters. Before hook-swinging was forbidden it was the office of the Lohár to work the iron hook into the muscles of the devotee's back. They do not bind themselves as apprentices, but begin work between ten and twelve under their father or some other relation. Most of them are hereditary iron-smiths and carpenters. Their work is constant as they are always employed by husbandmen to make tools and by others to make nails and other iron articles used in house building. They seldom work as day labourers, but prepare articles to order and take contracts for building houses. Their daily earnings vary from 9*d.* to 1*s.* 6*d.* (6-12 *ans.*). They are well paid, but their custom of spending more money than they can afford on their children's marriages keeps them encumbered with debt. They rank next to traders. They rise early and after working till ten take gruel and rest till two when they dine and work till sunset. The women mind the house. A family of five spends about 14*s.* (Rs. 7) a month. They worship all Bráhman and village gods and keep all local holidays. They are religious and have faith in soothsaying, witchcraft, and evil spirits. Their spiritual Teacher is a monk of their own caste who has four monasteries, at Mádgaon in Goa, at Májáli and Chitákula in Kárwár, and at Ankola. He generally lives in these monasteries when on visitation tours except at Chitákula where the monastery is ruined and the Teacher is entertained in

the houses of well-to-do Ácháris. The Teacher has generally a disciple with him whom he appoints to succeed him after his death. If he has no disciple and if he fails to name a successor, the people of the caste choose one of their number and have him formally initiated by some *sanyási* or ascetic. Boys are girt with the sacred thread by a Joishi Bráhman when they are about twelve years old but without the regular *upanayan* ceremony.[1] They marry their girls before twelve. The heads of widows are shaved and their marriage is forbidden. They bury their dead and mourn ten days. With the help of some of the castemen, their spiritual Teacher settles social disputes when he passes on tour through the district and receives contributions from the people. They neither send their boys to school nor take to new pursuits.

Gudigars.

Gudiga'rs or Carvers, numbering 380 of whom 190 are males and 190 females, are found in small numbers in Sirsi, Siddápur, Honávar, and Kumta. They also call themselves Chitárs which is the name given by Manu to artisans. They take the word *shetti* after their name. They came to Kánara from Goa after the establishment of Portuguese rule. Their family gods are, Nágesh, Raulnáth, Lakshmi-Náráyan, Mhálsa, Shántádurga, Káveri, and Kámákshi, whose shrines are in Goa. They claim to be Kshatriyas, and to belong to the Kashyap, Kaundanya, Vasishtha, Gautama, and Bháradváj stocks; but the Bráhmans reject their claim and consider them Shudrás. Their surnames are place names, Kukolkár, Ánklekár, Honávarkár, Kumtekár, Bilgikár, Siddápurkár, and Sondekár, all except Kukolkár from villages in Kánara. The names in common use among men are, Manjappa, Monappa, Subbanna, Durgayya, Venkappa, Devappa, Raulayya, Krishna, Náráyan, Sántayya, Gurappa, Hanmant, Venkatraman, Ganpati, Vishnu, and Subráya; and among women Gauramma, Gangamma, Iramma, Pomma, Nágamma, Vénku, Káveri, Sánteri, Honnamma, and Chinnamma. They eat and marry with those of their class who remained in Goa. They are fair, middle-sized, and most of them weak. Their home speech is Kánarese, and those who live along the coast also speak Konkani. They live in one or two storied houses with mud or stone walls and tiled and thatched roofs with wide verandas where they sit and work. Their common food is rice and fish, but they eat flesh and drink liquor when they offer blood sacrifices to *shaktis* or when they can afford to buy them. They are moderate eaters but hard drinkers. They are extremely fond of fish and of hot and sour dishes. The men wear the waistcloth, shouldercloth, and headscarf; and the women the robe, passing the skirt back between the feet, with a short-sleeved and backed bodice. The up-country women do not pass the end of the robe between the feet. The men, though skilful, are unsteady, thriftless, untruthful, lazy, and inattentive to their work. They carve sandalwood, ivory, and ebony with great skill. They also work on the lathe in wood, making beautiful lacquered articles, the pith crowns worn by bridegrooms, and the pith flowers

[1] In Goa they have priests of their own caste who officiate at all their ceremonies. In Kánara they have no priests of their own caste.

Chapter III. Population. CRAFTSMEN. *Gudigárs.*

and crests which are much used by the lower classes of Hindus during the *Shimga* holidays in March-April. They do not make wedding coronets for dancing-girls, as dancing-girls refuse to dance in their houses. The Gudigárs work the lathe with a bow strung with raw deer hide, not like most carpenters with the help of a second workman. The women help the men especially in making articles of pith. They prepare work-boxes costing from £3 to £50 (Rs. 30 - Rs. 500), cabinets from £15 to £100 (Rs. 150 - Rs. 1000), work-tables from £20 to £60 (Rs. 200 - Rs. 600), watch-stands from 4*s.* to £15 (Rs. 2 - Rs. 150), glove-boxes from £1 to £5 (Rs. 10 - Rs. 50), jewelry-boxes from £3 10*s.* to £20 (Rs. 35 - Rs. 200), writing boxes from £3 10*s.* to £25 (Rs. 35 - Rs. 250), pen-holders from £1 10*s.* to £3 (Rs. 15 - Rs. 30), pen-stands from 2*s.* to £1 (Re. 1 - Rs. 10), card-cases from 7*s.* to £2 (Rs. 3½ - Rs. 20), chess-boards from £5 to £100 (Rs. 50 - Rs. 1000), paper-weights from 6*s.* to £2 (Rs. 3 - Rs. 20), paper-cutters from 1*s.* to 12*s.* (8 *ans.* - Rs. 6), needle-cases from 2*s.* to 10*s.* (Re. 1 - Rs. 5), card-boxes from £3 10*s.* to £20 (Rs. 35 - Rs. 200), and handkerchief-boxes from £1 10*s.* to £5 (Rs. 15 - Rs. 50). An article worth £8 takes about three months' labour and the cost of the sandalwood is about £1 (Rs. 10) the *man* or quarter. They generally work to order, seldom offering articles for sale except such as have been condemned by the people who ordered them. Their chief calling is engraving and painting. They paint boards for various purposes and do all sorts of turning work. They were once well-to-do, and owned land, but inattention to work and improvident habits have greatly injured them. They rank next to traders, but do not eat food cooked by any one except a Havig Bráhman. They work from early morning to ten, then take gruel for breakfast, and after dining about one go on working till sunset. The women, besides house work, help the men in making articles of pith and in painting. A family of five spends about 14*s.* (Rs. 7) a month. Their spiritual Teacher is the Smárt head of the Shringeri monastery in Maisur. They worship all local gods. Their family priests are Havig Bráhmans whom they treat with great respect. They make pilgrimages to Tirupati, Dharmasthal, Gokarn, and Rámeshvar. They marry their girls between nine and eleven, and gird their boys with the sacred thread before marriage. The bridegroom wears a pith crown prepared by one of their own caste. He pays 10*s.* (Rs. 5) for the crown, the amount being distributed among the castemen. Other sums of 8*s.* to 12*s.* (Rs. 4 - Rs. 6) are also paid to the caste by the bride and bridegroom. On the sixth day after a birth they perform the *satti* ceremony, and name and cradle the child and worship *jaladevata* or the goddess of water on the twelfth. They observe the ordinary puberty and pregnancy ceremonies. The heads of widows are not shaved, but they are not allowed to marry. Their other ceremonies do not differ from those of Vánis. Two ranks among them hold a specially high position, *gaudas* or district-heads, and *budvants* or village-heads. The *budvants* preside over all caste meetings, and there is generally an appeal or reference to the *gauda*. They teach their children to read and write Kánarese.

Jingárs, numbering 30 of whom 16 are males and 14 females,

are found in the Sirsi sub-division and in the town of Honávar. The word is generally taken to mean saddle-maker from the Persian *jin* a saddle; their Hindu name is said to be Chitrakar or painter.[1] The names in common use among men are, Lakshman, Krishna, Manjappa, Keshvappa, Mallappa, Kallappa, Nilappa, Lingappa, Chokkappa, and Mailárappa; and among women, Devamma, Párvati, Nilamma, Ningamma, Venkamma, and Manjamma. Their surnames are Kaligránt, Mápalkar, and Potlakár. Their family god is Mailárlinga, whose shrine is at Harpanhalli in Bellári. Their home tongue is Kánarese and their parent stock is found in Maisur whence they are said to have come and with whom they still eat and intermarry. They are divided into Jingárs and Chitárs or painters, who neither eat together nor intermarry. They are short, wheat-coloured, and well-made, with round unnoticeable faces. Their Kánarese does not differ from that of other local Kánarese-speaking classes above the Sahyádris. They live in lines of one-storied houses with mud walls and thatched roofs. Their staple diet is rice, split pulse, and fish, and they eat flesh and drink liquor. They are not good cooks, but are moderate eaters, their special dishes being *páisa, vadás, chakli,* and wheat-bread stuffed with boiled pulse mixed with molasses. The women wear the skirt of the robe passed back between the feet and the upper end drawn over the head like a veil, and a bodice with short sleeves and a back. Their gold and silver ornaments are like those worn by other classes above the Sahyádris. The men's dress is a waistcloth, a shouldercloth, and a headscarf, with gold ear and finger rings, and silver girdles. Both men and women wear Dhárwár and Belgaum cloth and have a store of rich clothes for holiday use. Their hereditary calling is said to be saddle-making, but they work in wood and deal in gram, pulse, spices, fruit, and groceries. The women do not help the men in their work. Boys begin to learn between twelve and sixteen; they have no system of apprenticeship. An ordinary workman earns 6*d.* to 9*d.* (4-6 *ans.*) a day, and a skilled workman 9*d.* to 1*s.* (6-8 *ans.*). Their calling as carpenters has of late suffered by the competition of Gudigárs and other workers in wood who surpass them in skill. Many of them have been forced to borrow and are badly off. They rank with Gudigárs and other artisans. The men work during most of the day taking two meals, one between ten and eleven, the other between seven and eight; the women mind the house. They are busy during the fair season, but have little to do during the rains. A family of five spends about 14*s.* (Rs. 7) a month. Their house varies in value from £5 to £50 (Rs. 50-Rs. 500), their furniture is worth about £5 (Rs. 50), and their weddings cost £10 to £50 (Rs. 100-Rs. 500). They are a religious people. Their family priests are Havig, Konkanasth, Deshasth, or Karháda Bráhmans to whom they pay great respect. They worship all local gods and keep all holidays, their special deities being Venkatramana and Mailárlinga, and they go on pilgrimage to Harpanhalli, Tirupati, and Gokarn. Their spiritual Teacher is the head of the Smárt monastery

[1] Buchanan's Mysor, I. 254. They are also called Muchis or leather workers and Bannagaras or decorators. Rice's Mysor, I. 328, 334.

at Shringeri in west Maisur. They believe in soothsaying, witchcraft, and spirits, and offer animal sacrifices to the village gods. They employ Bráhmans to perform their marriage and death ceremonies. Girls are married between seven and twelve, and boys between fourteen and sixteen. The dead are burnt and mourned ten days, and a family is considered impure for ten days after a birth or a death. On the eleventh the family priest purifies them by giving them the five products of the cow. They teach their boys to read and write Kánarese.

Shimpis.

Shimpis or Tailors, numbering 628 of whom 348 are males and 280 females, are found above the Sahyádris in Sirsi, Yelláp ur, and Haliyál. They are said to have come in search of work from the Bombay Karnátak districts about the beginning of the present century. Their surnames are, Shendgi, Achalkar, Mohinderkar, Phople, Suláke, Lokhande, Ransinkar, Tirmale, and Karmuse. Persons bearing the same surnames do not intermarry. Their family god and goddess are Vithoba of Pandharpur and Yelamma of Saundatti in Dhárwár. There are two subdivisions, Rangáris and Shimpis proper. The Rangári Shimpis are dyers, while the Shimpis proper do needlework. They eat with each other but do not intermarry which is the only distinction between the two subdivisions. They are of middle size, dark complexion, weak, and flabby, with regular features, high noses, and round faces. Their home speech is Maráthi and with others a rough Kánarese. They live in one-storied houses with mud walls, thatched roofs, and front verandas. Their every-day food is rice and pulse, but they eat flesh and fish and drink liquor. They are moderate eaters and good cooks. The men wear the waistcloth, the shouldercloth or a long coat called *angi*, and the headscarf; and the women the robe, letting the skirt fall like a petticoat from the waist and throwing the upper end over the head like a veil. They also wear a bodice with a back and short sleeves. They are hard-working, sober, thrifty, and well-behaved. They are tailors and retail cloth-sellers and are notorious for filching pieces of the cloth. They are fairly well-to-do, ranking next to traders and differing little from them in their daily life. A family of five spends about 14*s.* (Rs. 7) a month. They worship the ordinary Bráhmanic gods and keep local holidays. Their family god is Vithoba. They employ Havig, Karháda, or Konkanasth Bráhmans to perform their marriage puberty and death ceremonies, and show them much respect. Their favourite places of pilgrimage are Pandharpur and Gokarn, and their spiritual Teacher is the Smárt head of the monastery at Shringeri in west Maisur. They marry their girls before they come of age. They burn their dead and allow widow marriage and polygamy. On the sixth day after birth the *satti* ceremony is performed and on the twelfth day the child is named and cradled. They do not wear the sacred thread. At the end of the first year the child's ears are pierced, and, if he is a boy, his hair is closely cut with scissors. A boy before he is twelve years old is initiated by having certain texts whispered in his ear by a Teacher or *guru*. After the religious part of the ceremony is over a dinner is given. Boys marry between twelve and eighteen and girls before they are twelve. On the day before a marriage the deities are propitiated and a dinner

is given. On the wedding day the boy and girl are bathed and turmeric is rubbed on both of them and the guests are presented with sugar and betel leaf. The wedding coronet or *bhásing* is put on and *kankandár, dhára,* and *árte* or lamp-waving ceremonies are performed and dinner given to the caste people. The wedding ceremony lasts four days at a cost of £10 to £20 (Rs. 100 - Rs. 200). The expenses of a puberty ceremony vary from £1 to £1 10*s.* (Rs. 10 - Rs. 15). The dead are burnt. The fire is carried by a married son of the deceased, or if he has no married son by a married nephew or other near relation. On the eleventh day a dinner is served to relations and food and money are given to Bráhman priests or *bhats.* On the anniversary another dinner is given to relations. Death and memorial ceremonies cost £3 to £5 (Rs. 30 - Rs. 50). Their social disputes are settled at meetings of castemen under the presidency of a headman or *budvant.* Few can read or write, but some send their children to school. A few are prosperous cloth-dealers.

Kannad Kumbá

Kannad Kumbárs or Kánarese-speaking Potters, numbering about 1500, are found in small numbers throughout the district. The Kumbár or potter, probably from *kumbh* a water-pot, is paid by an allowance of grain known as the *kumbár goni* or potter's due. Before the arrival of Bráhmans pot-makers seem to have held a position as a religious or priestly class. They still officiate in the temples of local deities and are employed to perform funeral rites which are called *kumbár-kriya* or potter's rites. These resemble the funeral rites of the Komárpaiks except that the Joishi's place is taken by a potter or Kumbár. They make pots and figures representing rural gods, among which Vágro has the form of a tiger and *ammas* or mothers are heaps of pots. The names of men are Sántappa, Nágappa, Manjappa, Birappa, Lakshman, Ganpayya, Devayya, Tammanna; and of women, Demavva, Sántu, Biramma, Nágamma, Timmi, and Venku. Their family goddesses are Márka Devate of Haldipur near Kumta and Durgádevi of Kumta. They probably came from the Bombay Karnátak. The men are of middle size, some tall and some short, wheat-coloured, and disposed to stoutness, and strongly made; the women are like the men but somewhat fairer. Their home speech is Kánarese. They live in one-storied houses with mud walls, thatched roofs, and courtyards, on one side of which stands their working-shed with the potter's wheel. Their ordinary diet is rice, fish, and *rági,* and they do not drink liquor. They eat fowls, sheep, and forest and feathered game on the last day of *Dasra* in September-October, on the *bhánd* or car festival in April-May, and on other occasions when they can afford it. They are moderate eaters but poor cooks. In dress they resemble Konkan Kumbárs. The women wear the robe without drawing the lower end back between the feet. Both men and women wear the silver and gold ornaments ordinarily worn by the lower classes. They are thriftless, and not well-behaved. Most are servants of the village deities, the origin of their office being apparently the fact that they make clay figures and earthen pots, a primitive form of shrine. A Kumbár man and woman working together earn about 9*d.* (6 *ans.*) a day. Kumbárs who act as

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anmad Kumbárs.

temple servants are called Gungás. They bear the pot or *kalash* worshipped during the *bhánd* or car festival which is a small copper or silver vessel called *gindi* like an English jug. This jug or *gindi* is filled with water and on its mouth mango sprays and an unhusked cocoanut are laid. Near the neck of the *gindi* on one side are engraved gold rays like the nimbus in Roman Catholic pictures. The *gindi* thus adorned is called *kalash*, and is placed on a low wooden stool and worshipped with offerings of flowers, fruit, burning incense, and camphor. Besides acting as temple priests, they perform death ceremonies called *Kumbár-kriya* for all Shudrás except the depressed classes. They serve as mediums between the gods and all classes of Hindus and also act as soothsayers. During the rains the men till and the women cook and help the men in the fields and in making pots. They are badly off as most of them have alienated the lands which they held as temple-servants. They rank next to the trading classes. Both men and women make earthen vessels and children of seven and over help their parents. A family of five spends about 16*s.* (Rs. 8) a month. They worship the ordinary Bráhmanic gods, but the objects of their particular devotion are the local deities known as *ammas* or mothers and *jatga* or *jattig* a wrestler. They employ Havig Bráhmans to perform their marriage, puberty, and death ceremonies, and pay them great respect. They marry their girls between nine and twelve and their boys between fifteen and eighteen, and either burn or bury their dead, allowing polygamy and widow marriage, but seldom practising them. The ceremonies attending birth, marriage, and death do not differ from those of the Nádors. Social disputes are settled at meetings of castemen under the presidency of an hereditary headman or *budvant*. Their spiritual Teacher is the Smárt head of the Shringeri monastery in west Maisur to whom they pay tithes through his representative who lives at Gokarn. They do not know how to read and write and do not send their boys to school or take to new pursuits.

nkan Kumbárs.

Konkan Kumbárs or Konkani-speaking POTTERS, numbering about 600, are found in small numbers in Kárwár and Yelláp̃ur. They appear to have come from Usgaon in Goa. Like the Kánarese Kumbárs they seem to have been local priests before the Bráhmans came to Kánara, and they still officiate in some of the temples of the local deities. At Asnoti in Kárwár there is a temple dedicated to Rámnáth, and another to Kattinbira, where none but a Konkan Kumbár can act as ministrant. They have the privilege of making pots and earthen figures of rural gods which they pile in heaps in the temples or *gudis* and among evergreen shrubs on the verge of forests. The names in common use among men are, Kushta, Shiva, Támbdo, Govinda, Bálso, Pávto, and Sagun; and among women Sávitri, Jánki, Ubge, Bhime, Yashode, and Rukmin. They have no surnames. They still eat and marry with those of their caste who have remained in Goa. They are middle-sized and slender. Their home speech is Konkani, and their houses do not differ from those of Kánarese Kumbárs. Their every-day food is rice, *rági*, and fish, and they eat animal food but do not drink liquor or use any intoxicating drug. They are moderate eaters but

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not good cooks. The men wear the loincloth, the shouldercloth, and the headscarf; and the women in Maratha fashion draw the skirt of the robe back between the feet. They are hardworking, thrifty, and well-behaved. They make earthen pots and tiles, the price of a pot varying from ¼*d.* to 1*s.* (½-8 *ans.*), tiles selling at 5*s.* to 7*s.* (Rs. 2½-Rs. 3½) the thousand. The men are helped by the women. None of their work requires special skill. They take clay from fields for which they pay the owner about 2*s.* for a hundred tons, besides filling and levelling the ground where they have dug. They fire their pots and bricks by stacking them between thick layers of dry branches. They also turn roof tiles, earning 6*d.* (4 *ans.*) a day, and act as husbandmen raising crops of rice during the rainy season. The women, besides house work, help the men in the field and in making and selling pots. Though their calling is not well paid they are fairly off. Their social position and their daily life do not differ from those of the Kánarese Kumbárs. A family of five spends about 14*s.* (Rs. 7) a month. They worship the village gods and have strong faith in soothsaying and witchcraft. They employ Karháda and Joishi Bráhmans to perform their ceremonies and treat them with great respect. They have a household god called Puris of whom a brass figure is kept in most houses. Their spiritual Teacher is the *jagadguru* or world-teacher of Shringeri in west Maisur to whom they pay 6*d.* to 1*s.* (4-8 *ans.*) a year through a representative or *párupatyagár*. Their girls are married between eight and twelve and their boys between fourteen and twenty. Widow marriage is not allowed, but polygamy is common. Their ceremonies at birth, puberty, marriage, and death [illegible] burn their dead. Their hereditary headman helped by the castemen settles social disputes. None of them read or write and they do not send their boys to school or take to new pursuits. They are an ignorant people.

Konkan Kumbár

Linga'yat Kumba'rs, or LINGÁYAT POTTERS, numbering about 500, are found above the Sahyádris. They are said to have come to Kánara about the same time as the Banjigs. They are short, stalwart, and muscular. They speak Kánarese and live in one-storied houses with mud walls and tiled or thatched roofs, and their furniture includes low wooden stools, palm-leaf mats, brass lamps, and copper pots. Their every-day food is rice, pulse, and millet. They do not eat animal food or drink liquor. They are moderate eaters and good cooks. The men wear the waistcloth, shouldercloth, and headscarf; and the women a bodice with a back and short sleeves, and the robe whose skirt hangs like a petticoat and whose upper end is drawn over the shoulders and breast. They wear gold and silver ornaments in their noses and ears, and round their necks, wrists, and toes. They are hardworking, thrifty, sober, and honest. Like Konkani and Kannad Kumbárs they work in clay using the potter's wheel. They are well off. They rank next to Banjigs and Mallavs who do not take food cooked by them. Both men and women work from morning to sunset and children begin to help their parents after they are about eight years old. A family of five spends about 14*s.* (Rs. 7) a month. They wear the *ling* in a silver box folded in a handkerchief, and worship Shiv, Párvati, and Basava the

Lingáyat Kumbár

founder of their sect in the form of Shiv's bull or *nandi*. They do not differ in any particular from the Banjigs. The Lingáyat *ayya* is their family priest and they bow to Bráhmanic gods when they pass their temples, though they neither worship nor visit them. They believe in soothsaying and sorcery, using trinkets containing charms written on slips of paper by Ghádi, Komárpaik, Marátha, and Namburi charmers and soothsayers to cure sickness or avoid evil. They hold the usual Lingáyat beliefs, that a true believer has no need of sacrifices, that a birth or a death cannot make him impure, and that girls need not be married before they come of age. Their weddings and other ceremonies are performed by Lingáyat *ayyas* whom they treat with much respect. They keep all Lingáyat holidays and make pilgrimages to Gokarn, Ulvi, and Benares. Their social institutions and their rules regarding caste offences are the same as those among the Banjigs. They do not send their boys to school or take to new pursuits.

Bogárs.

Boga'rs or Bangle-sellers, returned at about fifteen, are found in small numbers in Kárwár and Ankola. They are said to have come from Goa within the last fifty years and to be a branch of the Jain Bogárs now found above the Sahyádris with whom they have no intercourse. They add *shet* to their names. The names in common use among men are, Gopál, Ganu, Ládu, Jirgo, Rághoba, and Lakshman; and among women, Lakshmi, Gopi, Subadri, Shevantu, Báije, and Báyu. Their family goddess is Kálamma of Sávantvádi. They neither eat nor intermarry with other bangle-makers. They are middle-sized, spare, and wheat-coloured. Their home speech is Konkani with a large mixture of Maráthi and Portuguese words. They live in one-storied houses with mud walls, tiled roofs, narrow verandas, and front yards. Their every-day food is rice and fish, and they eat flesh and drink liquor. They are moderate eaters, fond of tamarind and chillies, but not good cooks. The men wear the loincloth, the shouldercloth, and the headscarf. They may be known by the strings of bangles they carry slung over their shoulders. The women wear the robe passing the skirt between the feet, and the short-sleeved and backed bodice. They are hard-working, thrifty, mild, and orderly. They make and bring glass bangles from Goa and have much skill in putting them on, which is a difficult operation, as the women pride themselves in wearing bangles of the smallest possible size. They do not take to new pursuits, and owing to the importation of cheaper and finer English and Chinese bangles, their present state is somewhat depressed. They rank with Lohárs and Gudigárs. The men go out to hawk their bangles and the women do house work during the greater part of the day. Their daily life does not much differ from that of the Telugu Banjigs. A family of five spends about 12*s.* (Rs. 6) a month. They employ Karháda or Konkanasth Bráhmans to perform their marriage, puberty, and death ceremonies. Their family god is Nirankár whose shrine is in Goa, and they are worshippers of *shaktis* and of the ordinary local gods. They listen to soothsayers and employ sorcerers and keep all local holidays. They wear the sacred thread and acknowledge as their spiritual Teacher, the Smárt head of the Shringeri monastery in west Maisur.

Girls are married between nine and twelve and boys between fourteen and eighteen. Widow marriage is not allowed but polygamy is common. The dead are buried. Their other customs and ceremonies do not differ from those of the Lohárs. Their social disputes are settled at meetings of the men of the caste under a headman or *bhándári*. They do not know how to read or write and do not send their boys to school.

Gaundis.

Gaundis or MASONS, about ninety, are found in the Haliyál sub-division. They live with other castes both in towns and villages. They are said to have come from Belgaum about ten years ago in search of work, and they still eat and marry with the Gaundis of Kittur in Belgaum. Their home tongue is Kánarese. Their family deities are Yellamma and Nandyál Basaveshvar, whose shrines are in the Parasgad sub-division of Belgaum. The names in common use among men are, Rámappa, Kenchappa Dullappa, Mhálappa, and Chennappa; and among women, Shivnanjavva, Yellavva, Mallavva, and Kallavva. They have no subdivisions. They are dark, muscular, round-featured, and middle-sized. Their Kánarese does not differ from the local dialect. Their houses are one-storied with mud walls and tiled roofs, and their chief goods and chattels are palm-leaf mats, copper and earthenware vessels, low wooden stools, and brass lamps. Their staple diet is rice, millet, and split pulse, and they eat fish and flesh and drink liquor. They are moderate eaters but bad cooks. Their special dishes are *holige* and a sweet gruel called *paramánn* which differs from *páisa* only in being made of cow's milk instead of cocoanut milk. They take two meals every day at noon and at eight. The men wear either a narrow waistcloth or breeches, a shouldercloth, and a headscarf; the women wear the robe hanging like a petticoat, and the upper end drawn over the head like a veil; the bodice has short sleeves and a back. They wear gold and silver ornaments like those worn by Lingáyats, but they show little taste in their dress which is dirty and untidy. They buy their clothes from local shopkeepers who get them from the hand-loom weavers of Dhárwár and Belgaum. Though neither clean nor tidy, they are hard working, thrifty, hospitable, and well-behaved. Their hereditary calling is stone-cutting. They build stone walls, plaster houses, and roughen grind-stones. The women mind the house and neither they nor boys under sixteen help the men in their work. A good mason earns 9*d.* to 1*s.* 6*d.* (6-12 *ans.*) a day. Their calling is steady and they are fairly off, being able to raise loans on personal security, which, as a rule, they are careful to pay. They rank next to Maráthás and Lingáyats. Men work from six to twelve and from two to six, and women and children remain at home minding the house. They are busy during the fair weather but have little to do during the rains. A family of five spends about 16*s.* (Rs. 8) a month. Their houses are worth £5 to £20 (Rs. 50-Rs. 200), their furniture £1 to £5 (Rs. 10-Rs. 50), and a marriage costs them about £10 (Rs. 100). Their chief gods are Shiv, Basaveshvar, and Yellamma, and their family priests and spiritual guides are Lingáyats. The spiritual Teacher is the head of the Kalmath monastery at Kittur in Belgaum. They venerate Bráhmans and Bráhman gods and their special holidays are *Holi* in

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Gaundis.

March-April, *Ganesh-chaturthi* in August-September, *Dasra* in September-October, and *Dipávali* in October-November. The Teacher, who is of their own caste and a married man, lives on funds subscribed by his followers. He wears the *ling* though he calls himself a Gaundi not a Lingáyat. He is invited by them on all grand occasions, feasted, and given 1*s.* to 2*s.* (8 *ans.* - Re. 1). He officiates at marriages, and lays his feet on the head of the dead to which he is paid 1*s.* (8 *ans.*). In his absence the ceremonies are performed by any Lingáyat priest. The Teacher is succeeded on his death by his son or next-of-kin. If he has no near relation the community chooses some one to fill his place. They do not offer blood sacrifices but have faith in soothsaying. They make pilgrimages to the shrine of their family god in Belgaum. On the sixth day after the birth of a child they feed their caste people and give them each 1*s.* (8 *ans.*) if the child is a girl and 2*s.* (Re. 1) if he is a boy. This is spent in buying liquor which the men drink. On the thirteenth day the community is again feasted, and the child is named and cradled. They burn their dead without mourning. Child marriage is allowed and practised. If a girl comes of age before she is married she has to undergo a purifying ceremony which costs about £5 (Rs. 50). Widow marriage and polygamy are allowed and practised; polyandry is unknown. When, as often happens, an infant is married a few months after birth, the marriage coronet is tied to the cradle instead of being placed on the child's brow. Their hereditary headman or *buávant* settles social disputes with the help of a council of adult castemen. Offenders against caste rules are punished with fine or expulsion according to the gravity of the offence. The offender dines the community when his case is disposed of. Boys go to school till they are twelve.

Kallukutigs.

Kallukutigs, a class of wandering stone-masons not shown separately in the census, number about a hundred. They are found in small numbers in Gokarn, Sirsi, Siddápur, and other parts of the district. Their name comes from the two Kánarese words *kallu* stone and *kuttu* to cut. They are said to have come from the Bombay Karnátak and Maisur. Their own tradition traces their descent from the World-builder *Vishva-karma*. They are considered one of the Panchál, a word which is supposed to mean the five classes of artisans. The men's names are, Nágya, Shetta, Yella, Timma, Sidda, Bassya, and Ráma; and the women's, Devi, Nági, and Timmakka. Their family god is Hanumanta who has many shrines in the district. They eat and marry with the Kallukutigs or stone-cutters of the Bombay Karnátak. Both men and women are dark, middle-sized, and strong. They talk both Maráthi and Kánarese. They have seldom houses or huts, generally putting up in rest-houses. Their staple diet is rice, millet, fish, and vegetables. They eat the flesh of fowls and mutton and drink liquor. The men wear the loincloth, a narrow waistcloth without passing the skirt between the feet, a headscarf, a shouldercloth, and a blanket. The women wear the robe hanging like a petticoat and a bodice with short sleeves and a back. Besides the lucky necklace and glass bracelets they wear gold and silver earrings, necklaces, and wristlets. They are hardworking, orderly, and well-behaved, but thriftless

and fond of drink. They roughen granite grinding-stones and make granite flour-mills. They move from place to place with a low cart with solid wood wheels drawn by buffaloes. Their tools are a short heavy-headed hammer and three to eight chisels. When at work they earn about 4*d.* (2½ *ans.*) a day; but they never find many days' work in one place and have always to keep on the move. They are badly off and are often forced to beg. They rank with Vadars and like Vadars take three meals a day. When they come to a village men and women go from house to house asking for work. A family of five spends about 14*s.* (Rs. 7) a month. They worship village gods and goddesses, and have great faith in soothsaying and witchcraft, and in the power of evil spirits to whom they offer blood sacrifices. They keep the ordinary local holidays. They generally marry their girls before they come of age and their boys between fifteen and twenty-five, but there is no rule that a girl should be married before she comes of age. They perform all their ceremonies without the help of Bráhmans. Widow marriage and polygamy are allowed and polyandry is unknown. They name a child on the twelfth day and do not ask Bráhman priests to cast a nativity. The bridegroom wears no marriage coronet or *bhásing*. The usual marriage ceremonies are omitted except the rubbing of turmeric paste, pouring water on the hands of the couple, and tying the *karemani* or black bead necklace round the bride's neck. The bridegroom has to pay the bride 2 *varahas* or 16*s.* (Rs. 8) to meet the cost of the wedding. They bury the dead, and mark the third day after death and the anniversary with a caste dinner. Women after child-birth are considered as unclean for five days, but they have no ceremony when a girl comes of age. Their social disputes are settled at meetings of adult castemen. They neither send their children to school nor take to new pursuits.

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Kallukutigs.

Manufacturers included eight classes with a strenth of 3769 or 0·89 per cent of the Hindu population. Of these 170 (males 93, females 77) were Patsális or silk-cord makers; about 100 Jáds or hand-loom weavers; 1971 (males 1055, females 916) Gánigs or oilmen; about 200 Lingáyat Gánigs, or Lingáyat oilmen; about 100 Mitgávdis or salt-makers; about 900 Uppárs or cement-makers; about 190 Bangárs; and about 136 Padmasális.

MANUFACTURERS.

Patsa'lis or SILK-WEAVERS, numbering 170 of whom 93 are males and 77 females, are scattered over the district. They take their name from the Kánarese *patte* silk and the Maráthí *sáli* a weaver. They are said to have come from Maisur. They have no surnames, but they add the word *shetti* to their names. The names in common use among men are, Vásu, Manjayya, Timmappa, Nágappa, Subráya, Náráyana, Lakshmana, Devayya, and Rámchandra; and among women, Manji, Dargi, Devku, Mhánkáli, Putti, Sávitri, and Parmeshri. Their family goddess is Durga Parameshvari whose shrine is at Háládi near Kundápur in South Kánara. Their chief god is Venkatramana. Both men and women are middle-sized, wheat-coloured, and strong. Their home tongue is Kánarese. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. Their

Patsális.

every-day food is rice vegetables and fish, but they eat fowls mutton and game except pork and beef. They drink no liquor and use no intoxicating drugs. They are neither great eaters nor good cooks. Like the Maráthás the men wear the sacred thread, the waistcloth, the shouldercloth, and the headscarf, and carry in their arms satchels containing the silk thread in which they deal. The women wear the robe hanging like a petticoat and a bodice with a back and short sleeves. They are hardworking, sober, and thrifty. They import cotton and silk yarn from Bombay, and twist them into cords which are used by all for girdle strings and other purposes. The women help by spinning cotton. Their calling is fairly paid, and they are well off, some owning lands which they do not themselves cultivate but lease to tenants. They rank next to traders. The men travel in the fair weather, offering their wares in all fairs. The women attend to the house, and twist silk cords. A family of five spends about 14*s.* (Rs. 7) a month. They worship the regular Bráhman gods and observe the ordinary holidays employing Havig Bráhmans and paying them great respect. Their chief deity is Venkatramana whose shrine is at Tirupati in North Arkot. Their spiritual Teacher is the head of the Smárt monastery of Havigs at Kekkár, five miles east of Kumta. Their birth marriage and death ceremonies are performed by Havig Bráhmans. Boys are invested with the sacred thread between ten and twelve. After the boy is shaved and bathed the priest kindles the sacred fire and mutters in his right ear twenty-four of Vishnu's principal names. They marry their daughters between seven and eleven, and their sons between twelve and twenty. Widow marriage is not allowed, but polygamy is practised. They burn their dead. They have no hereditary headmen and settle their disputes at meetings of adult castemen subject to the approval of their religious Teacher. They do not send their boys to school or take to new pursuits.

Jáds.

Ja'ds, a class of Hand-loom Weavers, numbering about a hundred, are found above the Sahyádris. They are said to have come from Maisur and Dhárwár, and their names and family gods do not differ from those of the Banjigs. Both men and women are tall, dark, and strong. Their home speech is Kánarese but they also know Maráthi. They live in one-storied houses with mud walls and tiled or thatched roofs. The staple diet is rice, millet, split pulse, and vegetables. They are strict vegetarians. The men wear the waistcloth, the shouldercloth, and the headscarf, and the women the robe hanging like a petticoat, a short-sleeved bodice with a back, and ornaments of silver and gold which do not differ from those worn by Banjigs. They are hardworking, thrifty, sober, and well-behaved. Their hereditary calling is the weaving of the coarse cotton cloth which is worn by the poorer classes; their actual employment is silk-twisting. In Kánara they also deal in cloth, rice and groceries. Their calling is fairly paid. The women spin and arrange yarn for the loom and mind the house. The cotton, which is brought from Dhárwár, costs about 3*d.* (2 *ans.*) a pound. A man and a woman working together earn about 9*d.* (6 *ans.*) a day. They are well off, and rank next to Banjigs. In the morning the

women cook and do other house work. At eight they take their breakfast and after breakfast the men resume their work and the women spin. Between twelve and two the women make dinner ready and dine about two. After dinner both men and women rest for a while and then resume their work of spinning and silk-twisting. Their work is finished by sunset after which they rest and take their supper about eight. During the fair season men go from place to place to sell their goods and open stalls near temples during car festivals and at other fairs. They spin cotton on spindles; the only other instrument used by them is scissors. They do not work on looms. A skilled workman earns on an average 6*d.* to 9*d.* (4-6 *ans.*) a day, and a family of five spends about 10*s.* (Rs. 5) a month. They are Lingáyats by religion and their priests are *ayyas* or *jangams*. Social disputes are settled at meetings of adult males under the presidency of a *jangam* or *gya*. They send their boys to school and are fairly pushing and prosperous.

Gánigs.

Ga'nigs or OILMEN, numbering 1971 of whom 1055 are males and 916 females, are found below the Sahyádris in the chief villages of Honávar, Kumta, and Ankola. They take their name from the Kánarese *gán* an oil-mill. They add the word *shetti* to their names, and are supposed to have originally come from Maisur. The common names of men are, Venkatesh, Govinda, Parameshvar, Manjappa, Nárávan, Nágappa, Shivappa, Devappa, and Honnayya; and of women, Lakshmi, Subbi, Ganpi, Hanmi, Nágamma, and Pudtangi. Their family god is Venkatramana of Tirupati, who has shrines at Honávar and Gersappa. They are divided into Makkal-Santán or son-heir Gánigs and Aliya-Santán or sister's son-heir Gánigs. The Aliya-Santáns take food cooked by the Makkal-Santáns, but the Makkal-Santáns do not eat with the Aliya-Santáns. They are sturdy, of middle height, and generally dark. Their home speech is Kánarese. They live in one-storied houses with mud walls and thatched roofs and large yards on one side of which under a shed is the oil-mill. Their every-day food is rice and fish, but they eat mutton and fowls on the last day of *Dasra* in October and when they get them cheap. Liquor is forbidden and the rule against it is kept. The men wear the sacred thread, a narrow waistcloth, a shouldercloth, and a headscarf; and the women the robe with the skirt falling from the waist like a petticoat and the upper end drawn over the shoulders and bosom. They also wear a bodice with a back and short sleeves. Their ornaments do not differ from those of the Gudigárs and the Vánis. They are, for the head, *tirpinhuvu* and *kedige*; for the ear, *bugudi*, *vále*, and *káráphul*; for the neck, *mangalsutra*, *gejje-tikke*, *sarige*, and strings of beads and coins; for the wrists, *bale* bangles, *dundu*, *cholke*, *vanki*, *himbale*, *havalbale*, and *chude*; for the arm, *nágmurgi*, *bájuband*, and *vankisarige*; and finger and toe rings. They are hardworking, thrifty, well-behaved and fairly off. They hold themselves to be high class Vaishyas and will not eat food cooked by any one but a Havig Bráhman. Their hereditary calling is oil-pressing, and they also make palm-leaf umbrellas, till, and work as labourers. A man and a boy or girl of about twelve working together earn about 9*d.* (6 *ans.*) a day. Men

and women work during the whole day; and children of over eight help their parents. A family of five spends about 14*s.* (Rs. 7) a month. They worship the chief Hindu gods, and pay special reverence to Venkatramana of whom they keep in their houses a brass or red sandalwood image about six inches high. Its shape is that of a man with four arms. They keep the regular Hindu holidays, and make pilgrimages to Gokarn, Tirupati, Dharmasthal, and other Hindu shrines. They employ Havig Bráhmans to perform their chief ceremonies, and their religious Teacher is the head of the Smárt monastery at Shringeri, in west Maisur. Their girls are married between eight and twelve, and their boys between fourteen and twenty. They shave their widows' heads and do not allow them to marry. Their ceremonies at birth, marriage, puberty, and death are the same as those observed by Gudigárs and other Shudra classes. Their hereditary headman or *budvant* settles social disputes with the help of adult castemen. They have no social organization like that of the Halepaiks and Nádors. Their work is steady and they are comparatively well-to-do. Except a few, they do not know how to read and write and do not send their boys to school. Some are village headmen, *ugránis* or revenue messengers, and constables; others are petty traders dealing in rice, vegetables, and fruit.

Lingáyat Gánigs.

Linga'yat Ga'nigs or OILMEN, numbering about 200, are found above the Sahyádris in Sirsi and Haliyál, and in the petty divisions of Mundgod and Supa. They seem to have settled in Kánara about the same time as the Lingáyat Banjigs. The names of men and women do not differ from those of the Banjigs. They are of two classes, Kade Gánigs and Charkad Gánigs, who neither eat together nor intermarry. They are short, dark, and strong. They speak a Kánarese which does not differ from that spoken by Banjigs and other Lingáyats, and their houses are the same as Banjig houses except that they have an oil-mill close to the front door. Like the Banjigs they are strict vegetarians, and never drink spirituous liquors. Their dress does not differ from that of the Banjigs. They are hardworking orderly and well-to-do, ranking next to Banjigs and other high class Lingáyats. In calling and daily life they do not differ from the Kánarese Gánigs or oilmen. They rise early and work at their mills till eleven. Between eleven and two they take their dinner and rest. They begin work again at two and do not stop till sunset. They sup about eight and go to sleep about ten. The women, besides minding the house, help the men by garbling the oil-seeds and driving the bullock. Dried cocoa-kernels for manufacturing oil are brought from the coast and oil-seed from Dhárwár. The oil-press is the ordinary wooden mortar and pestle, and a capstan worked by one or two bullocks or by one or more men. Fresh oil sells at 2¼*d.* to 3⅜*d.* (1½-2¼ *ans.*) the *sher* of thirty-two *tolás* or ⅘ pound. They are strict Lingáyats, keeping the religious rules of the sect and worshipping Shiv, Párvati, Virbhadra, Ganesh, and Basava. They worship in Shaiv temples and reverence all village gods except those of the Vaishnav class whom they despise and abuse. Their customs do not differ from those of the Banjigs. They have a headman of their own who decides

Manufacturers. *Mitgávlis.*

social disputes at meetings of the adult male members of the caste. They send their boys to school, but do not take to new pursuits.

Mitgavdis or Salt-makers, the same word as the Khárpátils of Bassein in Thána, are a class of labourers who number about 100, and are found in Kumta chiefly at Kalbág and Alvekodi. They are said to have come from Málvan, Vengurla, Ratnágiri, and Goa, at different periods within the last 400 years and to have originally been salt-makers. The common names among men are, Hounappa, Náráyan, Rámkrishna, Hari, Timmappa, Shiva, Lakshman, Gopál, and Vithoba; and among women, Lakshmi, Nágu, Shivamma, Yashode, Shivle, Bhágle, Rukmini, Devle, Manji, and Venku. They still marry with those of their class who have remained at Vengurla, Málvan, Ratnágiri, and Goa. Their family gods are Gávdodev of Vengurla, Raulnáth of Harmál near Goa, and Nágnáth also near Goa. Their surnames are Vengurlekár, Harmálkár, Náikár, Málvankár, Ránt, Parab, Shirodkár, and Mitgávdi, all of whom intermarry and eat together. The different families have separate gods, and those of the same surname do not intermarry. They neither eat nor marry with other salt-makers. They are tall, dark, and muscular. Their home speech is Konkani, but some of the men talk Maráthi and both men and women speak Kánarese. They live in one-storied houses with mud or laterite walls and thatched roofs and narrow verandas and front yards. Their staple diet is rice vegetables fish and curry-stuff, and they eat meat except beef and country pork. Few drink liquor though liquor is not forbidden by their caste rules. They are great eaters being fond of fish and liquor, but not good cooks. The men wear the waistcloth the shouldercloth and the headscarf, and the women wear the robe passing the skirt back between the feet and drawing the upper end across the shoulder and bosom. They wear no bodice. They are hot-tempered, thrifty, hardworking, sober, and well-behaved. They used to make salt till the pans at Kumta were closed. Some of them now work as masons and some as labourers earning 6*d.* to 1*s.* (4-8 *ans.*) a day. The women also work as unskilled and field labourers and earn 4*d.* (2¾ *ans.*) a day, the field labourers being paid in grain. During the rains some of them grow rice on their own account. They are well-to-do and rank next to the cultivating classes. Both men and women spend almost the whole day in the fields. They eat their breakfast before they go out, go home for dinner about noon, and again work in the fields till sunset. A family of five spends about 14*s.* (Rs. 7) a month. They worship village deities, and are strong believers in witchcraft, sorcery, and the spirits of the dead. They keep all public Hindu holidays, employ Havig Bráhmans to perform their marriage puberty and death ceremonies, and show them much respect. They consider the head of the Smárt monastery at Shringeri their spiritual Teacher. Girls are married between nine and eleven and boys between fourteen and twenty. They either bury or burn their dead. Widow marriage and polygamy are allowed and practised and polyandry is unknown. The customs and ceremonies observed at birth, naming, head-shaving, marriage, puberty, and death do not differ from those observed by the Konknas. Their social disputes are settled at meetings of their castemen under the presidency of the hereditary headmen or *budvant.*

None of them read or write, and none send their children to school. They take to no new pursuits but on the whole are prosperous.

Uppa'rs, a class of cement-makers, according to the 1872 census numbered about 900. They are found on the coast in the Kumta and Ankola sub-divisions, and in Sirsi above the Sahyádris. They are said to have come from Maisur as masons.[1] The names in common use among men are, Bhima, Hanma, Phakira, Basava, Bála, Mhásti, Durga, Honnappa, and Manja; and among women, Mári, Kanne, Mhásti, Durgi, Lakshmi, Márki, and Nágu. Men add *appa* or *ayya* to their names. They have no subdivisions. Both men and women are middle-sized, black, sturdy, and regular featured, much like Mukris a depressed class. Their home tongue is a Kánarese like that spoken by Mukris. They live by themselves on the skirts of towns in huts with mud walls, thatched roofs, narrow verandas, and front yards. Almost their only articles of furniture are straw mats and earthen pots. Their every-day food is rice, *rági*, and cheap fish. They eat flesh when they get it cheap and are excessively fond of liquor, drinking palm-beer every evening. The men wear a loin-cloth, a shoulder-blanket, and a headscarf; and the women like the Hálvakki Vakkals let the skirt of the robe fall like a petticoat and draw the upper end across the shoulder and bosom. The men wear gold or brass rings in their ears and on their fingers, and the women wear the lucky necklace of glass beads and a large number of other strings of beads, and glass or brass bangles on their wrists, and gold or brass rings in their ears and nose and on their fingers. They have no special holiday clothes but generally buy new clothes before the yearly festivals or on marriage occasions.

They are orderly and hardworking, but thriftless and drunken. They were formerly masons, but they now make shell-lime, burning the shells either in holes or in kilns in some outlying place among the hills or in the forest. The kilns are made by kneading red earth and water and heaping the mud into a circular wall about four feet high, pierced with four openings, and enclosing a space about eight feet in diameter. A layer of firewood is laid at the bottom of the kiln, and over the firewood mixed shells and wood, the top being open to the air. The firewood at the base is lighted through the holes and the burning goes on for two to three days. When pits are used instead of kilns only a small quantity of shells are burned. When the burning is over the shells are sprinkled with water which turns them to powder. This shell-lime is used both in building and in eating with betel leaves. The women help the men in their work. A man and a woman earn together about 9*d.* (6 *ans.*) a day, but their thriftless habits keep them poor. They rank with Mukris and other classes whose touch a Bráhman considers impure. Both men and women take gruel in the early morning, and then go to fetch firewood or to gather the cockle or oyster shells

[1] The Maisur Uppárs are a large class numbering 92,000. Mr. Rice (Mysor, I. 337) notices two divisions Karnatáks who make salt and Telings who make bricks. Buchanan (Mysor, I. 304) described the Telugu Uparus as mud wall builders, husbandmen, and carriers. They were Vaishnavs worshipping Dharmrája and mothers or *shaktis*.

that lie near people's houses. A family of five spends about 10*s.* (Rs. 5) a month. They have great faith in soothsaying, witchcraft, ghosts, and the power of evil spirits. Their chief holidays are *Shivrátra* in February, *Yugádi* in March, *Holi* in March and *Chauti* or *Ganesh-chaturthi* in August. They keep no images in their houses but worship Durgadevi, Hulidev, Hanumanta, Venkatramana, and the village gods. The Uppárs round Kumta consult the Lingáyat Banjig who officiates at the temple of Ishvar at Hervata near Kumta. They make no pilgrimages except to the yearly fair at Gokarn. Their girls are married between ten and twelve and their boys between fifteen and twenty. Widow marriage and polygamy are allowed and practised. The *satti* or sixth-day ceremony is performed on the fifth day after birth. The child is named and cradled on the eleventh day, and boys when two years old have their heads shaved. On the evening before the marriage day the bride is bathed, dressed in a new robe, and decked with flowers. On the morning of the marriage day the women of their families rub the bride and bridegroom with turmeric paste and bathe them in hot water. The marriage coronet or *bhásing* is fastened to the brow of the bridegroom and he is led in procession to the bride's house, where he is seated on a wooden bench or cot with the bride on his left. In front of them two brass or copper pots are set, filled to the brim with rice and with a cocoanut placed in the mouth of each. When the bridegroom and bride seat themselves on the bench the eldest unwidowed woman present goes behind and ties together the ends of their garments. The boy and girl join hands and the headman or *budvant* pours a little milk over their hands. Next the boy and girl stand up and a cloth is drawn between them. The *budvant* marks the brows of the bride and bridegroom with rice dipped in turmeric water, and the rest of the people follow his example, wishing good luck to the married pair. The knot in their garments is untied and the day's ceremonies end with a dinner of *páisa*, *vadás*, and *hittu*. After dinner the bridegroom takes the bride to his house where she stays for five days. On the sixth day the parents of the bride go to the bridegroom's house and bring back the bride and bridegroom, and all the guests are served with a dinner of flesh and liquor. On the eighth day a similar dinner is given at the bridegroom's. When a girl comes of age, she is held to be unclean for five days. On the sixth she is bathed and given a new robe. Her husband is sent for, and they are seated on a mat in the house and yellow rice is stuck on their brows. Her mother presents the girl with four pounds of rice and five cocoanuts of which a dish of *páisa* is made and served to the people of the house. When a man or woman dies the body is at once brought out of the house, washed in cold water, laid on a bamboo bier, and either burned if the family is well-to-do or buried in some neighbouring hill-side. On the eleventh day and at the end of a year after the death a small dinner is given to the relations. Disputes are generally settled at meetings of adult castemen under the presidency of the hereditary headman or *budvant*. They are also sometimes referred to Havig priests of the temple of Hanumanta at Chandávar or to Lingáyat priests of the temple of Ishvar at Hervata in Kumta. Of

the whole youth of the caste only two boys in Sirsi go to school. They take to no new pursuits and show no signs of improving their condition.

MANUFACTURERS. *Bangárs.*

Banga'rs or **Bannagars,** numbering 192 of whom 91 are males and 101 females, are found in Sirsi and Siddápur. They are said to have come from Maisur at the beginning of the present century. Their names do not differ from those of Banjigs and like them they have no surnames and add either the word *appa* or *shetti* to their names. Their family gods are the same as those of other Lingáyats. They do not differ from Banjigs in appearance, home tongue, house, food, dress, or character. They are petty shopkeepers retailing cloth, grain, betelnuts, cardamoms, and vegetables. They are well-to-do but rank below Lingáyat Banjigs with whom they eat but do not intermarry. Their daily life does not differ from that of Banjigs. The women help their husbands in their calling besides doing house work. A family of five spends about 14*s.* (Rs. 7) a month. The people are religious, worshipping all Lingáyat gods and keeping all Shaiv holidays. The head of the Chitaldurg monastery in Maisur is their spiritual Teacher, but they also respect Bráhmans. They keep a representation of Basava in their houses engraved on a silver plate for daily worship. Their customs are the same as those of other Lingáyats except that their religious ceremonies are performed by a Banjig *shetti* who also presides over councils held to settle disputes the decisions being subject to revision by the Teacher at Chitaldurg. They send their children to the local schools. Many of them can read and write Kánarese. They are steadily improving and are likely to rise.

Padamsális.

Padamsalis, according to the 1872 census numbered 136, of whom sixty-one were males and seventy-five females. They are found in the town of Sirsi, and at Banvási, Malgi, and other villages in Sirsi. They are said to have come to Kánara from the Bombay Karnátak. The names in common use among men are, Lingappa, Hannappa, Mallappa, Madlingappa, Mariyappa, and Basappa; and among women, Mallava, Chemiavva, Lakshmavva, Madlingavva, Simmavva, and Lingavva. They add the word *shéth* merchant or *pallya* a camp to their names. They have neither clan nor family names, but have family gods. Families with the same house god are supposed to belong to one stock and cannot intermarry. Ishvara or Omkár in Sholápur, and Venkatramana of Tirupati are their family gods and Yellamma of Guladgudda in Dhárwár is their family goddess. An engraving of Ishvara in the form of man on a small gold or silver plate is kept in every household and at Banvási there is a small temple of Ishvara where they go on pilgrimage. Their parent stock is found in Dhárwár, speaking Tamil. According to their own account they are descended from the Hindu sage Márkandeya. In Kánara they are divided into Arasinapatlas and Padmasális. Padmasális look down on Arasinapatlas and do not marry or eat with them, though Arasinapatlas take food cooked by Padmasális. The men are dark and much like Banjigs, the women being fairer than the men and better featured. Their home speech is Kánarese which does not differ from the language of Banjigs; according to their own account their original language was Tamil. They live in small houses with

mud walls and tiled roofs like Banjigs' houses. A few well-to-do families have stools, planked cots, wooden clothes-boxes, copper or brass cooking vessels, and lamps. The rest use low wooden stools and mattresses and earthen vessels and lamps. Rice, *rági*, wheat, and pulse form their ordinary food, but fish, meat, and liquor are used when they can afford it. Their holiday dishes are like those of the Arers. They are moderate eaters and good cooks. The men wear the waistcloth, the shouldercloth, and the headscarf with a blanket; and the women wear the robe the skirt hanging like a petticoat and the upper end drawn over the head, and a bodice with short sleeves and a back. Both men and women ornament their persons with gold and silver jewelry like the Banjigs. Their hereditary calling is hand-loom weaving, but at present they are shopkeepers dealing in grain, oilman's stores, fruit, and groceries. They are hardworking, sober, hospitable, and well-behaved. Some of them own land, and as a class they are fairly off and free from debt. They rank below Lingáyats, about the same as Jádars, and above the degraded or impure classes. They rise at six, visit their shops, and after a morning meal of gruel go to their villages to fetch articles for sale. They return about noon and take a midday meal, and again go to their shops at two. At sunset they come home and after supper at eight go to bed at nine or ten. Their women and elder children mind the house and help the men in shopping. Their busiest times are on holidays and during the harvest and wedding seasons, their business is dull during the rains. A family of five spends about 14*s.* (Rs. 7) a month. The cost of their house varies from £2 10*s.* to £20 (Rs. 25 - Rs. 200), and of their marriage ceremonies from £4 to £10 (Rs. 40 - Rs. 100). As a class they are religious, having family priests of the Jangam caste called *ácháris* who officiate at their naming, thread-girding, marriage, puberty, and death ceremonies. Among these *ácháris* there are no classes all being held of equal position. At the same time they respect Bráhman priests and as an act of charity ask them to attend their births, marriages, and deaths. Their spiritual head is a Smárt Bráhman, Márkendeya Guru, who lives at Ron in Dhárwár. Their chief objects of worship are Ishvara and Vithoba. Like the Lingáyats, they wear Shiv's emblem, and their boys after they are ten years old wear the sacred thread like high caste Hindus. They are religious believing in witchcraft and ghosts and consulting professional mediums in times of illness or during other family calamities. The *satti* ceremony is performed on the fifth day after birth. On the eleventh day the child is cradled and named. On the first day of the fourth month or sometimes at the end of the year the *javli* or shaving ceremony is performed, and at any period between seven and twelve boys are invested with the sacred thread, but with no ceremony except a feast to the caste people. Boys are married between fifteen and twenty, and girls as a rule before they reach womanhood, though there is no rule making it compulsory to marry a girl before she comes of age. Two days before the lucky moment fixed for marriage a band of women with musicians go from the bride's house to the bridegroom's and rub the bridegroom with turmeric paste. When the rubbing is over an equal

number of women from the bridegroom's go to the bride's and rub her with turmeric, and after this cocoa-kernel, molasses, and betelnuts and leaves are handed to the guests. Next day the family gods and ancestors are propitiated by worship and a dinner is given to the whole community. On the third day the bridegroom, dressed in the gayest apparel and wearing the marriage coronet, comes with musicians and friends to the girl's house. The ceremony does not differ from the Árers' marriage except that on the fourth and last day of the wedding the newly married couple goes in procession on horseback to the village temple. In the fifth month of a woman's first pregnancy, the ceremony called *shimanta* is observed. Widow marriage and polygamy are allowed and practised, and the dead are burnt and mourned ten days. The eleventh day is observed as a day of purification, when water brought from a Brábman priest is drunk and caste people are feasted and crows are fed to please the dead. These observances are repeated on the anniversary of the death during the lifetime of the direct representatives of the deceased, and a general commemoration of the dead is held during the All Soul's days in the black half of *Bhádarpad* (September-October). Social disputes are settled at caste meetings under an hereditary headman called *budvant*, and offenders are punished either with fine or expulsion and re-admitted into caste on atonement. The fine is spent in entertaining the caste. Their children are being taught in village schools to read and write Kánarese. They do not take to new pursuits, but on the whole are a prosperous and rising class.

PALM-TAPPERS.

Palm-Tappers include five classes, with a strength of 61,646 of whom 31,959 are males and 29,687 females, or 14·61 per cent of the Hindu population. Of these 42,939 (males 22,388, females 20,551) were Halepáiks; 9781 (males 4985, females 4796) Bhandáris; 8743 (males 4497, females 4246) Komárpáiks; 27 (males 16, females 11) Kaláls; and 156 (males 73, females 83) Chaudris.

Halepáiks.

Halepa'iks, numbering 42,939 of whom 22,388 are males and 20,551 females, are found in Honávar, Kumta, Ankola, and Bhatkal, their centres being Chandávar and Konalli in Kumta. The name is commonly derived from *hale* old and *páik* a soldier.[1] Like the Komárpáiks the Halepáiks were a troublesome banditti when (1799) the English occupied Kánara. The names in common use among men are, Hanmanta, Jatti, Irappa, Jatta, Ráma, Venka, Krishna, Nágappa, Náráyan, and Putta; and among women, Nági, Devi, Krishni, Venki, Durgi, Lakshmi, Shivi, and Mari. Like Bhandáris and other palm-juice drawers they add the word *náik* to their names. They have no surnames. Their family gods are Venkatramana of Tirupati and his attendant Hanumanta who has a shrine at Chandávar

[1] Rice's Mysor, I. 311. The suggestion may be offered that *páik* rather comes from *pai* or *pey* the chief spirit worshipped by the Shánars or palm-tappers of South India. (Elliot in Jour. Eth. Soc. Lond. New Series, I. 115). Paika would then be the same as Devara-makalus or spirit children or the doubled form Hale-paika Devarus names by which the palm tappers of South Kánara and west Maisur are known (Buchanan, III. 53; Rice, I. 311) and which seem to appear in Divar the name of the Halepáiks of the North Kánara coast. Paika is also the name of the chief clan among the Nilgiri Todas (Rice, I. 311).

PALM-TAPPERS.
Halepáiks.

in Kumta. The head settlements of the caste are above the Sahyádris, but those above and below the Sahyádris neither eat together nor intermarry. The coast Halepáiks, who are also called Divars, are divided into Tengin Divars and Kán Divars, who do not eat together or intermarry. Both men and women are middle-sized, strong, well-made, and regular featured, their colour varying from dark to wheat-colour. They speak both Kánarese and Konkani. Most of them live in middle class houses, which do not differ from those of Komárpáiks or Bhandáris. Their every-day food is rice, *rayi*, and fish. They eat flesh except beef, and although caste rules forbid the use of liquor or drugs, some Halepáiks drink country liquor, and those who go above the Sayhádris to work in betel-leaf gardens smoke hemp-flower or *gánja* and tobacco. All of them, men women and children, are fond of chewing betelnuts and leaves, which the women carry in bags and the men wrap in the folds of their head-scarves. They are poor cooks and moderate eaters, fond of hot bitter relishes. Till lately in Honávar the people used to collect wild sago from the pith of the Caryota urens, *baini mara*. This when dried in the sun, pounded, and strained, yields a white flour, which after repeated washings in cold water is dried and stored in pots and eaten as cakes or as gruel. It is strengthening and is much prized. Since 1870, except under permits, the cutting of the wild sago palm has been stopped. The men wear a loincloth a yard square, a narrow tightly worn waistcloth, a shouldercloth, and a headscarf wound round a skull-cap. The headscarf is about a yard square and is generally red or black. Betelnuts and leaves are generally stored in the cap or folded in the scarf. To one end of the scarf is tied a small brass chain, fastened to a small metal box holding the lime which is taken with the betelnut. Women wear the robe like a petticoat the skirt hanging from the waist to the knees and the upper end drawn over the shoulder and bosom. They wear no bodice, but round their necks have thirty to forty strings of glass beads worn like a necklace, weighing one to three pounds, and generally covering the greater part of the bosom. They wear gold silver or gilt ear, nose, wrist, and neck ornaments, and for holiday wear have better clothes than those ordinarily worn. They are clean, hardworking, thrifty, sober, and orderly. Besides palm-tapping, some keep shops or take liquor contracts. Many are husbandmen, most of them being tenants and a few over-holders. Their condition does not differ from that of the Komárpáiks. They rank below Vakkals, high class Hindus not associating with them and considering their touch defiling. In the mornings and evenings the men gather palm-juice, and the women mind the house, pound rice, work in the fields, or look after the cattle. A family of five spends about 10*s*. (Rs. 5) a month. Their family god is Venkatramana of Tirupati whose image, about a foot high and rudely carved in red sandalwood, is kept at the foot of the sweet basil plant in the houses of those who have made a pilgrimage to Tirupati. They also worship Hanumant as a servant of Venkatramana, with all the local gods and goddesses and keep the leading Hindu holidays. They have no family priests and their spiritual Teacher is the Lokáchárya Svámi of the Shaiv monastery of

PALM-TAPPERS. *Halepáiks.*

Ságar near Shimoga in Maisur. They are firm believers in soothsaying, witchcraft, and ghosts. Like the Hálvakkals they observe the *chakra kattodu* practice of setting apart a four-*anna* bit in honour of Venkatramana. Their girls are married between nine and thirteen, and their boys between fourteen and twenty. Widow marriage is allowed but is unusual. When a man dies his widow's ornaments are stripped off, but her head is not shaved. A man may have more than one wife, but a woman cannot have more than one husband. They mourn a death three days. On the fourth day they give a caste-feast, being first purified by the washerman who brings them clean clothes and ashes. The well-to-do burn their dead; the rest bury. Their ceremonies from birth to death are the same as those of the Hálvakki Vakkals. The wedding ceremony, with the leave of the head of the caste, is performed by the next of kin, who ties the ends of the bride's and bridegroom's garments, and joins and pours milk over their hands. Each village has its hereditary headman called *budvant*. Social disputes are settled at meetings of the men of the caste under the presidency of the headman. The headman's authority is strong, those who refuse to obey being put out of caste. The chief of the headmen or the head *budvant* lives at Konalli four miles from Kumta. Except that he has no ministers he has the same influence over the headmen as the *rájgauda* or chief head of the Hálvakkals has over his headmen, appointing and dismissing them and fining them up to £10 (Rs. 100). Few of their boys go to school. They are a steady though not a rising class.

Bhandáris.

Bhanda'ris or DISTILLERS, from the Sanskrit *mandhárak* a distiller,[1] also called MÁDKÁRS, numbering 9781 of whom 4985 are males and 4796 females, are found chiefly in Kárwár, Ankola, Kumta, and Honávar. They are said to have come from Goa. They have no surnames, all of them adding the word Bhandári. Near relations do not intermarry. The names in common use among men are, Vitoba, Fatu, Dulba, Ganu, Rám, Bhikáro, Mhádo, Phakira, Ravlu, Kusht, Gopu, Zánzu, and Keshav; and among women, Bhágu, Báije, Jánke, Dvárke, Párvati, Marte, and Sávitre. Their family god is Raulnáth who has local shrines and a chief temple in Bárdesh in Goa. Their vernacular is Konkani and their relations, with whom they eat and intermarry, are still in Goa. In Kumta and Honávar they are called Mádkárs or palm-tappers, and in Kárwár and Ankola Bhandáris, but all belong to the same class. The men are above the middle size, well-made, fair and with good features, with broad chests and muscular arms, active, and intelligent; the women are fairer than the men, strongly made, and much better looking than the women of any other palm-tapping class. Their home tongue is Konkani; but both men and women in Honávar and Kumta talk Kánarese. They live in one-storied houses, a few of laterite and tiled, but most with mud walls and thatched roofs and narrow verandas and front yards in the middle of which is a sweet

[1] The local derivation is from *bhandár* a treasury, but liquor-tapping and selling rather than guarding seems their special work.

basil plant. Their house gear includes a couple of brass lamps and brass or copper cooking pots, bell-metal plates, low wooden stools, a wooden box, and straw mats. Their every-day food is rice and fish, but they eat flesh except country pork and beef, and drink fermented palm-juice almost every day. On the *Dasra* in October, and on the *bhánd* and *jatra* holidays which occur at different times of the year, they offer blood sacrifices to the village gods and drink distilled liquor. They are temperate eaters, fond of tamarinds and chillies. The men's every-day dress is the loincloth, shoulder-cloth, and headscarf; and the women's the robe which is worn without a bodice, the skirt being passed between the feet and tucked in at the back and the upper end passed over the left shoulder so as to cover the upper part of the body except the head. They are fond of gay clothes and flowers with which they deck themselves with much taste. On big days the men wear the waistcloth, a short coat, and a fresher and richer headscarf; and the women a more costly robe. They are hot-tempered, vain, untrustworthy, and dishonest, but clean and tidy. Their hereditary calling is to draw palm-juice and distil liquor, both of which are largely drunk by the lower orders of Hindus. They also take liquor contracts, go to sea as sailors, drive carts, till land, and work as labourers. A man earns 6*d.* (4 *ans.*) and a woman 3¾*d.* (2½ *ans.*) a day. The women, besides minding the house, make coir rope, which they sell to those who come to their houses to buy it, or offer it for sale in the market once a week, and husk rice for which they are paid twelve pounds the hundredweight. Most earn a decent living and a few are fairly rich owning land. They rank with Komárpáiks, next to the cultivating classes. The men go to work at daybreak and return about nine to breakfast. Some of the women, whose turn it is to cook, prepare the food; the rest employ themselves either in making coir rope or in husking rice. Between nine and ten all breakfast, and rest till about two, when they dine. After dinner they again work till sunset. In the fair season the women go to large river sand-banks to gather cockle-shells. The shell-fish are brought home early in the morning, thrown into an earthen pot without water, and set on a slow fire. Under the influence of the heat the cockles open and give out a milky fluid, which supplies the place of water. When they are boiled the shell-fish and the liquid are poured into an earthen bucket and the cockles are gathered, dried in the sun, and sold at about ¾*d.* (½ *anna*) a pound. The fluid is boiled in an earthen pot till it becomes as thick as molasses when it is sold at about 1½*d.* (1 *anna*) a pound. A family of five spends 8*s.* to 12*s.* (Rs. 4-Rs. 8) a month. Bhandáris reverence the regular Bráhman gods, keep the usual holidays including *bhánd* or hook-swinging and *jatra* or car feasts, and make pilgrimages to Gokarn, Benares, and Rámeshvar. In Kárwár their ceremonies are performed by Karháda Bráhmans or Joishis and in Honávar by Havig Bhats. Their chief objects of worship are Vithoba and Mahámái, whose images they keep in their houses and worship every day. They also worship the village gods, and have much faith in soothsaying, witchcraft, and evil spirits. Girls are married between eight and twelve and boys

Palm-Tappers. *Bhandaris.*

between twelve and eighteen. Men may re-marry and may have more than one wife, women can only have one husband and must not marry after his death. They burn their dead and mourn ten days, and on the eleventh feast their caste people. Special ceremonies like those of the Komárpáiks are performed at the end of the year by the heir of the deceased, and the spirits of the dead are yearly propitiated on All Souls' Day or *mahálaya paksha* in September, eleven days after *Ganesh-chaturthi*. Their other ceremonies do not differ from those of the Konknas. Each village has its hereditary headman or *budvant*, who presides over their meetings for settling social disputes. Eating with people of a lower class is punished by loss of caste. Their women are seldom punished for intrigues with Bráhmans or other high class Hindus. But any connection with low caste Hindus or with non-Hindus is punished with expulsion. Their calling is well paid and they are above want. A small number of boys attend village schools where they are taught Maráthi and Kánarese.

Komarpáiks.

Koma'rpa'iks, numbering 8743 of whom 4497 are males and 4246 females, are found on the coast, their centres being Sadáshivgad, Májáli, Kárwár, Bingi, Arge, Todur, and Chandia in Kárwár; Aursa and Ankola in Ankola; and Gokarn and Kumta in Kumta. They are also found in small numbers above the Sahyádris where they go in search of work. According to their own account they have come from Kulburga in the Nizám's dominions. The name Komárpanthis or followers of Komár, is probably taken from the Lingáyat teacher Komár Svámi, whose head-quarters are in Kaládgi. They take the word *náik* or *metri*, meaning headman, after their names. They are said to have formerly served as soldiers to the Sonda chiefs. After Haidar Ali's conquest of Kánara in 1763 they took to brigandage and became the terror of the country, but, since 1799, when the country came under the English, they have grown peaceful and orderly.[1] Many took service in the British army, and some rose to posts of trust. Their family gods are their ancestors, who are represented by unhusked cocoanuts which are called *mhálpurs*. The ancestral cocoanuts are kept at the house of the representative of the eldest branch of the family and give it the name of *mhálghar*. Their home tongue is a corrupt Kánarese. The common names for men are, Kira, Chincha, Purso, Chára, Chikka, Gutti, Sidrám, Kencha, Giryga, Rumo, Dánu, Siddappa, Munga, Lingappa, Chenna, Ira, Venku, and Mhádu; and for women, Vorái, Vántái, Shivái, Chudái, Budái, Ganái, Sesái, Anande, Nágma, Neru, Reru, Govri, and Hemái. They state that their parent stock are the Lingáyats of the Nizám's dominions, and that the Lingáyats hold them degraded because, since coming to the coast, they have taken to eating fish and flesh and drawing palm-juice, practices which are against the Lingáyat religion. Most of the men are tall, strongly made, and dark, with well-cut features. A few are short and fair.

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1 Buchanan (Mysor, II. 323, 324) mentions two Komárpáik chiefs, Gida Ganesh and Henja Náik, who were the terror of Kárwár and Sonda at the beginning of the century. Henja forced Bráhmans to adopt his caste.

PALM-TAPPERS. *Komárpáiks.*

The women are like the men but fairer. Both men and women talk Konkani, but their home tongue is a corrupt Kánarese with a large mixture of Konkani words.[1] Their houses are one-storied with mud walls, thatched roofs, verandas, and front yards, by the side of which generally stand the cattle-fold and dung-pit, both of which are kept cleaner than those of the Havigs. The veranda, which is about four feet broad, is used as a sitting room and the courtyard is used for thrashing, pounding, and winnowing corn. The house, inside of which is a scaffolding of bamboos kept together by ropes, is usually divided into three rooms, a large room used as a sleeping room, and two smaller rooms about nine feet square, one used as a god-room and the other for cooking and dining. Their ordinary diet is rice, *vági*, fish, and condiments; but they eat mutton, fowls, and game except the bison. They do not drink liquor, though some of them take opium and Indian hemp. Their chief holiday and wedding dish is *páisa* or sweet rice-gruel, with *vadás* that is fried rice and black gram cakes. Though their ordinary dress is scanty and untidy, on holidays and grand occasions they dress with care and taste. A man's ordinary or indoor dress is a loincloth with a silver or silk girdle, and ear and finger rings. Out of doors he wears in addition a head-scarf, and a shouldercloth or black blanket. The women wear a robe with the skirt passed back between the feet and the upper end drawn across the shoulder and bosom. They have no bodice, but wear gold and silver ornaments on their heads wrists and fingers and in their ears, noses, and necks. A man's holiday dress includes a clean loincloth or waistcloth, a shouldercloth with or without a jacket, and a head-scarf with a coloured kerchief. Women wear a specially good robe and deck their hair neatly and tastefully with flowers. Married women whose husbands are alive wear the lucky necklace of black beads with a golden centre bead and glass bracelets; they also mark the brow with red. Besides these signs of wedded life the well-to-do wear gold and silver earrings, necklaces, and bracelets, and carry a small bag of cloth with betelnuts and leaves and lime. Their ornaments do not differ from those of the Shenvis, but are inferior in design and value. Widows are forbidden to wear ornaments. They are hardworking vigorous thrifty and sober, but proud and quarrelsome untrustworthy and dishonest. A few of them are sawyers and petty contractors, but most are husbandmen and cart-drivers, and a few are palm-tappers and palm sugar makers. The women help in the fields and the children in gathering cowdung and herding cattle. The men are fond of acting. They know many dramas by heart, written by Bráhmans in Kánarese from passages in the Rámáyan and Mahábhárat. Bands of six to twelve perform at fairs, earning about 8*s.* (Rs. 4) a night, for eight or ten nights at a time. When engaged by private persons for a single performance the payment varies from 12*s.* to £1 (Rs. 6-Rs. 10).

[1] They use almost as many Konkani words as Kánarese. Some sentences are entirely Konkani: Thus *Ulo vánde! Kundya poli?* that is What! wench, (only) bran-bread? This sentence in Kánarese would be *Ele vánde! Tavudu rotti?* Again in the sentence *Báikegauda ánkádyamode shirkisida* The woman's husband has stuck in the stile, the whole is Konkani except the word *gauda* husband, the case ending *ke* in *báike*, and the causative suffix *isida* in the predicate *shirkisida*.

Chapter III. Population. PALM-TAPPERS. *Komárpáiks.*

Since they have settled as husbandmen and labourers, they have become hardworking and their state has greatly improved. As a class they are well-to-do, owning land, cattle, gold and silver ornaments, and some money, which they seldom invest in Government banks. They rank with Bhandáris and Halepáiks next to the cultivating classes. They take three meals a day. The palm-juice drawers go early in the morning to their work, return home about eight, and again go to work at five to return by sunset. Husbandmen work like Konknas, and sawyers and cart-drivers from six to eleven in the morning and from two to six in the evening, as is the case with unskilled labourers. The women, besides house work, help the men in the field by burning and preparing manure, weeding, reaping, carrying, husking rice, and winnowing. A sawyer earns on an average 7½*d.* to 9*d.* (5-6 *ans.*) a day and field labourers two pounds (1 *sher*) of rice. Their busy season is from June to October and their slack season from November to May. A family of five, three adults and two children, spends about 16*s.* (Rs. 8) a month. The religion of the Komárpáiks is at present passing through a change. The representatives of the original community above the Sahyádris are staunch Lingáyats, and the coast Komárpáiks are still Lingáyats in several respects; they honour Lingáyat priests, and at certain times worship Basava or Shiv's bull the representative of the head of the Lingáyat religion; they even sing hymns in honour of Basava's defeat of Bráhmanism. At the same time their change of life to the coast, and probably intermarriage with women of the coast districts, has introduced flesh-eating and other anti-Lingáyat practices. They are disowned by their own people above the Sahyádris and seem to be transferring their reverence from the Lingáyat priests to the Joishis, the advanced guard of Bráhmanism, who, by no means regular in their practices, leave their followers free to perform what religious rites they choose. They are a religious class, being careful to keep *Sankránt* in January, *Shivarátra* in February, *Shimga* in March, *Yugádi* in April, *Ashádh ekádashi* in July, *Nárali-paurnima* and *Gokul-áshtami* in August, *Ganesh-chaturthi* in September, *Dasra* in October, and *Dipaváli* and *Kártiki-paurnima* in November, the eclipses of the sun and moon, and the days of Venkatramana, Káli Bhairava, and of their ancestral gods or *mhálpurs*. They are also fond of consulting soothsayers or *ghádis* of the Ghádi, Komárpáik, and Kumbár castes. They offer fruit and flowers to Bráhman gods, and blood sacrifices to village and household gods, except to the spirits of *satis*. They make pilgrimages to Gokarn, Tirupati, Pandharpur, and Benares. They do not belong to any regular Hindu sect. They honour the Lingáyat gods and revere and support the *jangams* or Liugáyat priests, who live in the Lingáyat temples at Amdalli and Siddar in Kárwár. They employ Joishis to perform all their ceremonies and are entirely guided by their spiritual advice. The objects of their particular devotion are Basava, Venkatramana, Kálbhairava, *mhálpurs* or ancestral gods, and *mhásbis* or ancestral *satis*, in honour of whom they hold yearly festivals. On the first evening of the *Shimga* holidays, at the full-moon nearest to the vernal equinox, all men and big boys, each with two wooden sticks go to either of the temples of Basava, and after

falling before the idol, lay the sticks in front of it. Then the *ayya* or Lingáyat priest of Basava sanctifies the sticks by the touch of his feet. After receiving from each ½*d.* (½ *anna*), a cocoanut, and one pound of rice, he lifts the sticks in pairs, and hands them to the men in turn according to their social position. The men and boys then sing Kánarese songs in honour of Basava's triumph over Bráhmanism and dance, keeping time by clashing the sticks. After dancing for about an hour they go to the headman's house, lay the sticks near the sweet basil plant, and retire for the night. Next morning they put on long white coats falling to the ankles, a pair of coloured drawers, and a large red headscarf, surmounted by a crescent of pith and tinsel flowers, covered with wreaths of white and red flowers which fall in streamers from the head to the arms, chest, and back. They gather in the house of the *budvant* or headman and dance in a crowd beating their sticks and drums called *ghumtas* as well as an accompaniment of regular country music. After this they go and dance at every caste house till midnight. On the last or sixth day of *Holi*, all the crescent and flowers are thrown in a blazing fire which is lit at a conspicuous place near the town or village; and the image of Venkatramana, whose shrine is at Tirupati, is laid at the foot of the sweet basil plant in the house of the eldest representative of each family and worshipped by one of the men in the morning fasting. The image is first bathed with water and then rubbed with sandalwood paste, and a lighted lamp is waved round it. On a convenient day in the dry season solemn worship is performed and the caste people are feasted with rice, vegetables and sweetmeats. Kálbhairava, that is Shiv and his wife Káli cut out of one block of wood, are kept separately about six feet from the basil plant. This image is worshipped every day like Venkatramana, but on the day after Venkatramana's festival they kill cocks and sheep before it and feed on the flesh with rice-bread. On this occasion as well as on the day of Venkatramana all the members of the family who are descended from one common ancestor or *mhálpur* attend. Once a year all the members of the family come to the dwelling of the head of the family, with half a pound of rice, a cocoanut, and half a pound of molasses. The rice, cocoanut-kernel, and molasses are cooked and offered to the forefathers, one of the castemen being fed as the representative of the dead. The members of the family alone partake of the dish, the rest of the caste being feasted separately. This dish is called *charu*. Another yearly observance is in honour of the *mhástis* or *mahásatis*, that is of the caste widows who have burnt themselves with the bodies of the husbands. Yearly feasts are given by the representatives of these *satis* and public fairs are held in their honour. They believe that all who die accidental deaths become evil spirits. These evil spirits are of two classes, a kindlier class who if honour is shown them can be persuaded to do good, and a fierce class who are kept from doing harm only by being imprisoned. The kindlier class are called *mhárus* and are propitiated by gifts. The chief of them are the *khetris* who receive offerings of fowls and sheep on the last day of *Dasra*. They are the spirits of ancestors who have died in battle or by accident. They become the guardians of the house but are dangerous to their

Chapter III. Population. Palm-Tappers. *Komárpáiks.*

neighbours. The fierce class of spirit are the *bhuts*, whose chief is *álvantin*, the spirit of a woman who died in child-birth, whom it is most necessary to deprive of the power of doing harm. The people who have the power of controlling the *bhuts* are called *ghádis* in Konkani and *gungás* in Kánarese. The *ghádis* or soothsayers by the use of charms confuse the *bhuts* and prevent them from stirring beyond certain limits. Every disease is due to the agency of an evil spirit, either of a *bhut* who has to be puzzled or of a *mhâru* who has to be pleased. A soothsayer or *ghádi* is always consulted before medicine is given. He is paid 6*d.* to 2*s.* (4 *ans.*-Re.1), and patients often die before they are placed under medical treatment. Of the sixteen Hindu sacraments Komárpáiks perform marriage, puberty, and death ceremonies with the help of Joishi Bráhmans. Immediately after birth the child is bathed in warm water, wrapped in swaddling clothes, laid in a winnowing fan with an iron nail under its pillow, and for three days is fed with rice-broth mixed with molasses. The mother is kept on low diet for three days, and from the fourth gets full meals and begins to suckle the babe. The goddess *Satti*, the spirit of the sixth, is worshipped on the night of the fifth day, the child is named and placed in the cradle on the twelfth, and on the thirtieth day *jaladevata* or the water-goddess is propitiated, the ceremony not differing in any important point from that practised by the Shenvis. Girls are married between eight and twelve, and boys between fourteen and twenty. Widow marriage is allowed and practised, but without any ceremony except that the bridegroom presents the woman with a robe. A third marriage is allowed. But they believe that the partner of the man or woman who has been twice married is certain to die soon after the marriage. To prevent this, if the man has been twice married before, he is wedded to a plantain-tree and fells it with a billhook immediately after the ceremony. If the woman has been twice married before, she is married to a cock whose throat she cuts with a knife as soon as the marriage is over. The puberty ceremony is performed as soon as a girl comes of age. The girl and her husband are seated together, the family priest kindles a sacred fire, and the women of the caste are feasted. Sixty or seventy years ago they used to bury their dead in Lingáyat fashion. Since then they have begun to burn their dead, except infants who are buried. After ten days' mourning they purify themselves by drinking water brought from the house of the Joishi priest and call caste people to dine with them. A person of the same age and sex as the dead is presented with clothes and other gifts. If a man, he gets a loincloth, a headscarf, a bell-metal plate, and a pair of sandals; if a woman, she gets a robe and betel leaves nuts and lime. Besides these presents, the representative of the dead dines with the mourning family every thirtieth day till a year has passed. Each settlement of Komárpáiks has its hereditary headman called *budvant* with an orderly or *padilár*, and each group of villages has its superior headman or *kallas*. Social disputes are referred to the village headmen, who meet together under the presidency of the circle-head and settle disputes. In important matters a meeting of the men of the class is called and they are told the decision of the heads.

Any who question the decision are put out of caste till they submit. If the headmen do not agree, the matter is referred for settlement to the head of the Smárt monastery at Shringeri in Maisur whose decision is accepted as final. Ordinary offences are punished by fine, the amount being credited to the village temple. For serious breaches of caste rules the offender has to make atonement by eating the five products of the cow, and, if he has disgraced himself by eating with people of low caste, the offender must go to Gokarn in Kumta and have his head shaved, and then sitting under a triangle made of the base or stem of coucoa-palm leaves and laying a few blades of straw on his head, he must bathe in the holy pool and swallow the five products of the cow. The power of caste rules is said of late to have grown weaker. Some of them can read and write Kánarese and send their boys to school. They are an active and pushing class who are likely to rise.

Chapter III. Population.

PALM-TAPPERS. *Komárpáiks.*

Kalális or TAVERN-KEEPERS, numbering 27 of whom 16 are males and 11 females, are found in Yelláp ur and Sirsi. The names in common use among men are Motilál, Makulál, Kaniálál, Rámlál, Brijlál, Gattulál, and Krishnálál; and among women Rádha, Sita, Rukmini, Yashoda, Devki, and Káshi. They say that their original home was in Central India. But they seem to have come to Kánara from Southern India, as there are families still settled there with whom they eat and intermarry. They have no subdivisions. The men are tall fair and strong, and the women shorter and fairer than the men. Their home tongue is Hindustáni and with others they speak Kánarese. They live in rows of one-storied houses with mud walls and tiled roofs. Their every-day food is rice, wheat, butter, and vegetables. They eat flesh except pork and beef, and drink liquor on grand days especially on the last day of *Dasra*, and on the *jatra* or yearly fair days. The men wear a waistcloth, a short coat, and a headscarf about ten feet square folded diagonally into puckers in Pardeshi fashion, and elaborately wrapped round the head. The women wear the skirt of the robe hanging like a petticoat and the upper end drawn over the head like a veil. They are brave, thrifty, orderly, sober, and honest. Their hereditary calling is liquor-making and they keep taverns and take liquor contracts. They earn enough to live decently. They rank with Bhandáris and other spirit-sellers. The men sit in their shops and retail spirits, and the women mind the house and sell in the shop if the husband has other work to attend to. A family of five spends about 14*s*. (Rs. 7) a month. They worship the ordinary Hindu gods and keep the regular holidays. They employ Bráhmans at their chief ceremonies and treat them with great respect. They pay special reverence to the *shaktis* or female powers. They marry their girls between seven and ten and their boys between sixteen and twenty. Widow marriage and polyandry are not allowed, but polygamy is both allowed and practised. They do not wear the sacred thread. Their social disputes are settled by adult castemen. They teach their boys to read and write Kánarese and Maráthi, but do not take to new pursuits.

Kalális.

Chaudris, numbering in 1872 156 of whom 73 were males and 83 females, are found in Haliyál and in the petty division of Supa.

Chaudris.

Chapter III. Population. Palm-Tappers. *Chaudris.*

They appear to have come from Goa after the Portuguese conquest. They live in towns as well as villages. They speak Konkani and their family gods and goddesses are Kumbalpaika, Shirodbái, Bhaváni, Mávli, Somvási, Konasari, Mhalsai, and Pávanai, whose images they keep in their houses and worship daily. They have no family names, but those who worship the same household gods are considered to form one clan. Two families of the same clan are not allowed to marry. The names in common use among men are, Shábi, Bhiva, Ganba, Nágo, Ráma, Ghongi, Bombda, Dádu, Bábu, Táno, Puno, Lakmo, and Dhondo; and among women, Nági, Ramai, Bombdi, Puni, Lakmai, Tondi, Anandi, and Rádi. In appearance they do not differ from Bhandáris. Indoors they speak Konkani, and out of doors Kánarese. Their house food and drink do not differ from those of Áre Maráthás. The women wear the skirt of the robe passed back between the feet and the upper end covering the shoulder, bosom, and head. Their bodice has a back and short sleeves. The men's full attire is a loincloth, a narrow waist-cloth, a shouldercloth, and a headscarf, all of local make. On holidays they wear their bridal suits which are kept with great care. The women make the red brow-mark and wear the lucky necklace, the nose-ring, glass bangles, and toe-rings as signs of married life, using flowers and gold or silver ornaments in their hair and on the neck and wrists. The men wear silver girdles and bracelets. They are untidy, inhospitable, and unfriendly to strangers, but hardworking mild and honest. Their hereditary calling is palm-tapping but they are also husbandmen and work as unskilled labourers, the women helping the men in the fields. Children begin to work between eight and nine and help their parents in the house as well as in field work. Few among them own land. Most of them cultivate on condition of giving half the produce to the landowner, and sell their share after keeping enough to last till the next harvest. A palm-tapper earns 8*s.* to 9*s.* (Rs. 4-Rs. 4½) a month and a labourer 6*d.* to 9*d.* (4-6 *ans.*) a day, but they do not get regular work. They earn enough for a living but have to borrow at about twenty-five per cent to meet special expenses. They rank with Bhandáris. Some men are employed in tapping palms from six to eight in the morning and from four to six at night, passing the rest of the day in sleep and amusement. Others, both men and women, work in the fields from morning to evening with little more than a nominal rest for their meals. Children spend almost all their time in herding cattle. Their first meal is taken early in the morning between four and seven, the second at noon, and the third at seven in the evening. Their busiest season begins in June and ends in November, and the slack season lasts from January to May. A family of five usually spends about 10*s.* (Rs. 5) a month. A house costs £1 to £20 (Rs. 10-Rs. 200), and marriage £4 to £10 (Rs. 40-Rs. 100). Their house furniture includes palm-leaf mats, low wooden stools, brass lamps, copper pots, and a grind-stone. They are pious people. Besides their family gods, whose images they keep in their houses, they worship local gods and observe the regular holidays, paying Bráhmans great respect, and employing them to perform their

ceremonies. Their family gods have no shrines and they never go on pilgrimage. Their Teacher is the chief of the Smárt monastery of Shringeri in Maisur. They wash their household images in water and rub them with sandalwood paste, offering fruit and flowers, and waving lighted lamps before them. They give blood sacrifices to village gods and goddesses and eat the flesh of the victims at their yearly feasts. They do not practise witchcraft, but consult soothsayers and think that sickness and other misfortunes are the work of evil spirits and ghosts. Women are considered impure for four days every month, and the whole family for ten days after a birth or a death. They are cleansed by bathing and drinking water brought from the house of their family priest. They have no separate lying-in room; a part of the veranda is enclosed by bamboo mats. On the twelfth day the child is laid in the cradle and named. Girls are married between eight and twelve, and boys between fourteen and twenty. Polygamy is allowed and practised, widow marriage is forbidden, and polyandry is unknown. They mourn the dead for ten days and on the eleventh feast the caste people. Their caste headmen or *hudvants* are hereditary and preside over meetings to settle social disputes. The offender is generally made to feed a large number of his castemen and to have water brought from the family priest's house and poured on his right hand by the headman. They do not send their children to school or take to fresh callings.

Shepherds, with a strength of 4286, of whom 2509 are males and 1777 females, included four classes. Of these 1714 (males 1015, females 699) were Dhangars; 1025 (males 587, females 438) Gaulis; 347 (males 207, females 140) Gollars; and about 1200 (males 700, females 500) Kurubars.

Dhangars, numbering about 1700, are found in the wilder parts of Yellápur and Haliyál. The word Dhangar is generally derived from the Sanskrit *dhenu* a cow. They keep both buffaloes and cows. The names in common use among men are, Bábya, Pársiya, Kedári, Piráji, Sahāji, Bhaváni, and Ninga; and among women, Narsi, Koini, Sau, Ganga, Godu, Sátu, and Báija. They are said to have come to Kánara from the Bombay Karnátak. The men are short and dark. Their home speech is Maráthi but they can speak Kánarese. They live in huts with walls of wattled reeds and roofs thatched with straw. The only furniture is palm-leaf mats, brass lamps, earthen and copper pots, and low wooden stools. Their common food is rice and *rági*, but they also eat flesh. Their holiday dishes are rice, bread, meat, curry, and sweet gruel. They are not good cooks. The men wear the loincloth or a waistcloth, a blanket on their shoulders, and a headscarf or *rumál*. They wear no sacred thread. The women wear the bodice and the robe falling from the waist like a petticoat and with the upper end drawn over the shoulder and breast. They buy fresh clothes once a year, and have a spare suit for special occasions. They are dirty in their habits, but thrifty, honest, kindly, and hardworking. They keep a special breed of cows and buffaloes known as Dhangars' buffaloes and cows, *Dhangar mhasis* and *Dhangar gáis*, which are the largest cattle in Kánara. They allow the calves to drink the greater part of the

milk. The rest they make into clarified butter and store it in holes in the earth, which are opened only when butter-dealers come to buy. Their male buffaloes are very powerful and are in demand by the people of the coast for ploughing and for carrying and drawing loads. In the fair season they remain near villages supplying the people with manure for which they are paid in grain. During the rainy weather (June-October) they go to Satarim and Sánkli in Goa territory where is a large stretch of pasture land. The men graze the cattle and the women busy themselves in cooking. Children begin to help their parents when about seven years old. They are a well-to-do class. They rank with Gaulis and Gollars. A family of five spends about 12*s.* (Rs. 6) a month. They worship all village and other ordinary Hindu gods, offering blood sacrifices to the female powers or *shaktis*, and having great faith in soothsaying and in the power of evil and other spirits. The marriage age of girls is between ten and twelve, and of boys between sixteen and twenty-five. Widow marriage and polygamy are allowed; and polyandry is unknown. The details of their ceremonies do not differ from those of the Maráthás of the Bombay Karnátak. They have a headman called *budvant* under whose presidency social disputes are settled. They occasionally suffer severely from cattle disease and are not well-to-do. They do not send their boys to school.

Gaulis.

Gaulis or Konkani Cowherds, with in 1881 a strength of about a thousand, are found in Kárwár, Sirsi, Siddápur, Haliyál, and Yellápur. They seem to have come from the Bombay Deccan as their family god is Vithoba of Pandharpur, and their home tongue is Maráthi. Their surnames are, Potlo, Gujir, Katle, and Kable. The usual names of men are, Bába, Itu, Gopál, Ráma, Hondu, and Kusht; and of women, Pandari, Lakshmi, Báija, Dvárki, Rukmin, and Sáju. Both men and women are tall, wheat-coloured, and strong. Their home speech is Maráthi and with others they talk a rough Kánarese. They live in small houses with wattled reed walls and thatched roofs. Their every-day food is rice, millet, and pulse; but they eat fish and flesh and drink liquor. They are not good cooks, their great dainties being tamarinds and chillies. The men shave the head and face except the top-knot and moustache. They wear the waistcloth, a short coat, a headscarf, and a silver girdle, carrying on their shoulders a wallet for money, tobacco, and betel leaves nuts and lime. The women wear a dark-red Maráthi robe and keep their hair carefully oiled. They are hardworking, sober, and thrifty. They live near towns, keeping buffaloes, tilling small patches of ground, and selling the produce of their dairies. They are a well-to-do people, and rank next to Maráthás. In the early morning both men and women are busy milking their buffaloes. After clearing the cow-shed, between six and seven, they start to sell milk, curds, and butter. They take their breakfast about nine and from eleven to four are busy in the dairy. After four they again go to sell milk. Children of seven begin to help their parents by herding cattle. A family of five spends about 14*s.* (Rs. 7) a month. They are a religious people, employing Bráhmans to perform their ceremonies, worshipping the village gods, and keeping all local holidays, having faith in soothsaying, witchcraft,

and the power of evil spirits. Girls are married between nine and eleven, and boys between fourteen and sixteen. They burn their dead and mourn ten days. Widow marriage and polygamy are allowed and practised; and polyandry is unknown. An hereditary headman called *budvant* settles their social disputes with the help of a council of castemen. They are better off than Dhangars and on the whole are well-to-do.

Gollars.

Gollars or KÁNARESE COW-KEEPERS, numbering about 350, are found in small numbers above the Sahyádris, especially in Sirsi and Siddápur. According to Buchanan they are partly of Telugu and partly of Karnátak descent,[1] and claim Krishna, the eighth incarnation of Vishnu, as one of their caste. In north Maisur the chief surnames of the Telugu Gollars are, Mutsarlu, Brinde, Mola, Sadalavaulu, Perindalu, and Torole.[2] Marriage between persons of the same stock is forbidden. In Kánara the names in common use among men are, Shikka, Ira, Timma, Tigla, Bomanna, Nága, and Bora; and among women, Iramma, Rangamma, Sannamma, Nágamma, Shivamma, and Putamma. They are divided into Gollars proper, Kemper-gollars, Ur-gollars, Kad-gollars, Hál-gollars, and Háv-gollars, who neither eat together nor intermarry.[3] The men are dark, stout, and strongly made; and the women though dark are well-made and have good features. Their home tongue is Kánarese. They live in one-storied houses with mud walls and thatched roofs. Their ordinary diet is rice, split pulse, and dried fish, and they eat fowls, sheep, and deer, and drink liquor. They are moderate eaters, very fond of chillies, but not good cooks. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe hanging like a kirtle from the waist to the knee with the upper end drawn over the head. They wear a bodice with a back and short sleeves, and gold hair ornaments, earrings, and necklace. They are clean, thrifty, kindly, and orderly. They were formerly noted for their honesty in carrying Government treasure.[4] In North Kánara they are chiefly husbandmen and milk and butter sellers. They are well-to-do and rank next to husbandmen. Their daily life does not differ from that of other husbandmen. A family of five spends about 10s. (Rs. 5) a month. Their chief gods are, Krishna, Shiv under the terrible form of Kálbhairav, and Párvati. They pray to the ordinary Hindu gods and goddesses, offering blood sacrifices to mothers or female powers, and employing Shrivaishnav Bráhmans whom they greatly respect. They believe that after death good men become gods, and bad men devils. They know nothing of the transmigration of the soul. Though none of them wear the *ling*, their spiritual guide

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[1] Buchanan's Mysor, I. 347; II. 8. [2] Buchanan's Mysor, I. 348.

[3] Mr. Rice (Mysor, I. 332) divides the Mysor Gollas, who are numerous in north Maisur, into Yákuls or Yádavkuls, Kiláris, Kavádigas, Kádu Gollas, Kuri Gollas, Gopáls, and Nanda Vamsikas.

[4] Buchanan (Mysor, I. 347) says all were armed and held themselves bound to die in defence of their trust. If one of a band was proved to have embezzled money entrusted to him the head of the band went to the nearest magistrate and gained leave to shoot him. Mr. Rice (Mysor, I. 332) says, they were famous for their integrity in carrying treasure.

Shepherds. *Gollars.*

is Malayeshvar Svámi, who is a Lingáyat and lives at Mápakali about fourteen miles north of Dodda-Ballápur in Maisur. They marry their daughters between nine and twelve and their sons between fifteen and twenty. Girls continue marriable after they come of age. Widow marriage and polygamy are allowed and practised. The women are hardworking and are rarely a burden to their husbands, who when rich often have from two to seven wives. They bury their dead. Their funeral and other ceremonies do not differ from those of the Lingáyats. They have hereditary headmen called *gottigarus* who settle social disputes. In cases of adultery the headman and four elderly men of the caste call the adulteress before them, rebuke her for her ill-behaviour, and if she shows sign of repentance advise the husband to take her back; otherwise she is divorced. Trifling offences are condoned by a caste-feast. Most of them do not send their children to school but a few can read and write Kánarese.

Kurubars.

Kurubars or Shepherds, numbering about 1200, are found in Sirsi, Siddápur, and Yellápur.[1] The name comes from the Kánarese *kuri* a sheep. They are said to have come to Kánara from Chitaldurg in Maisur. Their surnames are, Ane, Hál, Kolli, Nelli, Sámant, Koti, Asil, and Murhindu. The shrines of their family goddesses are at Muhilád, Chandragutti, Uchangi, Haldava, Shikárpur, and Giri in Maisur. The common names of men are, Mallappa, Lingappa, Bora, and Tirkappa; and of women, Gangavva, Nagavva, Irravva, Puttavva, Mallavva, and Gauravva. Marriage between families with the same surname is forbidden. They belong to the important class of shepherds, who, under the name of Kurubars in Kánarese and of

1 Sir W. Elliot (1869 Jour. Eth. Soc. Lond. I. 104, 110) makes the Kurubars one of the most important elements in the early population of South India. They appear as Kurumbars in Tamil and Malayali, as Kurubars in Kánarese, and are the Dhangars of the Maráthás and Upper Indians. Some in Malabár are bondsmen, others in the Madras Karnátak bred horses and served as troopers in the Maratha armies. In early times in the east Karnátak they are said to have formed a federal community of twenty-four states, to have been converted to Buddhism, to have gained much skill in the arts, and to have been overthrown by a Chola king of Tanjor in the fifth or sixth century. Sir W. Elliot notices that their truthfulness is proverbial. On this and other grounds he would trace a connection between the Kurubars and the Santháls of Bengal, and through the Santháls with the Abirs or Abhirs. He thinks they were the people who buried in rude stone tombs. Mr. Taylor (Madras J. Lit. and Scien. VIII. 261) suggests that some of the South Indian dynasties who claim to be Yádava may be Brálimanised Kurubars. The Kurubars have a special interest in Kánara, if, as seems possible, Kadamba, the name of two of the leading dynasties of Banavási (A.D. 300-400 and A.D. 700-1200) is a Brahmanised form of Kurubar. Mr. Rice (Mysor, I. 333) describes the Kurubars of Maisur as a numerous class scattered over the whole province. They are of two main divisions, Hande-Kurubars and Kurubars proper. Among the subdivisions are Heggades, Aidu-varahada-sála, Nágara Kula, Sávanti Kula, Sangama Kula, Peddala Kula, Atti Kankana, Halu Kuruba, Hande Kuruba, Dhanga, Kambali Kuruba, Kankaiyana Játi, Banda Nuliru. He notices (Ditto. I. 311) that Kurubars stretch as far south as the Nilgiris where they are feared as sorcerers. In Coorg he mentions five classes, Kambalis or blanket-weavers, Háls or milkmen, Bettas or hillmen, Jenus or honeymen, and Kádus. (Ditto, III. 208). Buchanan (Mysor, II. 128) describes the Kad Kurubars of south Maisur as dark and weak, with hair like mops and a few rags for clothes. They were famous for their honesty and for their courage in driving off wild elephants by rushing up to them and holding a blazing torch in their faces. The South Kánara returns for 1800 (Buchanan, III. 7) show only 183 Kurubars cattle-drivers and dealers. They seem to have been numerous in Goa as the older writers call the Goa husbandmen Corumbins or Kurumbis as if they were of the shepherd rather than of the Kunbi caste. See Linschot's Navigation, 77.

Kurumbars in Tamil and Malayali, form a large section of the population of Southern India. Their house god is Birappa who is represented by a *ling* and has a shrine in every Kurub village. The Kánara Kurubs keep a close connection with their parent stock in Maisur. They are divided into Hande Kurubaru, Unne Kurubaru, and Hathikankandavaru, who eat together but do not intermarry. Both men and women are short and strongly made. Their home tongue is Kánarese. They live in lines of small one-storied houses with mud or stone walls and thatched or tiled roofs. Their every-day food is cooked and strained rice, *rági*, vegetables, fish, and most animal food except beef and village pig.[1] They smoke Indian hemp or *gánja* and are very fond of palm-juice and whey. They are moderate eaters, but poor cooks. The men wear a very narrow waistcloth which they fold tightly round the waist, a country blanket woven by themselves, and a headscarf. Their ornaments are silver and gold earrings, girdles, and finger rings. The women wear the robe with the skirt hanging from the waist and with the upper end drawn over the head like a veil, and a bodice with a back and short sleeves in loose folds. Some women on going out wear a blanket on their shoulders drawing the upper ends across the bosom and tucking them into the folds of the robe. Besides the signs of married life, the nose-ring glass bangles and lucky necklace, they wear gold and silver ornaments and flowers in their hair. Their clothes are made in the hand-looms of Maisur and Dhárwár. They are dirty in their habits, but hardworking, sober, and kindly. According to Buchanan they were formerly shepherds, *khandakars* or hill militia, *allavara* or armed attendants, and *ancheyavaru* or post messengers.[2] As, especially during the rains, the climate of Kánara is fatal to sheep and as there is no demand for military service, almost all now live as blanket-weavers, cart-drivers, and husbandmen. The women are hardworking, digging ploughing and doing all field work besides minding the house. They buy wool from Maisur shepherds of their own caste who come to Kánara during April and May. Their blankets, which fetch 1*s.* 3*d.* to 2*s.* (10 *ans.* - Re. 1) are much in demand among cultivators, who use them in all seasons, in the cold weather as coverlets at night and in the wet weather as cloaks. Besides weaving blankets they till and work as field-labourers, the men earning 6*d.* (4 *ans.*) and the women 3*d.* (2 *ans.*) a day. Their busy season lasts from June to November and their slack time from December to May. They earn enough for their maintenance. They rank with Gáulis and Gollars. Men women and children above seven work from daybreak to sunset, cleaning sorting and spinning wool and weaving, or the men drive carts, or both men and women work in the fields. A family of five spends about 14*s.* (Rs. 7) a month. Their chief gods are Birappa and Battedevaru, and their chief goddess is Yellamma. The ministrants in the shrines of these deities are Kurubs of their own class and rank. On the days sacred

[1] Animal food is forbidden for a month after weddings, during the first nine days of the *Dasra* in October, and on the *Ganesh-chaturthi* or Ga[illegible]ti's birthday in Aug.-Sept.
[2] Mysor, I. 396.

to these deities they propitiate them by offering fowls and sheep killed in some forest or on the bank of a stream or pond where the deity is supposed to dwell. The flesh of the victims is given to be eaten by washermen or barbers. On ordinary days these deities are worshipped by offering fruit and flowers and by waving lighted lamps and burning incense before them. The spirits of men who die unmarried called *virkas* are held in great respect and fear. Their friendship is sought by yearly offerings of red cloth, molasses, and cocoa-kernel. If these offerings are forgotten the spirits of the unmarried are believed to send pestilence among men and sheep and to disturb people by dreams and nightmares.[1] Their hereditary Teacher is a Lingáyat priest called Revansiddeshvar, whose head-quarters are at Sárur near Kálgan Pattan in Maisur. He visits the Kurubar villages every year and in return for cow-dung ashes or *vibhut* receives presents of money and fixed fees for marriage and other ceremonies which are collected for him by agents. Neither the Teacher nor his agent takes any part in their ceremonies. Though they believe in the Lingáyat religion and have a Lingáyat Teacher they are not allowed to wear the *ling*. Girls continue marriable after they reach womanhood. They can be divorced only for adultery with low-caste men. Adulteresses, widows, and girls who fail to find husbands are free to consort with men of all except the impure castes, with whom they live as concubines. These women are called Kattigarus or concubines. Though scorned by regular wives they are not put out of caste, and their children marry with the children of pure Kurubars. Polygamy is practised. Adultery is often detected but divorce is rare as the wives are useful workers, and because a man who puts away his wife is despised unless he gives a caste-feast and persuades the Teacher to speak to his caste-fellows in his favour. Their marriages are celebrated with the help of the village Joishi. A Jangam priest attends, but does not officiate though he receives a fee. They bury their dead in Lingáyat fashion and do not mourn. Their hereditary headmen are called *gaudás* whether they are village *pátils* or not. They have power to call meetings of the caste and to settle breaches of caste rules with the help of the men of the caste. Their employment is steady, but poorly paid. They do not send their boys to school or take to new pursuits.

Fishermen included ten classes, with a strength of 22,183 of whom 11,584 were males and 10,599 females:

Kánara Fishermen.

Caste.	Strength.			Caste.	Strength.		
	Males.	Females.	Total.		Males.	Females.	Total.
Ambigs	1483	1407	2870	Konkan Khárvis ...	2973	2774	5747
Bhois	729	427	1156	Kolis	34	1	35
Gabits	1372	1164	2536	Mogers	1919	1497	3416
Harkantras ...	1961	2170	4131	Págis	130	120	250
Kabbers	597	627	1224				
Khánde Khárvis ...	409	422	828	Total ...	11,584	10,599	22,183

[1] Compare for the Maisur Kurubars Buchanan, I. 396-398.

A'mbigs numbering about 3000, are found along the coast in Kárwar, Ankola, Kumta, and Honávar. The word *ámbig* is derived from the Sanskrit *ambu* water. The Ámbigs are both sea and river-faring people, fishermen, sailors, and litter-carriers. The common names among men are, Jetti, Kitna, Timmappa, Durgu, Mhasti, Honnapp, Venka, Manju, Badka, Govind; and among women, Mari, Devi, Sukri, Sanni, Gauri, Honni, Jetti, Putti, Subbi, and Mhásti. They have no surnames. Their family goddess is Gange of Gangávali near Ankola. Unlike Khárvis, Harkantras, and Bhois, who throw the circular hand-net from the level of the elbow, Ámbigs throw the net from above the head. In other respects they are much alike. Both men and women are dark, short, and sturdy. Their home speech is Kánarese. They live in small one-storied houses with mud walls, thatched roofs, and front yards, with a central basil plant. Their every-day food is rice, *rági*, and fish, and they eat fowls, sheep, goats, and most wild animals except the bison. They are great eaters, their favourite feast being roast fish and palm-beer. The men shave the head and face except the top-knot and moustache, and wear the loincloth, the shouldercloth, and the headscarf. The women wear the robe drawing the upper end over the left shoulder and then throwing it back over the right shoulder. They wear no bodice. Besides the marriage nose-ring necklace and glass wristlets, women wear gold silver or brass nose-rings, earrings, necklaces, wristlets, and finger and toe rings. On grand occasions and on holidays they wear yellow and white flowers. They are gentle, simple, and hardworking, but neither sober nor thrifty. They are fishermen, sailors, and palanquin-bearers and go to sea in small canoes with an outrigger or *uládi*, a light block of wood (about 6′ × 1′ × 1′) hung horizontally from two poles fixed across the boat. The owners of boats and nets take their castemen into partnership, themselves holding the place of *tindal* or captain and taking an extra share of the produce as hire for their boats and nets. Their nets are of hemp. New nets are boiled in a mixture of water and lime for a day and a night, and afterwards soaked in a strong decoction of Terminalia or *matti* bark. This is repeated at least once every ten days. The nets are of four kinds, *bale*, *rámpan*, *yendi* or *dándjál*, and *hátjál* or *kaibale*. The *bale* nets are large pyramid-shaped bags, about fifteen feet broad at the mouth and forty feet long, with lead weights all round and meshes which grow smaller towards the bottom of the pocket where the ends are made fast. They are tied to stakes driven into the mud. In driving them into the mud the stakes are kept upright by passing a rope through a hole in the point, and, when the point touches the bottom, forcing the stake down by working it backwards and forwards. Each net has three ropes of coir. One of these ropes at the upper border is tied to the stake opposite the nets and the other two ropes fasten the ends of the lower part of the net to two stakes on either side. This keeps the net open and stretches it out facing the current. When the nets are taken up, the fish [illegible] facing the fresh tidal current. [illegible] to ten feet broad, and from [illegible]

wooden floats on one side and lead or iron weights on the other. They are spread in about thirty feet of water and as the upper side has floats and the lower is weighted, they keep upright, and the fish that swim against them get entangled, and are picked off by the fishers who keep close to the nets pulling them up and letting them down when they see that a fish is caught. These nets are intended only for large sea fish. The *yendi* or *dándjál* net is like the *rámpan*, except that it has no wooden floats and that the meshes are small. They have two upright poles fastened at the sides to serve as handles, and are laid down in about five feet of water, pulled landwards and hauled up by the handles. The *hátjál* or hand-net is like the *bale* except that it is much smaller and has a cord fastened to the pointed end. The fisher ties the cord to his right hand, and laying part of the net on his right and part on his left arm, raises it above his head and jerks it from him so that it drops all round evenly into the water. In working the *yendi* and *hátjál* two men sometimes run splashing towards the fisher, holding between them a rope with slips of tender cocoanut leaves fastened to it to frighten the fish towards the nets. As palanquin-bearers Ámbigs are paid 6*d.* to 9*d.* (4-6 *ans.*) for a stage of nine miles. They dislike carrying palanquins. When bearers are wanted the headman of the village or the *mámlatdár* is told. He calls on one of the leading fishermen to supply the required number and he sends the men whose turn it is to go. Some of the men are employed in the different branches of Government service as messengers and torch-bearers. The women help the men in making nets and spinning hemp. They also carry fish in baskets. They are not well off, but are above want. They rank with Mogers, Gabits, and other fishing classes. Most Kárwár Ámbigs work as husbandmen and unskilled labourers, their daily life not differing from that of Konknás. Fishers put to sea on bright or moon-light nights with the rising of the moon and return when it sets. They do not go to sea on moonless nights, but catch small fish during the day and fish with palm-leaf torches in the rivers at night. In dark nights they sometimes make a loud noise by striking the oars against the gunwales of the boat, netting the fish as they come to the surface to see what the noise means. During the rainy months and in rough weather during the fair season they fish in the rivers. The palanquin-bearers go to work when required and return home after the end of their stage. Sailors are employed only from November to the end of April. During the sailing season they pass their whole time on board their boats except that they come home for a day or so when their vessel happens to be near their village. When prevented from going out by the weather the men weave nets and prepare fishing-lines. A family of five spends about 14*s.* (Rs. 7) a month. They worship all village gods [illegible] the object of their special veneration being *jetka* or [illegible] married Bráhman, *amma* or a village goddess, [illegible] spirit to whom they offer goats and fowls. [illegible] in March, *Ashádi ekádashi* in July, [illegible] in October, and *Diváli* and [illegible] ligious Teacher is the Smárt

head of the Shringeri monastery to whom they pay tithes according to their means. Their family priests are Joishis and Havig *bhats*, who perform all their ceremonies at birth marriage and death, and are much respected. Infant marriage, widow marriage, and polygamy are allowed and practised, and for ten days they mourn their dead, whom they either burn or bury. They consider that the impurity caused by a birth or a death, after a certain number of days, can be removed by cowdunging the floor of the house and drinking water called *tirth* brought from the family priest. For four days in the month their women keep separate, bathing and changing their clothes at the end of the time. As with most Hindus, when a woman is near her confinement, part of the front veranda is enclosed as a lying-in room. If the child is a boy the *sutti* ceremony is performed on the sixth day and if it is a girl on the fifth. Between the sixth and the eleventh day the family priest is asked to find whether the time of birth is lucky or unlucky. Slight elements of ill-luck can be removed by gifts of rice, cocoanuts, and money to the family priest. In bad cases, when the child seems likely to bring ill-luck on the family, it is given to any one who is willing to adopt it, as the ill-luck does not affect the foster-parents. Unlucky boys are generally fostered by caste people and unlucky girls are bought by dancing-girls or courtezans. But the provisions in the Penal Code against selling children to be brought up for immoral purposes (Sections 372, 373) have of late greatly checked this practice. On the twelfth day relations and neighbours are treated to a dinner, and the child is named by the eldest male in the house. After it is named the child is laid on the lap of the eldest woman in the house, who puts it in the cradle which is rocked by women singing songs. When the child is about three years old its ears are pierced, and gold silver or copper rings are put in the holes. Girls are married between nine and twelve, and boys between sixteen and twenty. The wedding ceremony lasts five days. On the eve of the wedding day the parents of the bridegroom, after worshipping the family gods and giving a caste feast, send to the bride betel leaves, betelnuts, tobacco, and flowers. The bride is decked with the flowers, and the leaves, nuts, and tobacco are handed to the guests. Early on the marriage morning the bride and bridegroom in their houses are rubbed with turmeric paste and bathed in warm water by married women called *saváshins* who sing Kánarese songs. The bridegroom is dressed in a waistcloth, shouldercloth, and headscarf of white slightly tinged with turmeric water and over the scarf the marriage coronet is bound tight to the brow; the bride wears a robe called *kirgi* worn like a petticoat, a shouldercloth worn like a mantle, and a chaplet of pith flowers called a lotus or *kamal*. The bridegroom takes in his hands a couple of betel leaves and a cocoanut, and, bowing to the sweet basil plant, starts for the bride's with a party of guests accompanied by caste-women chanting Kánarese songs. On the way, whether by day or night, the bridegroom is sheltered by a palmyra-leaf umbrella held by a brother-in-law or other near kinsman. On reaching the bride's he is offered water to wash his feet, and led to a raised seat in the

courtyard which is roofed with cocoanut leaves. The bride is at once brought out by her maternal uncle or cousin and set opposite the bridegroom on the other side of a cloth curtain which is held by two men. The priest repeats texts till the lucky moment, when the curtain is dragged to one side. Then the family priest hands the bride and bridegroom a garland of flowers who throw them round each other's necks, and the father of the bride pours water on their hands which are held joined by the bride's mother. The mother of the bridegroom, if her husband is living, or if not, some near female relation, comes forward and fastens the lucky necklace on the bride's neck, while the maternal uncle ties together the ends of the bride and bridegroom's garments. Married women shower rice on their heads and wave lighted lamps round their faces. The guests are feasted the next day, and, after dinner, the bride and bridegroom with a party of guests go to the bridegroom's, where they are again feasted. On the fourth day the pair bathe in turmeric water and play at odds and evens with betelnuts, the guests looking on and applauding the winner. When the games are over dinner is served and the party return to the bride's house and remain there till the evening of the fifth, when the bride is formally made over to the bridegroom's parents, who return home with the bride and bridegroom. This ends the marriage ceremony, but on every great holiday during the first year after marriage the couple are invited by the bride's parents. When girls come of age the puberty ceremony is performed by dressing the girl in a new robe and flowers and giving a feast to the women of the caste. On the eleventh day relations and neighbours are feasted. A person of the sex and age of the deceased is fed and presented with a suit of clothes. This is repeated every thirtieth day during the first twelve months, and after the first year the spirit joins the army of the spirits of the dead which are yearly worshipped on the *mahálaya paksha* or All Soul's day. Their hereditary headman called *metri* or *budvant* settles all social disputes, his decisions being obeyed on pain of loss of caste. Like the Kharvis they have also inferior hereditary officers called *kolkárs* who act as the headmen's messengers. They are not well-to-do and neither send their boys to school nor take to new callings.

Bhois.

Bhois, numbering about 1150, are found at Kárwár and Sunkeri in Kárwár; at Chandávar in Kumta; and at Murdeshvar in Honávar. They have neither surnames nor household gods. Their family gods are Venkatramana of Tirupati, and Chandranátdev. Members of the same family stock do not marry. The names in common use among men are, Gunya, Venkta, Timbuya, Krishna, Boya, Náráyan, Nágu, Devappa, Timma, and Pursu; and among women Mensi, Omi, Devi, Chudu, Rumi, Sukurli, and Kusli. They have no tradition of having been formerly settled in any other part of India. They throw the casting net without swinging it over the head as the Ambigs do. The men are dark, wheat-coloured, short, strong, and well-made; and the women are like the men, but perhaps stouter. Their home speech is Kánarese, but they can also talk Konkani. They build their dwellings in a cluster on a river bank or on the sea shore. They have huts with mud walls and thatched roofs, with

FISHERMEN. *Bhois.*

narrow verandas, and cowdunged yards with a basil plant in the centre. Their breakfast is rice or *rági* gruel and boiled fish, and their dinner strained rice with fish curry and palm-beer. They are great eaters and drinkers of palm-beer. The women are fond of chewing betel leaves and betelnuts with tobacco and lime, and the men smoke cigarettes and pipes. The men wear the loincloth, the shouldercloth, and the headscarf, and wrap a piece of cloth round the waist. The women wear the robe with the skirt falling like a petticoat to the knee and the upper end drawn over the shoulders. They wear no bodice. Besides the marriage nose-ring lucky necklace and glass bangles, they wear earrings and tin bangles. They are steady and orderly, but do not save. They are fishermen and palanquin-bearers. Some serve as messengers in revenue offices, as torch-bearers in village temples, and as umbrella-holders at marriages. They are not well off. They do not eat with Ámbigs or any other class of fishers. Their daily life does not differ from that of other Kánarese-speaking fishermen. A family of five spends about 14*s.* (Rs. 7) a month. Their religion does not differ from that of the Ámbigs and Harkantras. They worship all village gods and goddesses, are firm believers in witchcraft and soothsaying, and employ Joishi, Karháda, and Havig *bhats* to perform their birth, marriage, and death ceremonies. Their spiritual Teacher is Tátyáchári, a Rámánuj Bráhman whose monastery is at Govindrájpattan in North Arkot, to whom they pay tithes through his representative the *párupatyagár* of Ankola. Their customs do not differ from those of the Ámbigs. They have a headman or *budvant* who settles social and even family disputes. Above the *budvant* is a *metri* or over-head who settles serious caste disputes. They neither send their children to school nor take to new callings.

Gabits.

Gabits or **Gapits**, a class of fishermen numbering about 2500, are found in Kárwár, Kumta, Ankola, and Honávar. Before the establishment of British supremacy at sea (1760), and to a less extent until 1800 when the creeks and backwaters passed under British control, the Gabits caused serious loss by their piracies. They add the word *tándel* or steersman to their names. The names in ordinary use among men are, Vithu, Sántayya, Kushna, Rám, Bápu, Gopál, Jénu, Timmu, Govind, Appa, Tukárám, Atmárám, and Punu; and among women, Yeshode, Párvati, Jánki, Durgi, Shivu, Itái, Lakshmi, Enku, and Nágu. Their surnames are Kubal, Jádav, Takar, Kamblu, Yesluskar, and Tari. Persons bearing the same surnames do not intermarry. Raulnáth and Shánteri of Vengurla are their family god and goddess. Their parent stock is in Ratnágiri and they visit their native places once in two or three years. Each family has a separate god or goddess such as Kámákshi, Rámnáth, Bhaváni, Párvati, and Yetál but they have no local temples. There are no subdivisions. Both men and women are strongly made, but vary greatly in size and colour. Their home speech is Maráthi mixed with Konkani, and out of doors they speak Konkani and Kánarese. They live in one-storied houses with mud walls, thatched roofs, and courtyards. Their furniture consists of metal water-pots, brass lamps, low wooden stools, benches, straw mats, and earthen

Chapter III. Population. FISHERMEN. *Gabits.*

cooking vessels. Their every-day food is *rági* rice and fish. They drink liquor and eat game and fowls, and goats and sheep when they sacrifice to the village gods. The men wear the loincloth, shoulder-cloth, and headscarf, ear and finger rings, and a silver girdle. The women wear the full Maráthi robe the skirt drawn back between the feet and fastened into the waistband behind, and the upper end drawn over the shoulder and across the breast. They wear a bodice with a back and short sleeves. Besides the marriage nose-ring lucky necklace and glass bangles, they wear earrings necklaces and wristlets. They have a store of clothes for holiday wear. They are hardworking and bold sailors, and well behaved except that they are somewhat given to pilfering their cargoes. Their hereditary calling is sailing and catching fish. They go to sea in native boats, generally with crews of a captain or *tándel* and four seamen. Besides rations a sailor gets 1*s.* (8 *ans.*) for a trip that takes four days, and if the vessel gets return cargo the sailors are paid 1*s.* (8 *ans.*) more. The captain is paid double the wage of an ordinary seaman. When engaged by the day a seaman's daily wage is 6*d.* (4 *ans.*). As fishers the Gabits use the same nets as the Ámbigs. Fish are caught during the whole year except when the sea is too rough. Fish caught in rivers are sold in the country by the Gabit women who go through the streets and lanes with head-loads of fish. They also sell fresh sea fish caught either by the hook or in nets. Some of the sea fish are preserved, and a regular trade in dry fish is carried on by Musalmáns and Native Christians, who buy it in large quantities and send it up-country. They are now peaceful subjects and good neighbours, many of them owning fishing boats and trading craft. They rank with Mogers and Ámbigs next to the cultivating classes. A family of five spends about 14*s.* (Rs. 7) a month. They worship all Bráhman and village gods, but their principal deity is Vithoba whose shrine is at Pandharpur. They are firm believers in evil spirits, in the spirits of the dead, in soothsaying, and in sorcery. They go to Pandharpur on pilgrimage, offer blood sacrifices fruit and flowers to village gods, and employ Joishi Karháda and Havig Bráhmans. They marry in their own caste. Girls are married before they come of age. Widow marriage and polygamy are allowed and practised. Except the poorest families they burn their dead. Their birth, marriage, and death ceremonies do not differ from those of the Ámbigs. They have an hereditary headman called *budvant*, who settles social disputes with the help of the men of the caste, and whose decisions are enforced on pain of loss of caste. They have begun to send their boys to schools, but have not taken to any new callings.

Harakantras.

Harakantras are a class of fishermen, numbering about 4000, found at Kárwár and Bingi in Kárwár; in Ankola; at Sánikatta, Kumta, Halkar, Gudeangdi, Hinni, and Kágál in Kumta; and at Honávar, Haldipur, Karki, Manki, Murdeshvar, and Bhatkal in Honávar. The name seems to come from the Kánarese *hurikartaru* a maker of cocoa fibre ropes which is one branch of their work. They have no tradition of any home except Kánara. Their family god is Venkatramana whose shrines are found in almost all their villages. They have no surnames. The names of men are

FISHERMEN, *Harakantras.*

Devarsa, Ira, Mhasti, Ganpu, Ketru, Chenna, Durga, Barma, Shivappa, and Hosba; and of women, Devi, Kanni, Gauri, Durgi, Ningi, Mari, Nágu, Mhásti, and Shivi. They are dark, middle-sized, and stoutly made, with round features. Most of the women are dark, but some are fairer and shorter than the men. Their home tongue is Kánarese, but some talk Konkani and Hindustáni. They live in small one-storied houses with mud walls and thatched roofs with front verandas and yards with a basil plant in the centre. They take rice-gruel in the morning, *rági*-gruel at noon, and rice and fish curry at night. They eat flesh when they sacrifice during *Dasra* in October, at the *bhánd* or hook-swinging festivals, and at any other time if it happens to be cheap. Both men and women drink palm-juice in the evening. Their favourite feast is palm-juice and roast fish. Their dress does not differ from that of the Ámbigs, Khárvis, and Bhois. They are hardworking and thriftier than other Kánarese-speaking fishermen. They catch fish like the Ámbigs, and work as sailors and as palanquin-bearers. Some who are natives of Kumta are well-to-do owning cargo boats. The rest earn enough for a maintenance. They do not eat or marry with other fishers though they resemble them in appearance dress and customs. A family of five spends about 14s. (Rs. 7) a month. They reverence all Bráhman gods and have a special regard for Somnáth, Mariamma, and Jatga, of whom Somnáth has shrines at Ashnoti and Mudgeri, and Mariamma and Jatga in almost every village. Their religion and customs do not differ from those of the Ámbigs. They employ Havig or Joishi priests to officiate at their marriages which are not performed until the sanction of the *budvant* has been obtained. On the occasion of a marriage the priest hands wreaths of flowers to the bride and bridegroom saying *sávadhán*, or take care, on which they throw the wreaths round each other's necks. The priest ties the ends of their garments into a knot and asks the bride's father to pour water on the right hands of the bride and bridegroom which are held folded together by the bride's mother. Their headman or *budvant* presides over meetings of adult castemen and settles social disputes. Before birth, marriage, and other ceremonies are performed the heads of the family go to the *budvant* and ask his leave. They do not send their boys to school, but are not a falling class.

Kabhers.

Kabhers, numbering 1224, are found in small numbers in Kumta, Honávar, Siddápur, Yellápur, and Supa. They are also called Gangemakkalu or Water Children. They are said to be depressed Bhois. Their home speech is Kánarese. The names in common use among men are, Basva, Dema, Ráma, Ranga, Bhima, Iva, and Parsha; and among women, Gutti, Bassi, Gauri, Gangi, Bhimi, and Tulsi. Their surnames are Gauda handmaid, Mashál torchman, Koli boatman, and Pátrachandri singer. Their family gods are Guttiamma of Banavási in Sirsi, Mailárdev of Dhárwár, Yellamma of Parasgad in Belgaum, and Basava and Maridevi of Sirsi. Families with different surnames are held to belong to separate divisions and neither eat together nor intermarry. The men are of middle size, rather dark, with regular features, strong, muscular, and intelligent. The women are fairer than the men,

Chapter III. Population. Fishermen. *Kabhers.*

stout, and roundfaced. The only language they talk is Kánarese which, like the Banjigs, they speak in a singing tone. They live in small mud-walled houses, cowdunged instead of whitewashed, with tiled roofs and front yards with a basil plant in the centre. Their houses are clean and neat. The furniture includes low wooden stools, mats, mattresses, broomsticks, brass copper and clay cooking vessels, and brass lamps. They have no servants, but most families have two or three buffaloes whose milk they use in the house and seldom sell. Rice, *rági*, and pulse are their every-day food, but, except pork and beef, they eat flesh sacrificed to idols, and drink liquor. They are fair cooks and moderate eaters. *Holige* and *páisa* are eaten on holidays when flesh and liquor are forbidden. Once a year each family sacrifices a goat or sheep to the goddess Mari. The carcase is brought home, cooked and served at a dinner to which friends and relations are asked. Fish is also eaten. The men wear the waistcloth or *dhoti*, a white short coat or *bandi*, the shouldercloth or *shál*, the headscarf or *rumál*, and sandals. Except the Pátrachandri women, who pass the skirt between the feet, the women wear a black or red robe hanging from the waist like a petticoat. All the women draw the upper end of the robe over their heads like the Banjigs and wear the short-sleeved and backed bodice with ornamental borders. The men wear the moustache and shave the beard and the head except the top-knot. The women carefully oil and comb their hair and tie it in a knot behind the head. Favourite hair ornaments for evening or holiday wear are the white flowers of the betel-palm, the leaves of the *páchche* plant, and *aboli* flowers. They keep a set of clothes for holiday wear of somewhat higher value than those ordinarily worn. The men wear a plain gold ring in the left ear, and a silver girdle. The women, besides the marriage nose-ring necklace and bangles, wear a button earring, a gold necklace or *galsari*, a silver belt called *patto*, silver anklets, gold and silver bracelets and finger rings. The Pátrachandris or singers are specially fond of jewels. Both men and women rub their brows with cowdung ashes. They are clean, temperate, honest, hardworking, and generally well-behaved. Their hereditary calling is fishing, but they work as field labourers and petty shopkeepers, dealing in rice and currystuff. Some keep bullock-carts for hire. The fairest among the Pátrachandri women do not marry but earn their living by singing and prostitution. They earn enough for their maintenance. They rank above the impure classes from whom they hold aloof, eating only in the houses of Bráhmans and Banjigs. The men take a slight breakfast and go to work at sunrise; they return at noon for dinner, and going back at one, stay at work till sunset; they sup about eight and go to bed soon after. Women and girls above eight mind the house and look after the children or go to grind corn or work in the fields. This does not apply to Pátrachandri women, who never work out of doors, but stay at home cooking or go out and sing at public entertainments. A family of five spends about 16*s.* (Rs. 8) a month. They are religious, offering flowers and fruit to all local gods and goddesses and blood sacrifices to the goddess Mari.

FISHERMEN. *Kabbers.*

They respect Bráhmans but show still greater reverence to Banjig priests called *ayyas* whom they employ to perform their religious ceremonies. Their spiritual Teacher is the head of the Lingáyat monastery of Chitaldurg in Maisur, to whose agent each family pays a yearly contribution of 1*s.* to 2*s.* (8 *ans.*-Re.1). They keep all Banjig festivals. They believe in witchcraft and soothsaying. The object of their special worship is Basava whose image, in the form of a bull carved on a metal plate four or five inches square, is kept in their houses for daily worship. They are bound to marry their daughters before they come of age. Widow marriage and polygamy are allowed and practised. They burn the married and bury the unmarried dead, and do not consider death an occasion of rejoicing. Their other customs do not differ from those of the Banjigs. Social disputes are settled by their hereditary village headmen or *budvants*. Breaches of rules are punished by fines up to 10*s.* (*Rs.* 5), the amount being spent on a caste dinner. Though they do not send their children to school or take to new callings, they are intelligent and well-to-do.

Khánde Khárv

Kha´nde Kha´rvis or Sword-wearing SAILORS, numbering about 800, are found in several villages in the Honávar sub-division, especially at Honávar. They are probably fishermen who in piratical times used to go armed with swords. The names in common use among the men are, Irayya, Fullayya, Rogu, Tondo, Bhim, Komár, Murári, Ganu, Páik, and Bhikaro; and among the women, Lakshmi, Gauri, Párvati, and Kurshi. The men add to their names the words Bhimi, Mesta, and Tándel; these titles are not taken into account in settling marriages. The Khánde Khárvis are said to have come from Goa, and Raulnáth of Topdém at Goa is their family god. They are slenderer, weaker, and fairer than the fishing classes. They speak a drawling Konkani and some also talk Kánarese. The well-to-do live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. Their common food is rice and fish, but they eat flesh when they sacrifice to the village gods and when they can afford to buy it, and drink liquor. They are great eaters and fond of palm-beer, but are not good cooks. Those who work as boat-carpenters wear the waistcloth, shouldercloth, and headscarf. Sailors wear the loincloth, a narrow waistcloth, a shoulder-cloth, and a headscarf. The women wear the skirt of the robe hanging like a petticoat without passing the end back between the feet. They do not wear the bodice. They are hardworking, sober, mild, kindly, and well-behaved. Some work as carpenters, especially as boat-builders, and some sail coasting craft. They never fish. Their daily earnings vary from 9*d.* to 1*s.* (6-8 *ans.*). A canoe able to carry five cwt. takes one man a month to make; a cargo-boat of four tons burthen employs four men for six months; and one of ten tons five men for a year. The carpenters use two kinds of axes the *tásni* and the *moch*, a chisel or *vinur*, a plane or *kisuli*, a hammer or *kudti*, a gimlet or *birle*, a borer or *rum*, a saw or *kharvat*, and a triangle or *mátle*. The timber comes either from the Government forests or from timber merchants. The longest voyages they make are north to Goa and south to Bhatkal. They are chiefly engaged in carrying goods from Honávar and Tadri to Gersappa and

Chapter III. Population. Fishermen. Konkan Kharvis.

Kágál. The exports from Kumta are salt and cocoanuts; the chief import is rice. The sailor's wages are about 3¾*d.* (2½ *ans.*) a day with food. The women husk rice and make coir rope. The unhusked rice is brought from merchants who pay the women 10 pounds of paddy for every 120 pounds they husk. Three women working together husk about 76 pounds of rice a day, of which each woman gets about two pounds worth. To make coir rope they buy cocoanut husks and bury them in mud for about a year, till the pulp which holds the fibre together has rotted. At the end of the year the husks are drawn out, carefully washed, and beaten with wooden hammers on smooth flat granite stones till the fibres are separated. After this the coir is dried in the sun and made into simple twist by taking small quantities of the fibre in the hand and rolling it on the ground. Two rolls are twisted together and joined with fresh twist at the ends till the cord is 150 feet long. It is then rolled into a bundle a foot and a half long. A woman can make ten bundles in one day. This is worth 6*d.* (4 *ans.*) half of which goes to pay for the husks. Their work is not steady and they are badly off, little raised above want. They rank next to husbandmen. The men work all day except in the morning and at noon when they stop for their meals. A family of five spends about 14*s.* (Rs. 7) a month. They worship all Bráhman and local gods, and have great faith in soothsaying and sorcery. They are a religious people and make pilgrimages to Gokarn, to Tirupati in North Arkot, Dharmasthal in South Kánara, and to Rámeshvar at Cape Comorin. Their family god is Raulnáth of Topdem in Goa. They also pay great reverence to Hanumanta of Chandávar whose image is once a year carried in a palanquin through the coast villages, when the people pay tithes and make offerings which are received by the Havig priest or *bhat* who is in charge of the palanquin. They employ Havig Bráhmans to perform their ceremonies. Their Teacher is the head of the Smárt monastery at Shringeri in Maisur. Their girls are married before they are twelve. Widow marriage is allowed but seldom practised, and their ceremonies from birth to death do not differ from those of the Sherogárs. They have an hereditary headman called *budvant* who presides over meetings of the castemen and settles social disputes. The assistant headman or *chaugulo*, whose office is also hereditary, ranks next to the *budvant* and is consulted by the *budvant* in settling social disputes. None of them can read or write. They do not send their boys to school or take to new pursuits.

Konkan Kha'rvis, numbering about 5700, are found all along the Kánara coast. The name Khárvi seems to come from *khár* a corruption of the Sanskrit *kshár* salt. They seem to be a branch of the Cambay Khárvis whom they greatly resemble in dress, manners, customs, and appearance. The family deities are Kántradevi and Báneshvar, whose shrines are at Aursa in Ankola. The names in ordinary use among men to which *tandel* or captain is generally added, are, Lakma, Venkappa, Kommarsa, Timappa, Dámarsa, Durgayya, Dipu, Nárávana, Ráma, Govinda, Pursayya, Irayya, Ballu, Devappa, Boti, Shivayya, Rupo, Omu, Ananta, Hivayya, and Jáya; and among women, Jatu, Putti,

FISHERMEN.
Konkan Khár

Rumái, Mhálái, Sántái, Shesái, Sulbi, Devái, Hemái, Párvati, Gangái, Manju, and Huvái. The men are middle-sized and strong, and the women are fairer than the men, strong, well-made, and healthy. Their home speech is Konkani, but they can talk Kánarese. They live in small one-storied houses with mud or palm-leaf walls and thatched roofs with narrow verandas and front yards with a central basil plant. Their common food is rice, *rági*, and fish, and they eat flesh except beef and village pig on the last day of *Dasra* in October, and at any other time when they can afford it. They drink palm-beer every evening, often to excess. They are great eaters and fond of hot and sour dishes. The men wear a loincloth, a shouldercloth, and a small head-cloth; and the women the robe with the skirt falling from the waist like a petticoat and the upper end drawn over the shoulder and bosom. They wear no bodice. The men shave the head and face except the top-knot and the moustache and wear rings of gold in their ears and on their fingers. The women, besides the marriage nosering necklace and bangles, wear earrings, necklaces, bracelets, finger rings, and flowers in the hair. They are hard-working, thriftless, and much given to drink, chiefly palm-beer. They are salt-water fishermen and good sailors, and their fishing boats and nets do not differ from those of the Ámbigs. They also work as house servants and labourers, and occasionally as husbandmen, and like other fishing classes carry palanquins. The women employ themselves in cooking, spinning hemp, and selling fish. When the men come home they hand the fish to the women and dine, and in the evening after their day's work go in a band to a liquor shop and drink often to excess. On returning home from the liquor shop they sup about seven. A family of five spends about 10*s.* (Rs. 5) a month. They rank next to husbandmen and as a class are badly off. Their family goddess is Kántradevi, also called Báneshvari, whose temple is in Aursa near Ankola. They employ Havig Bráhmans and Joishis to perform their marriage, puberty, and death ceremonies, and treat them with much respect. They make pilgrimages to Gokarn, to Tirupati in North Arkot, and to Dharmasthal in South Kánara. Their religious Teacher is the head of the Smárt monastery at Shringeri in west Maisur and they pay him tithes through the manager of the temple of Mahábaleshvar at Gokarn in Kumta. Their customs do not differ in any important point from those of the Ámbigs. Each village has a committee of *chaugulas* formed of the leading members of the community under the presidency of a headman called *budvant* or wise man. The *budvant* decides all social disputes according to the opinion of the majority of the *chaugulas*, and refers difficult and contested questions to the *ráut* or trooper who is the head of a group of villages. The *ráut* submits to the head of the Shringeri monastery any complicated question which he finds difficult to settle. The decisions of the heads of the caste are enforced by *kolkárs* or messengers. None of them can read or write and none send their boys to school. They earn good wages, but want of thrift and fondness for drink combine to keep them poor.

Kolis, a class of Marátha fishers, numbering about 30, come

Kolis.

Chapter III. Population. Fishermen.

during the fair season from the North Konkan as sailors in native craft to Kárwár, Kumta, and Honávar. Most of them belong to Alibág and Cheul in Kolába, and Harnai in Ratnágiri. They do not differ in any respect from the Kolis of the Northern Konkan. They bring gunny-bags, copper and iron plates, and dates; and take to Bombay cotton, betelnuts, cardamoms, pepper, myrobalans, timber, teak, blackwood, and sandalwood. They are better off than Kánara fishermen and rank next to Maráthás.

Mogers.

Mogers, a class of fishermen, numbering about 3500, are found in the town of Kumta and in Manki, Murdeshvar, and Shiráli in Honávar. They seem to be foreigners, as they are taller, fairer, and more enterprising than other fishermen. It is worthy of note that there is a Central Indian caste of the same name. The names in common use among men are, Manjayya, Bájiráo, Timmappa, Subráyya, Dása, Venkappa, Jettayya, Annappa, Kántappa, Ráma, and Siddappa; and among women, Parmeshri, Subadri, Padmávati, Mahálakshmi, Ganpi, Devamma, Shivamma, and Venkamma. They had originally no surnames, but names formerly used to distinguish families from one another by means of the situation of their houses and professions have come to be treated as surnames. They are Mápári meaning salt-weighers, Hádimani or road-side house, Kadimani or last house, and Táribágla or ferry-gate. The men are tall and strongly made, either dark or fair, and the women are generally fairer than the men and well-made, with good features. They speak Kánarese at home, but most of them know Konkani. They live in one-storied houses with mud or laterite walls, thatched roofs, and courtyards with sweet basil plants in the centre. Their furniture includes low wooden stools, brass lamps, bell-metal plates, earthen cooking pots, and straw mats. Their every-day food is rice, *rági*, and fish; they eat flesh like the Ámbigs and drink liquor, though the Kumta Mogers profess neither to eat flesh nor to drink liquor. They are great eaters, but not good cooks, being fond of hot and sour dishes. The Kumta Mogers dress in Bráhman fashion, wearing waistcloths, coats, and head-scarves. The women wear the robe hanging from the waist like a petticoat with the short-sleeved and backed bodice. Some of the men wear the sacred thread. The Honávar Mogers carry palanquins and catch fish. In dress and jewelry they do not differ from the Ámbigs. The Kumta Mogers are thriftless, vain, and badly behaved, but sober and clean; and the Honávar Mogers, though less clean and fonder of drink, are simple and hard-working. Their hereditary calling is catching and curing fish and sailing. Those who live in Kumta have taken to trade in cotton, betelnuts, and rice; they also take service with Gujarát Vánis. Many can read and write and serve as clerks and brokers, still eating and marrying with the fishers. As a class they are badly off. They rank with Ámbigs, next to the Nádors, Sherogárs, and other husbandmen. The daily life of Kumta trading Mogers does not differ from that of other traders, and the fishing Mogers' life does not differ from that of the Ámbigs. The ordinary monthly expenditure of a family of five is about 14*s.* (Rs. 7). Their spiritual guide is the head of the Vaishnava monastery at Partagáli in Goa. They pay him

contributions and in return are branded with hot metal seals bearing the conch-shell, discus, mace, and lotus of Vishnu. They employ Havig Bráhmans and pay them great respect. They reverence all Bráhman and village gods, especially Vithoba and Venkatramana, whose images they keep in their houses. They have also a great regard for Jatga gods to whom they offer blood sacrifices. They are strong believers in sorcery, soothsaying, and in the power of spirits. They marry their girls between eight and twelve and their boys between sixteen and twenty-five. Widow marriage and polygamy are allowed but seldom practised. Soon after a man's death his widow takes off her marriage ornaments. They burn their dead, burying those only who die of cholera and small-pox. In other respects their customs do not differ from those of the Ámbigs. The Kumta Mogers try to copy the customs of the Sásashtakár Bráhmans and call themselves of the *dalál* or broker's caste. They have an hereditary headman called *budvant*, who calls and presides over meetings, settling social disputes in accordance with the opinion of the majority of the castemen, whose decisions are enforced under pain of excommunication. None but the traders and clerks send their boys to school. The Kumta Mogers are energetic and ready to take to new callings.

Págis.

Pa'gis, numbering about 250 souls, are found in the Kárwár sub-division living on the banks of the Kálanadi in small isolated settlements. They derive their name from the Konkani word *pág* to fish, and appear to have come from Goa where there are shrines of their family gods and goddess Malkárjun and Gurupardeshi, and Mahámái. Their home tongue is Konkani. The names of men are Jogu, Kusht, Fakir, Ithoba, Vantu, and Pursu; and those of women, Rukmini, Anandi, Bhági, Yeshode, and Pandhari. They have neither stock names nor family names, but the men add the word Pági to their names. They have no subdivisions among them, but they are said to be a branch of the Khárvis of Goa. They are wheat-coloured, middle-sized, and strongly made, but spare with well-cut features; the women do not differ from the men. They live in one-storied houses with mud walls and thatched roofs, their furniture including mats, metal pots, lamps, and low wooden stools. Their ordinary diet is *rági*, rice, and fish, and they use animal food except beef and tame pork, and the men drink liquor, their special dish being *páisa* and *vadás*. The men wear the loincloth, the shouldercloth, and the headscarf; and the women the robe passing the lower end between the legs, and covering the upper part of their body with the exception of the head with the upper end. The men use gold ear and finger rings and silver girdles; and the women make the red brow-mark and deck themselves with flowers and ornaments of gold in their ears, nose, neck, and wrists. They are hardworking, sober, honest, and thrifty. Their hereditary calling is fishing, but they now seldom catch fish but mostly ply ferry boats across the Kálanadi, cultivate lands, and work as unskilled labourers. As a class they are comparatively well off. They are often compelled to borrow to meet the cost of marriage ceremonies at twelve per cent, which they punctually pay. They rank with Khárvis and other fishermen. The ordinary monthly

FISHERMEN. *Págis.*

expenditure of a family of five is about 12*s.* (Rs. 6); the cost of a house from £2 to £10 (Rs. 20 - Rs. 100); of furniture from 10*s.* to £2 (Rs. 5 - Rs. 20); and of marriage from £5 to £10 (Rs. 50 - Rs. 100). They are very religious, worshipping all local gods and goddesses and keeping all Hindu holidays. The object of their particular devotion is Mahámáya who has a shrine at Kadra, which they visit every year during the annual festival, between October and November, when they offer blood sacrifices of fowls and sheep to the goddess. Their family priests are Joishis and their spiritual Teacher is the head of the Smárt monastery at Shringeri, and they have strong faith in soothsaying, witchcraft, and ghosts. They hold themselves impure for ten days after births and deaths and purify themselves on the eleventh day by drinking holy water or *tirth* brought from the house of their family priest. They burn their dead. Girls are married before they come of age. Widow marriage is allowed and practised. They observe sixth day and naming ceremonies after a birth, the shaving ceremony in the case of male children, and the puberty ceremony when a girl comes of age. These ceremonies on the whole resemble those of the Harkantrás. They do not send their boys to school, but are an intelligent class.

MUSICIANS.

Musicians included six classes, with a strength of 7034 or 1·65 per cent of the Hindu population. Of these 3610 (males 2179, females 1431) were Sappaligs or Devdigs; about fifty Ghadsis or Maráthi Vájantris; 82 (males 42, females 40) Bhandári Vájantris; 1732 (males 866, females 866) Háller Vájantris; 818 (males 439, females 379) Koravs or Kunchi Koravs; and 742 (males 389, females 353) Mángs.

Sappaligs.

Sappaligs or **Devdigs,** numbering 3610 of whom 2179 were males and 1431 females, are found in Honávar, Siddápur, Kumta, Ankola, and Sirsi, and in the petty division of Mundgod. The name Sappalig means noise-maker from the Kánarese *sappal* noise, and Devdig means God's Musicians from *deo* god and *vadig* music. Some of them have Padiál as a surname, a Telugu word for a temple servant, showing that like the Devlis, Pátális, and Padiárs, they were once temple servants. Though they have no memory of a former home they seem to have come to Kánara from Maisur. The names in common use among men are, Ganpayya, Subbayya, Mhasti, Manju, Gidda, Nágappa, Rámayya, and Venkta; and among women, Shivamma, Nágamma, Durgi, Krishni, Venku, Goindi, and Shivi. Except Padiál they have no surnames. Their chief object of worship is Venkatramana of Tirupati. Their caste people in South Kánara follow the law of nephew-succession or *aliya-santán*. But the North Kánara Sappaligs, except a few who also follow that law and are known as *aliya-santán* Sappaligs neither eat nor marry with them. Of the two divisions *aliya-santán* Sappaligs and Sappaligs proper, the *aliya-santán* Sappaligs are found in small numbers near Bednur in Maisur. The main body of Sappaligs are known as son-heir or *makkala-santán* Sappaligs. The men are short strong and dark, and except that they are thinner, the women are like the men in colour and features. Their home tongue is Kánarese, but some talk Konkani. They live in small houses with

MUSICIANS. *Sappalíys.*

mud walls, thatched roofs, narrow verandas, and front yards. Their common food is rice, *rági*, and fish, and they eat animal food and drink liquor. The men wear the loincloth and a headscarf, and the women wear the robe hanging from the waist to the knee like a petticoat. They do not draw one end over the head and wear no bodice. Their holiday clothes are the same but a little more valuable than those ordinarily worn. On holidays the men wear a white jacket or *bandi* and a white headscarf. Their ornaments are the same as those of the Bhandári Vájantris. They are clean, thrifty, sober, and generally well-behaved and peaceful. Their hereditary calling is music. Their instruments are the bass-horn or *shriti*, the clarionet or *movri*, the double drum or *sammelu*, the drum or *dholu*, cymbals or *tál*, and the small drum or *gidbidi*. Like Bhandári Vájantris they perform in temples and in private houses on high days and during street processions. Those who own land till it themselves; others rent land as tenants. Before the salt-works in Bhatkal were closed they used to make salt. They now work as field-labourers. Some are poor but most earn enough for a living and are not in want. They rank next to the Sherogárs and Hálvakki Vakkals. Both men and women work in the fields during the busy season. Boys and girls under six are allowed to play about the house. Afterwards the boys herd cattle and the girls help their mothers in cooking. The ordinary monthly expenses of a family of five are about 10*s.* (Rs. 5). Though they have no family gods and no family priests they hold Bráhmans in great respect and invite Havigs to perform their marriage and death ceremonies. They reverence the leading Bráhman gods and observe the principal Hindu festivals, but do not belong to any sect. Their chief objects of worship are the village gods, *ammas* and *jatgas*, to whom they offer animal sacrifices and fruit on *Dasra* day in September-October, and on the *bhánd* or hook-swinging festivals which are always held in May before the sowing season. They are firm believers in soothsaying, witchcraft, and sorcery. Girls are married between eight and thirteen, and boys between fourteen and twenty. Widow marriage and polygamy are allowed, and polyandry is forbidden. Those who can afford it burn the dead; the rest bury. They have an hereditary headman called *gauda* who presides at caste meetings and settles social disputes. They do not send their children to school or take to new callings.

Maráthi Vájantris.

Maráthi Vájantris or **Ghadsis**, numbering about fifty but not shown in the census tables, are found at Ankola and Kárwár. Their family goddess is Mhálasa whose shrine is in Goa. They have no stock names or surnames, but they add the word Gurav to their names. The names of men are, Náráyan, Krishna, Gopál, Govinda, Vithoba, Ráma, and Bhima; and of women, Káshi, Yashoda, Rukmini, Báija, Lakshmi, and Jánki. They are middle-sized, wheat-coloured, and muscular, and have well-cut features. Their home tongue is Konkani hardly differing from that of the Aigals and Konknas. They live in one-storied houses with mud walls, thatched roofs, and front yards, furnished with copper pots, bell-metal plates, low wooden stools, and straw mats. Their staple diet is rice, fish of which they are extremely fond, and curries. They also eat flesh except beef, and

Musicians.
Marathi Vájantris.

tame pig. They drink no liquor. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe passing the skirt back between the feet. They wear no bodice. They mark the brow with red, and wear gold and silver ornaments on their hair, neck, ears, nose, wrists, and toes. Widows never wear the lucky necklace or glass bangles. They are vain, showy, and lazy but orderly. Their only occupation is playing instruments, their instruments and their style of playing not differing from those of the Bhandári musicians. They earn enough for their maintenance, but have to borrow for their marriage ceremonies. On the whole they are not well off. They rank with Bhandári Vájantris. They take no food that is not cooked either by their own people or by Bráhmans. At the same time not even the lowest of the pure classes will touch food cooked by a Ghadsi. Their ordinary life is very idle. They play in the temple for an hour or two in the morning and evening, and spend the rest of the day wandering about the village and talking. In the wedding season they are very busy, working from five in the morning to eleven at night and often during the greater part of the night. The women mind the house, and boys are very soon taught the use of some instrument. The ordinary monthly expenditure of a family of three adults and two children is about 16*s.* (Rs. 8). Their houses cost £5 to £20 (Rs. 50-Rs. 200) and their marriages £6 to £15 (Rs. 60-Rs. 150). Girls are married before they come of age and boys between twelve and twenty. Their marriage, puberty, birth, and naming ceremonies are the same as those of Konknas and Aigals. Widow marriage and polygamy are allowed and practised. They burn their dead and mourn ten days. They are a religious people worshipping all local deities and keeping the regular holidays. They are firm believers in soothsaying, witchcraft, and ghosts. They offer blood sacrifices to the female powers or *shaktis* and go on pilgrimage to Gokarn, Pandharpur, and Sirsi. Their family priests are Havig Bráhmans. Social disputes are settled by a council of men under the presidency of an hereditary headman. They do not send their children to school or take to new callings.

Bhandári Vájantris.

Bhanda'ri Va'jantris or Musicians, numbering 82 of whom 42 are males and 40 females, are found in Kumta and Honávar, their chief centres being Kadtoke, Chandávar, and Dháreshvar in Kumta. They appear to be descendants of persons put out of caste for adultery, and some of their women live as prostitutes. The names in common use among men are, Parmeshvar, Nágappa, Jettayya, Manja, Putu, Linga, Shiva, and Ganapaya. Those among women are, Nágamma, Shivamma, Durgamma, Narsamma, Lakshmi, Gauri, and Parmesri. They have no surnames except names marking their birth-place. They are of two divisions, Kannad Bhandári Vájantris and Honávar Bhandári Vájantris, who neither intermarry nor eat together. The family god of the Kannad Vájantris is Ishvar of Dháreshvar near Honávar; the gods of the Honávar Vájantris are Dámodhar and Mahálakshmi of Kaule in Goa. They also worship other local gods and goddesses such as Hanumant and Durgi. The men as a rule are fair, tall, and regular-featured, but delicate; and the women fairer than the men

MUSICIANS. *Bhandári Vájantris.*

and with fine features. The home tongue of the Honávar Bhandári Vájantris is Konkani and of the Kannad Vájantris Kánarese. They live in one-storied houses with mud walls and thatched roofs with courtyards and low narrow front verandas. Their common food is rice, *rági*, and fish, but they eat flesh and drink liquor. They are great eaters, being fond of spices, but not good cooks. Like all Hindu wives their married women wear the lucky necklace and glass bangles, and gold and silver ornaments. The skirt of the robe is passed back between the feet and the upper end is drawn over the shoulders. They wear a bodice with short sleeves and a back. Their carefully oiled and combed hair is worn in a long plaited braid tied across the nape of the neck, and is often decked with flowers. They are showy, untruthful, and extravagant. They work as menial servants in temples. A few of the girls are married, but most become prostitutes, some being mistresses and the rest public women. Some of the younger married women add to their husbands' earnings by practising prostitution. Besides at temples the men play at private parties. They perform in bands of four to seven on the drum or *dhol*, the timbrel or *sammel*, the flat drum or *táshya*, the clarionet or *sanai*, the bass-horn or *shrili*, and the horn or *shing*. They are fed and each is paid 6*d*. (4 *ans*.) a day. Some have begun to open shops for the sale of rice, cocoanuts, jackfruit, plantains, oil, and currystuff; others are husbandmen; and others make palm-leaf umbrellas and work in brass. Their income is larger than that of the Bándis and Ádbátkis, but they are always in debt. They rank next after dancing-girls. Temple servants go every morning to sweep, cowdung the floor, and play in the temple. Those who have taken to crafts live like other craftsmen. Others live like dancing-girls except that they do not teach their children to sing. The ordinary monthly expenditure of a family of five is about 12*s*. (Rs. 6). Their chief deities are Shiva, Vishnu, Ganpati, and the female powers or *shaktis*. They keep all local holidays. Their priests are Havigs. Unmarried girls, who are set apart for prostitution, undergo the *shes* ceremony which is described in the account of the Kalávants. When a girl comes of age she sits alone if unmarried, and if married sits with her husband, in front of a Bráhman who kindles the sacred fire or *hom* and caste people are feasted. The lap-filling or *phalbharna* ceremony is performed in the case of married women as well as of prostitutes. Widow marriage is not allowed or practised, but the widow's head is not shaved. They burn the dead. Their caste disputes are settled by hereditary headmen or *budvants*. They teach their boys to read and write Kánarese. In 1881 a boy of this caste was head of the Kumta English school.

Háller Vájantris.

Haller Vajantris, a class of musicians numbering 1732 of whom 866 are males and 866 females, are found in Bád, Shiddar, Shiveshvar, Májáli, and Kadvád in Kárwár; in Ankola; and in Kárki and Haldipur in Honávar. The men's names in common use are, Pándurang, Appa, Krishna, Bálu, Itoba, Mani, Rámji, Jáya, and Somaya; the women's names, Jayu, Rukmini, Parsi, Dulu, and Subi. They have no surnames. Their family gods are Mahádev of Bád in Kárwár, Venkatesh of Ankola, and Sailkárdev of Máálij nine miles

Chapter III.
Population.
MUSICIANS.
Háller Vájantris.

north of Kárwár. They are said to have originally come from Tirupati in North Arkot. Persons belonging to the same family stock do not intermarry. They have no subdivisions. They are considered impure ranking with the Mukris. The men are short, dark, and muscular, and the women are like the men but spare and somewhat fairer. Their home speech is a corrupt Kánarese with a large mixture of Konkani. They live in small one-storied houses with mud walls and thatched roofs, narrow verandas, and front yards. They use earthen and a few copper pots for cooking, brass lamps for lighting, straw mats and long low wooden benches for sitting on, and copper pots for storing water. Their every-day food is rice and fish curry, and they eat flesh which has been sacrificed to the village gods and goddesses, or whenever they can buy it cheap. The men use liquor freely. They are great eaters but not good cooks. Their favourite dish is *fovás* or beaten rice mixed with molasses and cocoa-kernel scrapings. Their chief holiday or feast dish is *páisa* that is rice boiled in cocoanut milk with molasses. The men wear a loincloth, a shouldercloth, and a headscarf, and on holidays and great days, a white jacket, a neat white headscarf, and a white shouldercloth. The women wear the skirt of the robe passed back between the feet and the other end drawn over the upper part of the body. They wear no bodice. The ornaments worn by men are gold or gilt rings in their ear-lobes and on their fingers. The women's ornaments are the lucky necklace of glass beads; glass, tin, and brass bangles on their wrists; and gold or gilt rings in their ears and nose and on their fingers. They are mild, goodnatured, hardworking, and well-behaved. They are musicians and play on grand occasions in the houses of all classes of Hindus. A few hold land as tenants. Their musical instruments are the drum or *dhol*, the double drum or *sammel*, the timbrel or *kánsál*, the clarionet or *sanai*, the bass-horn or *shriti*, the cornet or *kahalo*, and the horn or *shing*. They also perform in and before temples and play during street processions. A band of four to six are paid 12*s*. to £1 (Rs. 6 - Rs. 10) with rations and presents of clothes. They are above want and as well-to-do as most husbandmen in Kárwár. Though held to be impure, they have a better social position than other 'impure' classes, and are allowed to walk at the head of processions. During the rains both men and women work in the fields. Between half-past five and six they take a morning meal of rice or *rági* gruel; a midday meal of rice and fish curry between twelve and two; and an evening meal also of rice and curry. They spend their leisure in practising music and teaching their children. During the fair months the men attend marriages and other festivities, and the women at all times do house work. The ordinary monthly expenditure of a family of five varies from 8*s*. to 12*s*. (Rs. 4 - Rs. 6). They worship all village and Bráhman gods and goddesses, but their chief object of worship is Mámái or Mahámái whose fane is at Chitákule near Sadáshivgad to the north of Kárwár. Her shrine is generally a rock or undressed boulder and her image the miniature figure of a woman with four arms. She is believed to have the power of spreading and of staying pestilence. They sacrifice goats, sheep, and fowls, and offer

MUSICIANS.
Háller Vájantris.

cooked rice, flowers, and fruit, waving frankincense and lighted lamps. She is worshipped by all Hindus including Bráhmans. Their family gods are Mahádev of Bád, Sailkárdev of Májáli in Kárwár, and Venkateshdev of Ankola. They keep in their houses a foot-high image of Venkatesh carved in red sandalwood or *chandan*. There are temples to Venkatesh in Honávar, Kumta, and Goa. The Háller Vájantris have the hereditary right to perform in village temples. Their family priests are Havig or Joishi Bráhmans. They go on pilgrimage to Tirupati whenever they can afford it. Their spiritual Teacher is the head of the Shringeri monastery in Maisur to whom they pay a yearly house-tax of 6*d.* to 1*s.* (4-8 *ans.*) through the *páripatyagár* of Ankola. They are firm believers in soothsaying, witchcraft, and sorcery, and stand in great fear of the spirits of the dead. Sickness of all kinds is believed to be the work of spirits and Ghádi and Komárpáik magicians are the doctors in whose hands lies the cure. When a person is sick one of the members of the house goes to a Ghádi or Komárpáik soothsayer and takes him to their house. He discovers the cause of sickness, summons the spirit who is worrying the patient, and forces it by threats or promises to give up troubling him. The soothsayer is paid 3*d.* to 6*d.* (2-4 *annas*) with two pounds of rice and a cocoanut. A woman is held unclean for ten days after child-birth. On the eleventh day she is purified by being presented by the washerman with a new or a newly washed robe. The house is cleansed by sprinkling potash and cowdung water. On the twelfth day the child is named and laid in the cradle. Boys are married between fifteen and twenty-five and girls between eight and thirteen, as a rule, before coming of age. Proposals for marriage come from the boy's parents. On the first of the three marriage days the boy pays the girl 6*s.* (Rs. 3). All the leading ceremonies at a Hindu wedding are carefully performed: the bridegroom's tinsel crown, the procession to the bride's, the garland decking, the pouring of milk on the hands, the tying of the robes, the waving of lighted lamps, and the final dinner of rice cocoanut milk and molasses and the distribution of betelnut and leaves. The bride remains with her parents till she comes of age, and then goes to live with her husband. When she reaches womanhood a girl is considered unclean for five days. On the fifth day she is bathed, presented with a new robe, and sent to the nearest village temple to offer the god a cocoanut and flowers. On her return she is seated on a mat in the veranda and her women relations and friends drop presents of cocoanuts, rice, and flowers into her lap. Widow marriage is allowed and freely practised; polyandry is unknown. They either burn or bury their dead, the eleventh day being kept as a day of purification, when a small dinner is given to relations. Social disputes are settled by the hereditary headmen of the caste called *budvants* who are held in great esteem. They are a pushing class, popular, and persevering. They take to no other calling and do not send their children to school.

Koravs.

Koravs or **Kunchi Koravs,** numbering 818 of whom 439 are males and 379 females, are found in Sirsi, Siddápur, and Yelláp ur, living in lonely settlements on the skirts of the inhabited country. Their hereditary calling is music. The Koravs seem connected

Chapter III. Population.

Musicians. *Mángs.*

with the Korchars or Koramas hack-bullock keepers and bamboo workers of whom an account is given under Carriers.

Mángs, numbering 742 of whom 389 are males and 353 females, are found in Yellápur, Supa, and Siddápur, and in the petty division of Mundgod. Their first local settlement seems to have been at Ulvi in Supa where they are believed to have come from the Bombay Karnátak about a hundred years ago. The names in common use among men are, Shiva, Devu, Koneri, and Bhima; and among women, Budu, Nágu, Devi, and Bhimi. Their family god is Basaveshvar whose shrine is at Ulvi and whose ministrant is a Lingáyat priest. Both men and women are dark, round-featured, and stout. Their home tongue is the ordinary local Kánarese. They live in lines of one-storied houses with mud walls and thatched roofs furnished with palm-leaf mats, brass lamps, bell-metal plates, and copper brass and earthen cooking vessels. Their staple food is rice, fish, and currystuff, and when they can get them, fowls, mutton, and game. They drink country liquor and smoke Indian hemp. The men wear a loincloth, a narrow waistcloth, and a headscarf; the women pass one end of the robe back between the feet, wear a bodice with a back and short sleeves, and gold gilt or silver ornaments in their ears, nose, necks, and wrists, and on big days flowers of all colours. They keep in stock holiday clothes, a little more valuable than those worn on ordinary days. They are sober, hardworking, and well-behaved, but untidy. Their hereditary calling is music, though of late they have taken to husbandry. Besides minding the house, the women work in the fields and boys begin to learn music after twelve. As their services are in constant demand and are well paid, they are well-to-do, and not forced to borrow to meet wedding and other expenses. They rank with the Koravs, Hallers, and Mukris. They take three meals a day, the first at sunrise, the second at noon, and the third after sunset. During the fair season the men generally go to play, the women mind the house, and the boys herd cattle and practise music. During the rainy months most men and women work in the fields. Their busy seasons are from June to November in their fields and from January to March as musicians. The ordinary monthly expenditure of a family of three adults and two children is about 16*s.* (Rs. 8), a wedding costs £6 to £10 (Rs. 60-Rs. 100), and furniture 10*s.* to £1 (Rs. 5 - Rs. 10). They are a religious people. Their spiritual Teacher is the head of the Smárt monastery of Shringeri in Maisur, but their chief object of worship is Basaveshvar whose shrine is at Ulvi in Supa. They make pilgrimages there and pay great respect to the Lingáyat priest who officiates at the shrine. They also honour Havig Bráhmans whom they propitiate with gifts. Besides Basaveshvar they worship the Shivling, Shiv's consort Párvati, and local mothers or *ammas*, but do not offer blood sacrifices. They keep *Nág-panchami* in August-September, *Dasra* in September-October, *Dipaváli* in October-November, and *Tulsi-paurnima* in November-December. They perform the *satti* on the sixth day after a birth, and naming, marriage, and death ceremonies. The parents conduct the ceremonies without the help of Bráhmans. Their customs do not differ from those of Áre or cultivating Maráthás. Child marriage is uncommon, widow

marriage and polygamy are allowed, and polyandry is unknown. Their hereditary chief or *budvant* settles their disputes with the help of councils of adult castemen. He has the power of fining, putting out of caste, and re-admitting offenders. They neither take to new pursuits nor send their children to school.

COURTEZANS.

Courtezans included three classes with a strength of 770. Of these 520 (males 220, females 300) were Náikins or Konkani Kalávants; 250 (males 100, females 150) Kannad Kalávants or Sánis; and Saibs.

Kalávants.

Kalavants or Professionals, from the Sanskrit *kala* an art or profession, are singers and dancers, who are perhaps better known under the name of NÁIKINS or Ladies. They number about 520 of whom 220 are males and 300 females. They are found along the coast in Mudgeri, Sunkeri, Ankola, Honávar, and Kumta. They trace their origin to the heavenly nymphs whose office was to entertain the gods and to lead astray the seers or *rishis* when by penance they had amassed a dangerous store of merit. The class is said to have been formerly recruited from women taken in adultery. But it seems to have its origin in the female singers and attendants, who, according to old Hindu custom, used to wait on the chiefs of Sonda and Goa. The descendants of the Sonda dancers still hold a specially high rank among Kánarese dancing-girls. The class is at present recruited by the purchase of Kunbi children, by the admission of persons who have been put out of caste, and by the adoption of their children. Náikins have certain hereditary rights, such as beginning dances in certain temples, and receiving betel-leaf cigars from their employers and from their own people on marriage ceremonies and when a girl comes of age. Their irregular habits and often a fondness for spirits shorten their lives. In spite of their care and skill in dressing they begin to loose their looks by twenty-five, they are faded and old by thirty-five, and seldom live to be fifty. The common names among men are, Ganesh, Kusht, Hondu, Bhikaro, Bhiku, Shába, Shinga, Shina, Rám, Datta, Raghunáth, Yeshvant, Pundlik, and Bálkrishna; and among women, Maina, Jáib, Ánande, Sundare, Ganga, Krishni, Mog, Bhika, Datte, Kasture, Shám, Ratna, Puttu, Yamne, Avdu, Pinne, Godu, Gomte, Marte, and Bhime. Their surnames are Shirodekár, Kakodkár, Parvatávaile, Phátarpekár, Návekár, Borikár, Bándodkár, and Jotkár. Their family goddesses are Mhálasa, Shántádurga, Kántra, and Shánteri-kámákshi, whose shrines are in Goa. They are divided into as many sections as there are families, as they neither dine together nor intermarry. But there are two chief subdivisions, regular Kalávants and Devli Kalávants. Among the regular Kalávants, Borikárs rank first, Bándodkárs next, Shirodkárs third, Kakodkárs fourth, and Phátarpekárs fifth. Both men and women are for the most part fair, regular-featured, and delicate. Their home speech is Konkani. The natives of Kárwár speak like Shenvis, those of Ankola like the Ankola Sásashtkárs, and those of Honávar and Kumta like the Kushasthalis.

Some of them live in two-storied houses with stone walls and tiled roofs, but most live in one-storied houses with mud walls and thatched

roofs. Their houses are like the dwellings of high class Hindus and have broad verandas and front yards. Their furniture includes mats, low stools, chairs, wooden benches, cots, and copper and brass vessels, of which they lay in a store when they are young and often have to sell as they grow old. Their every-day food is rice and fish, and they eat flesh and drink liquor. They take three meals in the day, the first between seven and nine of rice gruel with mango pickle or roasted dried fish; the second, between one and two, of boiled rice strained dry; and the third, which does not differ from the second, between eight and ten at night. The men are particularly fond of smoking Indian hemp or *gánja* Cannabis *indica*, and both men and women smoke tobacco and chew betel leaves and betelnuts with lime. The women dress in Marátha fashion wearing a full robe and a short-sleeved bodice. The skirt of the robe is drawn back between the feet and tucked into the waistband behind; and the upper end is carried over the right shoulder, as married Hindu women carry it and tucked into the waistband in front at the left side. Besides the regular ornaments of Hindu married life, the lucky necklace glass bangles nose-ring and red brow-mark, Náikins wear many gold ornaments on the head, wrists, arms, and fingers, many necklaces, waistbands, and toe-rings, and a profusion of flowers. They dress with great care and taste, wearing their robe, which is often of silk sometimes with lace borders, in most graceful folds, and choosing rich soft colours. While dancing, they unloose the skirt of the robe which is generally drawn back and let it fall in front to hide their limbs. They throw a white cotton scarf across the right shoulder, like the sacred thread, one end of which hangs in front and the other behind, and bind brass bells on their ankles. The men's dress is a mixture of the Musalmán, Pardeshi, and Bráhman styles.

They are fond of show and pleasure and most of them are thriftless. Though nominally singers and dancers their actual calling is prostitution. They are taught to sing and dance when young, but very few sing well or dance in time, being much less skilful than their caste-fellows in Goa.* The well-to-do employ them to sing and dance at thread and marriage ceremonies and on other grand occasions paying them 6*s.* to 16*s.* (Rs. 3-Rs. 8). They are also engaged to dance in Hindu temples, and in return enjoy the produce of certain temple lands. The men teach the children to play and sing and accompany the dancers and singers on an oblong two-faced drum called *mridanga*, the timbrel or *tál*, the fiddle or *sárangi*, and the double-drum or *tabla*. A party of singers consists of not fewer than four women and four men. The women dance two at a time, while the rest sing. Women of other prostitute classes, Devlis, Bándis, Ádbatkis, and Padiárs, are not hired to dance unless they are invested with the scarf and bells by a member of the dancing-girl community. Even after they have been invested, Kalávants look down on other dancers and refuse to perform with them. Of late some Devlis and Bándis have become dancing-girls and there is great jealousy between the two classes. The dancing-girls hold landed property and make much money in their youth but they spend so freely and foolishly that in their old age they have often

to depend on others for their maintenance. They rank below the cultivating classes and above the impure castes. The highest in rank among them are natives of the Pauch Mahál division now known as the Novas Conquistas or New Conquests, because they were the last territories won by the Portuguese from the Sonda chiefs. Married and old women rise early and attend to the house. The younger women and the men rise late, and, after sitting chewing betel leaves or smoking, bathe and breakfast on rice-gruel about nine. After breakfast they sleep generally till three. They then dine and pass their time chatting, smoking, or chewing betel leaves with their protectors or admirers, who generally visit them in the evening. They sup between eight and nine and generally dance and sing to a late hour. The boys and girls begin to learn to sing and play about four or five, their teachers being old women, men of their own caste, or professional singers of other castes. A family of five generally spends 16*s.* to £3 (Rs. 8 - Rs. 30) a month.

They worship Bráhman and village gods, keep local holidays, and have great faith in soothsaying, witchcraft, the spirits of the dead, and the power of evil spirits. They employ Konkanasth, Karháda, or Havig Bráhmans to perform their ceremonies, and make pilgrimages to Gokarn, Rámeshvar, Benares, Dharmasthal, and Pandharpur. They offer blood sacrifices to the *ammas* or *shaktis*, and, in the hope that they will send them rich lovers, repeatedly bring them offerings of fruit and flowers. They buy girls generally of the Kunbi caste with whom their men marry. The daughters of these marriages also become dancing-girls. Unmarried boys have mistresses either of their own caste or of other prostitute classes. When eight or nine years old girls go through a marriage or *shes* ceremony. About a week before the ceremony an astrologer is asked to fix the proper time for holding it.[1] At the girl's house a booth of bamboos and palm-leaves lined with cloth is raised for the use of guests and a day or two before the day fixed by the astrologer, some men and women in holiday dress, accompanied by musicians, go from house to house asking their caste people to attend. In the morning of the marriage day the family priest worships Ganpati and the Mátrikas, the six wives of seers who suckled Kártikeya the god of war and the patron of courtezans, and the bride is rubbed with turmeric paste. When the guests are assembling the people of the girl's house, accompanied by musicians and women, wearing bell-anklets and scarves, go in procession to the house of the bridegroom. The bridegroom is one of the dancing-girls who is dressed in a long coat, a waistcloth, and a headscarf, and wears a marriage coronet and sandals. In her right hand she holds a dagger or *katár*, the emblem of Subrahmanya or Kártikeya, the god of war, to whom as the patron of courtezans the young dancing-girl is to be married. When the bridegroom reaches the entrance to the booth, which is ornamented with arches of mango leaves and pillars of plantain stems, the mother of the bride or her guardian comes and leads the girl-bridegroom to a

[1] The astrologer's fee is two pounds of rice and pulse, a cocoanut, some betelnuts and leaves, molasses, and 6*d.* to 2*s.* (4 *ans.* - Re. 1) in cash.

raised place or altar in the centre of the booth, where she is seated on a wooden bench. The girl's mother then washes her feet, rubs them with perfumed powder sandalwood paste and sandalwood oil, and pours water on her hand which she sips. The bridegroom in turn presents the girl's mother with clothes and ornaments which are afterwards returned. Then the maternal uncle of the bride brings her from the house and sets her facing the girl-bridegroom, who is separated from her by a cloth curtain held by two women. The Bráhman priest recites marriage texts or *mantras* and the bride and bridegroom throw garlands of flowers round each other's necks. Soon after, the curtain is withdrawn and the priest ties a cotton cord called *kankandor* round the wrists of the pair. On this the girl's mother joins their hands and pours water on them. A sacred fire or *hom* is kindled and the couple walk round it three times and make seven paces before it. Scents, sweetmeats, sugar, fruit, and betel leaves and nuts and lime are handed round and the guests are afterwards feasted. In the evening the bride and bridegroom, with their friends and relations, go in procession to the village temple, where they bow to the gods and return to the bride's house. The poor finish the ceremony in one day; with the rich it lasts five days, a feast being given each day, and the bridal procession taking place on the fifth. On the last day the head woman of the caste ties strings of small bells round the bride's ankles. When the girl comes of age the puberty ceremony is performed. After this ceremony, the dancing-girl community and the manager of the village present the girl with the white scarf. Each girl has generally a protector who supplies her with clothes, jewels, and food so long as she holds aloof from low caste men; faithfulness to the protector is seldom insisted on or expected. They burn the dead and mourn ten days. The ceremonies do not differ from those of Konkan Maráthás. A dancing-girl never becomes a widow; if the wives of the brothers and sons of dancing-girls survive their husbands, they strip themselves of their ornaments and do not remarry. They admit outcastes from all classes except those whose touch is considered impure. On the whole they are badly off.

Kannad Kalávants.

Kannad Kalá'vants number about 250 of whom 100 are males and 150 females. They are found in small numbers at Dháreshvar and Murdeshvar in Honávar, at Gokarn in Kumta, at Banavási in Sirsi, and in different parts of the country above the Sahyádris. They take the Kánarese word *sáni* after their names. They are said to be descended from Kánarese women who have been put out of caste, though, like the Konkani Kalávants, they claim descent from the heavenly singers. The names of men are, Tamma, Krishna, Rámchandra, Timmappa, Lakshman, Venkappa, Manja, and Vithoba; and of women, Venku, Lakshmi, Sántu, Yesu, Nági, Sanni, Manju, Mukámbe, and Parmesri. They have no surnames, but their family god is Gurunáth whose shrine is at Nagar or Bednur in Maisur where the heads of their caste are still found though they have now no communication with them. They belong to three leading subdivisions, Telugu Kalávants, Padiár Kalávants, and Bhandári Kalávants. The Telugu Kalávants are of Telugu origin and are chiefly found at

COURTEZANS.

Kannad Kalávants.

Banavási in Sirsi; Padiárs are Kánarese temple-servants corresponding to Devlis, who have learnt dancing and singing and are found at Murdeshvar; and the Bhandári Kalávants are singers and courtezans of the Bhandári musician caste. Most of them are fair, well-featured, and middle-sized, but weak. Their home tongue is Kánarese but they also speak Hindustáni. Except that they are tidier, their houses do not differ from those of the Konkani Kalávants. Their staple diet is rice and vegetables, and they eat mutton, fowls, and other animals except cows, buffaloes, and village pigs; they drink both country and European liquor. They are temperate eaters and good cooks, being fond of spices. Their dress does not differ from that of the Konkani Kalávants. They are lazy, thriftless, and untruthful. Like the Konkani Kalávants they sing, dance, and act as courtezans, and they do not differ from them in condition, rank, or manner of life. The ordinary monthly expenses of a family of five vary from £1 to £2 10*s.* (Rs. 10-Rs. 25). They worship all local gods and keep all holidays, having a great dread of spirits and believing in witchcraft and soothsaying. Their spiritual Teacher is the *guru* of the Shringeri monastery and their family priests are Havig, Konkanasth, Karnátak, or Karháda Bráhmans. Their boys are married between sixteen and twenty-five, and their girls undergo the marriage or *shes* ceremony between nine and twelve and the puberty ceremony when they come of age. Their ceremonies are performed by Havig Bráhmans. Their social disputes are disposed of at meetings of adult castemen under the presidency of a headman or *budvant*. The women have no voice in the settlement of disputes. They teach their boys and girls to read and write Kánarese, but they do not take to new callings. They are thrifty and well-to-do.

Saibs.

Saibs, a mixed class of courtezans, are found at Banavási in Sirsi. They are said to have come from Kulburga in the Nizám's dominions where some of their caste are still settled. They eat and intermarry with the Saibs of Kulburga and are believed to have come to Kánara to earn their livelihood. Their home tongue is Kánarese. The names in common use among men are, Bashya, Putta, Manja, Durgu, and Yella; and among women, Bassi, Putti, Yelli, Manji, and Durgi. Their surnames are Bhikshadavaru and Parivardavaru. Families bearing the same surname do not intermarry. Their family god is Ishvar, whose shrine is at Kulburga. Like the Kalávants and other mixed classes they admit outcastes from all Hindu castes except the impure classes. They have no subdivisions. They are dark, middle-sized, and strongly made, with well-cut features. Their Kánarese does not differ from that of their neighbours except that they use certain peculiar words such as *charige* for *tambige* a small water-pot, and *támbán* for *hariván* a metal tray. Their houses are either one or two storied, with mud or stone walls, and tiled or thatched roofs. Their furniture consists of low wooden stools, benches, boxes, copper pots, country carpets, metal pots, and brass lamps. Their ordinary diet is wheat and millet and they neither use animal food nor drink liquor. They are good cooks and temperate eaters, their favourite dishes being *kolige* and *kadbu*. The men wear the waistcloth, a coat, headscarf, and shouldercloth; and the women, a bodice with short

Chapter III. Population.

COURTEZANS, *Saibs.*

sleeves and a back, and a robe with the skirt hanging like a petticoat and the upper end drawn over the head like a veil. The men wear gold rings and silver girdles, and the women are extremely fond of flowers and of gold and silver ornaments. Both men and women dress with taste, generally wearing Dhárwár and Belgaum hand-woven cloth. They are sober, clean, and orderly, but lazy and thriftless. They are dancers, singers, and courtezans; most women earning their living by prostitution, only occasionally singing and dancing. The men sing and accompany the women when they dance. The prostitutes rise late and pass the greater part of the day in talking and their nights in singing and dancing. Both boys and girls after seven attend school and at home learn to sing and play; the married women attend to the house, and a few work in the fields. A family of five spends about £1 4*s.* (Rs. 12) a month; their houses are worth £10 to £50 (Rs. 100-Rs. 500), and their furniture £2 to £10 (Rs. 20-Rs. 100). Their mock marriage or *shes* ceremonies, which they call *gagevanklet*, cost them £10 to £30 (Rs. 100-Rs. 300). They are religious, worshipping all Lingáyat gods and observing all the local holidays. Their family priests are Lingáyats and their spiritual Teacher is the head of the Chitaldurg monastery to whom they pay contributions. They go on pilgrimage to Gokarn and Ulvi and do not offer blood sacrifices. Their customs are the same as those of Lingáyats, except that they admit outcastes from high class Hindus. Good-looking girls become prostitutes, the homely marry. Girls who are to become courtezans, when between eight and twelve years old, are invested with anklets of small brass bells called *gaje*. Unlike other Lingayáts the Saibs have great rejoicings when a girl comes of age. Breaches of social discipline are punished by an hereditary headman called *gauda*, who is helped by a council of adult castemen. Their decision is subject to confirmation by the Teacher. Offenders are punished with fine or loss of caste, according to the nature of the offence, and are allowed back into caste on atonement. Both boys and girls go to school, but they do not take to new pursuits.

SERVANTS.

Servants included eleven classes with a strength of about 17,500 or 4·14 per cent of the Hindu population. Of these about 6000 were Washermen, of whom about 3000 were Agasaru or Kannad Madivals, about 2000 Konkani Madivals, and about 1000 Lingáyat Madivals, about 1600 were Barbers of whom about 700 were Kannad Kelasis or Kshauraks, about 500 Konkani Kelasis or Hajáms, about 300 Lingáyat Kelasis, and about 100 Telugu Kelasis; and about 10,000 were Servants of whom about 1900 were Ádbatkis or Chedus, 4500 Bándis, 3200 Devlis, and 228 Padiyárs.

Agasarus.

Agasaru or KANNAD MADIVALS, a class of washermen numbering about 3000, are found above the Sahyádris in Siddápur, Sirsi, Yellápur, and Haliyál, and small numbers in Kumta and Honávar on the coast. The word *agasa* seems to come from *agasi* a turban or headscarf, most clothes in Kánara, except the headscarf, being washed at home. Both men and women are regular featured, dark, short, and stout. Their home tongue is Kánarese. They live in one-storied houses with mud walls and thatched roofs and large porches and front yards. Their common food is rice and fish and they eat flesh. Few drink

liquor though liquor is not forbidden by their caste rules. They are good cooks and moderate eaters. They wear the waistcloth, the shouldercloth, and the headscarf; and the women wear the robe falling from the waist like a petticoat and a bodice with a back and short sleeves. They are orderly and hardworking. They wash the clothes of Christians, Muhammadans, and all Hindus except the impure castes. As private servants to Europeans they get £1 to £2 (Rs. 10-Rs. 20) a month. Their pay is high because they are put to considerable expense in providing starch, soda, firewood, and charcoal. Native Christians, Musalmáns, and Hindus give them 6*s.* to £1 4*s.* (Rs. 3-Rs. 12) a year, with presents of clothes on grand occasions and of food on holidays. Husbandmen give them a load of unthrashed grain at harvest time. They earn enough for a living and are not in want of the necessaries of life. They rank above the impure classes. Both men and women spend most of the day in washing clothes, which are brought from and taken back to their customers' houses. A family of five generally spends about 14*s.* (Rs. 7) a month. They employ Havig Bráhmans to perform their ceremonies and show them much respect. Their Teacher is the head of the Smárt monastery at Shringeri in Maisur. They keep the ordinary Hindu holidays, worship village deities, and make pilgrimages to Gokarn, to Dharmasthal in South Kánara, and to Tirupati in North Arkot. They marry their girls between eight and twelve and their boys between fourteen and twenty-five. Widow marriage is forbidden, but polygamy is allowed and practised. The well-to-do burn and the poor bury their dead. Their social disputes are settled at meetings of adult castemen presided over by the headman or *budvant*. They do not take to new pursuits or send their boys to school.

SERVANTS. *Agasaru.*

Konkani Madivals are a class of washermen numbering about 2000, who are found in Sirsi and below the Sahyádris in Kárwár, Ankola, Kumta, and Honávar. The word Madival is from the Kánarese *madi* a clean cloth. They appear to have come from Goa. Their family gods are, Mangesh whose shrine is in Sálsette in Goa, Báneshvar and Kántrádevi of Aursa in Ankola, and Venkatramana of Honávar. The names of men are, Rám, Mahádev, Mangesh, Náráyan, Purso, Devappa, and Nágappa; and of women, Mahálkuni, Rukmini, Nági, Krishni, Gopi, and Durgamma. They take the word *metri* or headman after their names, and have no other surname. They are a branch of the washerman class but neither eat nor marry with other washerman. Both men and women vary in colour from dark to fair; they are middle-sized and spare. They are healthy and their habits are clean. They speak Konkani and can talk a corrupt Kánarese. They live in one-storied houses with mud walls and thatched roofs with large front porches in which during the rainy season they dry the clothes. Their every-day food is rice *rági* and fish, and they eat flesh except beef and pork when they sacrifice to village gods and when they get it cheap. They drink no liquor, and their special dishes are *páisa*, *váde* and *sukrunde*. They are not great eaters. The indoor dress of the men is the loincloth and a small scarf wrapped round the head. Out of doors, in addition to the loincloth, men wear a waistcloth

Konkani Madivals.

Chapter III. Population. SERVANTS. *Konkani Madivals.*

falling like a petticoat nearly to the knees, a shouldercloth, and a headscarf. They seldom buy clothes and generally wear some of the articles that have been sent them to wash. The women wear the robe hanging like a petticoat from the waist to the ankle, with a bodice with short sleeves and a back. Married women mark the brow with red, and wear the nose-ring, lucky necklace, and glass bangles. They also wear gold earrings, necklace, and bracelets. They are thrifty, hardworking, and well-behaved. They wash the clothes of all classes except the lowest castes, such as Mhárs and Chámbhárs. Though not very well off they live without running into debt. They rank above the impure classes. Both men and women employ themselves in washing clothes. The ordinary monthly expenditure of a family of five is about 10*s.* (Rs. 5). Their religious Teacher is the head of the Smárt monastery at Shringeri. They keep the regular local holidays and worship the usual gods and female powers or *shaktis*, especially the females called mothers or *ammas*. They make pilgrimages to Goa, Gokarn, Dharmasthal, Pandharpur, and Tirupati. They marry their girls before they are twelve. Widow marriage and polygamy are common. Most of them burn the dead. They employ Havig and Joishi priests to perform their marriage, puberty, and death ceremonies, and pay them great respect. On the twelfth day after birth a child is named and cradled and a burnt offering or *hom* is made to purify the mother. Boys have their heads shaved in their third year. The marriage ceremonies last for five days. The sacred fire or *hom* is lighted on the day of the wedding, and the marriage, puberty, and death ceremonies do not differ from those of other lower class Kánara Hindus. Their social disputes are settled at meetings of the men of the caste, with the headman called *budvant* or *metri* as president. Their services are poorly paid, and they do not take to new pursuits or send their boys to school.

Lingáyat Madivals.

Linga'yat Madivals or CLOTH-CLEANERS, numbering about a thousand, are found in small numbers above the Sahyádris, at Sirsi, Mundgod, Yellápur, and Haliyál. Their family god is Virabhadra and their family goddess is Párvati whose shrines are in most Lingáyat villages. Their names and family gods are the same as those of the Banjigs. The men are dark, short, and robust. Their home tongue is Kánarese and their houses do not differ from the houses of the Banjigs. Their every-day food is rice, millet, and pulse, and they neither eat flesh nor drink liquor. They are great eaters and are specially fond of sweets. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the bodice with short sleeves and a back and the robe worn like a petticoat with the upper end drawn over the head like a veil. They keep in store clothes for holiday wear. They are mild, thrifty, sober, and orderly. They wash the clothes of Lingáyats only, though they have no objection to wash clothes of other people, even of the most degraded classes. They are paid about ½*d.* (½ *anna*) for every piece of cloth they wash, or a family pays 2*s.* or 3*s.* (Re. 1-Rs. 1½) a month. They are fairly off and rank next to Banjigs. Their daily life does not differ from that of the Kannad or Konkani Madivals. A family of five spends about 14*s.*

(Rs. 7) a month. In religion and customs they do not differ from Banjigs. They settle social disputes at meetings of a committee of castemen with a priest or *ayya* as president. The decisions are enforced on pain of loss of caste. They are fairly off, but do not send their boys to school or take to new pursuits.

Kannad Kelasis.

Kannad Kelasis or KSHAURAKS, that is Barbers, numbering about 700, are found in small numbers at Karki, Haldipur, Navalgon, Hosákuli, Sálkod, Mugve, Kadtoke, and Kekkár in Honávar; at Muruz, Talgod, Dháreshvar, and Handigon in Kumta; and in Sirsi. The names in common use among men are, Krishna, Nága, Timma, Honnappa, Annappa, Birappa, Honnayya, Mari, and Gatti; and those among women, Subbi, Kuppi, Venku, Nágamma, Devi, and Putti. Their family gods are Venkatramana of Tirupati and Mailárdevi. Members of the same stock do not intermarry. They are of middle size, well-made, and dark with regular features. Their home speech is Kánarese. They live in one-storied houses with mud walls, thatched roofs, narrow verandas, courtyards, and small shaving sheds in front. Their common food is rice *rági* and fish, but they eat flesh except beef and pork. They drink no liquor and are moderate eaters. The men wear a narrow waistcloth, passing the end between the legs, a shouldercloth, and a headscarf, and carry their shaving wallets under their arms. The women wear the robe hanging like a petticoat and a bodice with a back and short sleeves. The men also wear gold ear and finger rings and silver girdles. The women, besides the ordinary signs of married life, wear gold and silver earrings, necklaces, bracelets, and toe-rings. They are thrifty, honest, steady, and clean in their habits. The men shave only upper class Hindus and Musalmáns refusing to serve low class Hindus, Native Christians, or Europeans. The women do nothing but house work. They are paid ½*d.* (½ *anna*) for shaving the chin and ¾*d.* (½ *anna*) for shaving the head and face. Their services are in pretty constant demand. They are fairly off earning as much as they require to meet their ordinary expenses. Some of them lay by money investing it in ornaments for their women. They rank next to palm-tappers. Most men sit on the look-out for customers in sheds about ten feet square without walls and supported by wooden pillars. Some shave the rich in their houses or work in the verandas of empty houses or shops or under trees. They come home between eleven and twelve, and bathe and breakfast on rice-gruel. They dine at three and sup about eight or nine, spending the time between dinner and supper in talking, except when they are called to open an abscess or perform some other small operation, for they are village surgeons as well as barbers. A family of five spends about 10*s.* (Rs. 5) a month. They worship village and Bráhman gods and keep all local holidays. They are strong believers in soothsaying and witchcraft and their family god is Venkatramana of Tirupati. They employ Havig Bráhmans to perform their birth, marriage, puberty, and death ceremonies, and their spiritual Teacher is the head of the Kekkár monastery in Honávar. They marry their girls between eight and twelve and their boys between fourteen and twenty-five. Widow marriage is allowed but is seldom practised. The well-to-do burn their dead and

the poor bury, the ceremonies being the same as those of the Nádors. Their social disputes are settled at meetings of castemen with the headman or *gauda* as president. The headman has power to fine and expel breakers of caste rules. An appeal lies to the decision of the spiritual Teacher whose orders are final. They do not send their boys to school or take to new pursuits.

Konkani Kelasis.

Konkani Kelasis also called Hajáms, numbering about 500, are found in small numbers in several villages in Ankola, Honávar, and Kárwár. They are said to have come from Goa. Their gods are Nirankár of Goa and Lakshmi-Náráyan of Ankola. The men's names are, Ráma, Krishna, Venkatesh, Devayya, Náráyan, Sántayya, Janu, Názap, and Anant; and the women's, Lakshmi, Nágamma, Káveri, Krishna, Bhági, Subbi, Chandra, and Durgi. The men are wheat-coloured, middle-sized, and strong; and the women are shorter and fairer. Their home speech is Konkani and they can talk Hindustáni and Kánarese. Their houses do not differ from those of Kánarese barbers. Their common food is rice and fish, but except beef and country pork they eat flesh, when they sacrifice to their gods and when they can get it cheap. They drink liquor. They are moderate eaters but not good cooks. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe with the skirt drawn back between the feet and tucked into the waistband and the upper end drawn over the head. They wear no bodice and their ornaments do not differ from those of the Kannad Hajáms. They are thrifty, clean, sober, and well-behaved. They shave people of all classes except the impure castes. They go to the houses of Bráhmans well-to-do Musalmáns and Christians, and shave the lower orders of Hindus in their sheds close to their houses. Well-to-do natives to whose houses they go pay them ¾*d.* (½ *anna*) for shaving the face and 1½*d.* (1 *anna*) for shaving the face and head. Those who come to their sheds pay them ½*d.* (¼ *anna*) for shaving their heads and faces, a bundle of unthrashed grain every year at harvest, and special presents of molasses cocoanuts and money on births marriages and deaths. Besides working as barbers the Kelasis used to bleed, open abscesses, and do other small acts of surgery. Their employment as surgeons has now fallen into disuse owing to the spread of English practice. They earn enough for their maintenance, are free from debt, and are able to invest small savings in ornaments. They rank above the impure classes and about the same as Kannad Kelasis, and their daily life does not differ from that of Kánarese barbers. A family of five spends about 14*s.* (Rs. 7) a month. The Kárwár Kelasis have Nirankár of Goa for their family god and the Honávar Kelasis have Lakshmi-Náráyan of Ankola, and they make pilgrimages to Gokarn, Dharmasthal, and Pandharpur. Their spiritual Teacher is the head of the Smárt monastery at Shringeri, and they employ Konkanasth, Karháda, or Havig Bráhmans to perform their ceremonies. Their girls are married between eight and twelve and their boys between twelve and twenty. The heads of widows are not shaved, but widow marriage is not common; polygamy is allowed and practised. They burn their dead and mourn ten days. Their ceremonies are the same as those of Konkanasth Bráhmans. Social disputes are

settled at meetings of the men of the caste with the headman or *budvant* as president. They do not send their boys to school or take to new pursuits.

Lingáyat Kelasis.

Linga'yat Kelasis or BARBERS, numbering about 300, are found above the Sahyádris in Sirsi, Yelláp'ur, Haliyál, and Mundgod. They are a branch of the Lingáyat community but considered rather low, neither the Jangams nor the Panchamsális eating or marrying with them. Their household gods are Párvati and Virabhadra, who have shrines near every Lingáyat settlement. Their names and surnames are similar to those of the Banjigs. Members of the same family stock do not intermarry. They have no subdivisions. They are short, dark, and strongly made like Lingáyats. Their home speech is Kánarese. Their houses do not differ from those of the Banjigs. Their common food is rice, millet, and pulse, and they neither eat flesh nor drink liquor. Their dress is the same as that of the Banjigs. They are mild and hardworking. The men are barbers shaving none but Lingáyats and other upper class Hindus. They are fairly off and rank next to Banjigs. A family of five spends about 14*s.* (Rs. 7) a month. Their religion does not differ from that of the Banjigs and their priests are *ayyas*. They have no priest of their own caste; all their services are performed by Lingáyat priests. Their family gods and goddesses are Virabhadra, Basava, Mailárdev, and Yellamma. Their religious and social customs are the same as those of the Banjigs. They do not send their boys to school or take to new pursuits.

Telugu Kelasis.

Telugu Kelasis or TELUGU BARBERS, numbering about 100, are found in Honávar and above the Sahyádris at Sirsi and Supa. They are said to have come from the Eastern Deccan soon after the English conquest of Kánara. They have no surnames. Their family god is Venkatramana of Tirupati, who has a shrine at Honávar. The names in common use among men are, Manja, Gurava, Subha, Krishnayya, Appanna, Venkta, and Annappa; and of women, Nági, Lakshmi, Gopi, Gopamma, Tangamma, Durgamma, and Sávitri. They keep close relations with the parent stock in the Telugu country. They have no divisions. They are short, dark, and robust. Their home speech is Telugu, but they can talk Kánarese and Hindustáni. They live in one-storied houses with mud walls, thatched roofs, narrow verandas, and front yards, with a working shed like that of the Kánarese Kelasis. Their common food is rice and fish. Except beef and village pork they eat most kinds of flesh, especially fowls and sheep when they offer blood sacrifices and when they can get them cheap. They drink liquor. They are poor cooks, being excessively fond of sour and hot dishes. Like Konkani Kelasis the men dress in a waistcloth, a shouldercloth, and a small headscarf; the women wear the robe like a petticoat and a bodice. The men wear gold earrings and finger rings, and the women wear all the ornaments worn by Kannad Kelasis. They are orderly and hardworking, but thriftless and drunken. They shave most people except the impure castes, receiving ½*d.* (½ *anna*) for shaving the face and ¾*d.* (½ *anna*) for shaving both face and head. The women look after the house. They are badly off, generally in debt. They rank above the

Chapter III. Population. Servants. *Telugu Kelasis.*

impure classes and with other Kánarese-speaking barbers. Their daily life does not differ from that of Kannad barbers, but their estimated expenses are greater. A family of five spends about 14*s.* (Rs. 7) a month. Their family god is Venkatramana of Tirupati. They employ Havig Bráhmans to perform their marriage, puberty, and death ceremonies, and pay them great respect, worshipping all Bráhman and village gods, and offering blood sacrifices to the female powers or *shaktis*. Their spiritual Teacher is the head of the Smárt monastery at Shringeri and they have faith in soothsaying, witchcraft, and ghosts. Boys are married between twelve and twenty and girls between ten and fourteen. Widow marriage and polygamy are allowed and practised; polyandry is unknown. A woman is held to be unclean for twelve days after child-birth. On the twelfth day the mother is purified by bathing and drinking water touched by the family priest, and the child is named and laid in the cradle. The usual services are held on the sixth day after a birth. Boys are shaved on their third birthday. Their marriage, puberty, and death ceremonies are nearly the same as those observed by the Kannad Kelasis. Social disputes are settled at meetings of the men of the caste with their hereditary headman or *budvant* as president. They do not send their boys to school and take to no new pursuits.

Adbatkis.

Á´dbatkis or Half-Slaves, also called Chedus or Girls, are a class of servants numbering about 1900, of whom 900 are males and 1000 females. They are found in small numbers over the whole district. They are said to be the offspring of people who have been put out of caste, and they admit outcaste Bráhmans, Kunbis, Bhandáris, fishermen, and other classes, except those considered impure. The names in common use among men are, Nágappa, Venkatramana, Vithoba, Venkatesh, Rámchandra, Chandru, and Hanumanta; and among women, Hemi, Subbi, Venku, Suku, and Ammu. They have no special family gods and have no subdivisions. They vary much in appearance, some being fair, some dark, some wheat-coloured, some tall, and some middle-sized and strong. Some of them speak Konkani and others Kánarese. They live in small houses with mud walls, thatched roofs, and frontyards. Their every-day food is rice, but they eat flesh and drink liquor. They are moderate eaters and good cooks. Those who live on the coast imitate Konkani-speaking Bráhmans in their dress, and those who live above the Sahyádris imitate Hávigs. They often get clothes from their employers. They are clean, but thriftless and dishonest. Many of them work as house servants to well-to-do Hindus, and at one time served as bondsmen in Hindu households. They do not mourn for their employers as Bándis do, and are now free to work for whom they please. They are not well-to-do, and many are in debt. They rank next to Devlis. Early in the morning they clean copper vessels and wash clothes, pound and winnow rice, and sometimes go to the forest to fetch firewood. A family of five spends about 14*s.* (Rs. 7) a month. They worship all Bráhman gods and have great faith in witchcraft and soothsaying. They have no household gods, worshipping in their place village deities, especially Sirsiamma, Honávaramma, and other local mothers. On the coast their

SERVANTS. *Ádbatkis.*

ceremonies are performed by Havig, Karháda, and Joishi Bráhmans, and above the Sahyádris by Lingáyat *ayyas*. Girls are married between eight and twelve and boys between fourteen and eighteen. Like Bándis few marry, most of the girls becoming prostitutes. Those who are set apart as prostitutes are married to a knife between eight and twelve, and when they come of age they perform the same ceremony as the Kalávants, and caste people are feasted. Their other ceremonies do not differ from those of the cultivating classes. Widow marriage and polygamy are allowed and practised. They burn their dead. They have no headman, and have caste committees to settle social disputes. They do not send their boys to school and show no signs of improving their position.

Bándis.

Ba'ndis or BONDSMEN, numbering about 4500 of whom 2000 are males and 2500 females, are found in small numbers in Kárwár and Kumta and along the coast as far as Honávar. They are the descendants of the bondsmen whom the landed proprietors formerly owned: Their ancestors were probably prisoners of war, imported slaves, and perhaps women taken in adultery. They are said to have come with the Konkani-speaking Bráhmans from Goa after the Portuguese occupation of the country. The names in common use among men are, Pursu, Kámu, Nágu, Chiku, Náráyan, and Kushta; and among women, Shevantu, Putli, Krishni, Kási, Venu, and Thakái. They have no surnames or household gods but members of the same family do not intermarry. The Bándis of different parts of the coast do not intermarry or eat together. They are short and muscular, some of them fair and some of them dark, and most with well-cut features. All speak Konkani. They live in huts with mud walls and thatched roofs. Their every-day food is rice, but they eat fowls, mutton, and game, and drink liquor. They are immoderate eaters and bad cooks. The men generally wear a loincloth, a coarse blanket, and a headscarf; and the women the robe with the skirt passed between the feet and a bodice with short sleeves and a back. They mark their brow with red and wear the lucky necklace, nose and ear rings, and glass bangles. They are hardworking, but careless, vicious, thriftless, hot-tempered, and dishonest. Both men and women are employed as domestic servants by Bráhmans and other high class Hindus. Their chief work is to clean copper pots and pound rice, cowdung the floor, and bring headloads of firewood, but some men work as carpenters and a few as husbandmen. Their earnings as prostitutes which are insignificant are spent in buying flowers, clothes, and sweetmeats. They are almost destitute. They rank with the Ádbatkis next above the impure classes. Their daily life does not differ from that of the Ádbatkis. A family of five spends about 14*s*. (Rs. 7) a month. They worship all Bráhman gods and evil spirits, employ Joishis to perform their ceremonies, and stand in great fear of the spirits of the dead. Their spiritual Teacher is the head of the Smárt monastery at Shringeri. Few of them marry, most of the girls becoming prostitutes. The married women are allowed to consort with whom they please, except with men of the impure castes. Their ceremonies are the same as those of the Devlis. Social disputes are settled by caste councils under the presidency of an hereditary headman. They do

Chapter III. Population. Servants. *Devlis.*

not send their boys to school, and show no signs of improving their position.

Devlis or Temple Attendants, numbering 3200 of whom 1580 are males and 1620 females, are found in small numbers in Kárwár, Supa, Yellápur, Ankola, Kumta, and Honávar. They appear to be the descendants of women put away for adultery who, according to the local law, were made to serve as temple servants. They have no surnames, but their family gods are Bidi Bira of Apursa in Ankola, Rámnáth of Asnoti, and Nirankár and Malikárjun of Kinnar in Kárwár. The names of men are, Bábi, Kushta, Ládu, Rám, Shába, Lakshman, Ithoba, Venkti, and Yesu; and of women, Shevantu, Devku, Gunái, Bhiku, Puttu, and Chandru. They have no family names and no subdivisions. The men are fair, tall, and strong, and the women fair and well-made. Their home tongue is Konkani, closely like that spoken by Shenvis. Their houses do not differ from those of the Kalávants. Their every-day food is rice, *náchni*, and fish. They eat flesh and drink liquor, and are moderate eaters, being fond of hot and sour dishes. The men ordinarily wear the loincloth, shouldercloth, and headscarf, and on holidays, a waistcloth, a short coat, and a richer shouldercloth and headscarf. The women wear the robe after the Bráhman fashion and a bodice with short sleeves and a back. They are neat, clean, and thrifty but hot-tempered, fond of pleasure, unfaithful, and dishonest. Both men and women are generally employed in temples to sweep and cowdung the floor and wave the fly-whisk before the god. The men blow the temple horns and trumpets in the morning and evening, and are paid partly in cash and partly by a share of the offerings. They also attend and blow horns at husbandmen's weddings receiving in return all the rice that is scattered over the heads of the wedded pair and 4*s.* to 8*s.* (Rs. 2 - Rs. 4) in cash. Some of the men work as husbandmen and labourers, holding land on *mulgeni* or permanent lease. The younger women earn £10 to £20 (Rs. 100 - Rs. 200) a year, but they are aged by twenty and earn little after thirty. The men earn little and as a class are badly off. They rank below Kalávants. Their daily life does not differ from that of Bhandáris or Vájantris. A family of five spends about 14*s.* (Rs. 7) a month. They employ Joishis to perform their ceremonies, and the objects of their special devotion are Mhálasa, Venkatramana, Mahádev, and the unfriendly female spirits whose title Bráhmanism has changed from mothers or *ammas* to powers or *shaktis*. They have no family gods. They worship the village deities and observe local holidays, offering goats and fowls to the deities and mothers to whom they pay great respect. They make pilgrimages to Gokarn. Their religious Teacher is the head of the Shringeri monastery, and they have strong faith in soothsaying, witchcraft, and spirits. Most girls become prostitutes and between eight and twelve undergo the *shes* or knife-marriage ceremony. The first man with whom a girl consorts after she comes of age pays her £1 to £2 (Rs. 10 - Rs. 20) besides a robe and a bodice; this is more than she earns in the next three months. They may neither dance nor sing unless they are invested with the Kalávants' bells and scarf. When the wife of one of the men of the caste

becomes a widow she may, with the leave of her caste people, become a prostitute. Widow marriage is allowed. They burn their dead. They adopt people expelled from all Hindu castes except the impure classes. Caste disputes are settled by their hereditary headman or *budvant*. They do not send their children to school and show no signs of improving their position.

SERVANTS.

Padiárs.

Padia'rs or SERVANTS, who resemble the Bhávins of Ratnágiri and the Devlis of Kárwár and Ankola, number 228 of whom 112 are males and 116 females. They are found above the Sahyádris. The word Padiár is a modification of the Tamil *padivál* a hired servant paid with grain. It comes from *padi* a measure of capacity equal to 3 lbs. 6 ozs. Like the Devlis and Bhandáris the Padiárs are house servants in Haiga, that is the country lying between Baindur the northmost limit of South Kánara and the Tadri river. Their family god is Venkatramana of Tirupati. The names of men in common use are, Venkta, Ráma, Gopál, Nágappa, Virápa, Durgappa, and Tirumappa; and of women, Nági, Parmeshri, Mukámbi, Venku, Pursi, and Shivi. They have no subdivisions. Both men and women are fair, middle-sized, and well-made. Their home speech is Kánarese. Their houses do not differ from those of the Bhandáris and Devlis. Their staple diet is rice, *rági*, and fish, and they eat all flesh except beef and pork and drink country as well as European liquor. They are moderate eaters, with a great fondness for cocoanut oil and hot bitter relishes. Their dress does not differ from the Bhandáris' dress. They are intelligent, vain, lazy, thriftless, and untrustworthy. Most of the girls become prostitutes. Some of the men and women, like Devlis and Bhandáris, do menial service in temples and some cultivate land. The men also act as musicians and the women as dancers. Some have learned to sing in the Kánarese style, but none are better performers than the Kalávants or nearly as good as the Goa dancers and singers. They consort with all castes except the impure classes. Some are kept women, but most are public prostitutes. They make 10*s.* to £2 (Rs. 5-Rs. 20) a month. The men chiefly depend on their wives and daughters who when young earn considerable sums. But their calling is precarious and on the whole they are not well-to-do. They rank with Devlis and do not differ from them in their daily life. A family of five spends 12*s.* to £1 10*s.* (Rs. 6-Rs. 15) a month. They employ Havig Bráhmans to perform their ceremonies. Their religious Teacher is the Hávig *svámi* of Rámchandrápur in Maisur. They go on pilgrimage to Gokarn, Dharmasthal, and Udipi. Widows are not allowed to marry. They burn their dead and perform the knife-marriage or *shes* ceremony when a girl is about ten and the lap-filling or *garbhádhán* ceremony when she comes of age. Funeral rites are performed by sons or brothers. They settle social disputes at meetings of the community. They do not send their children to school and seem to have no prospects of bettering their position.

CARRIERS.

Carriers included three classes with a strength of 829 of whom 520 were males and 309 females. Of these 167 (males 108, females 59) were Korcharus; 21 (males 14, females 7) Kormarus; and 641 (males 398, females 243) Lambánis.

Chapter III. Population. CARRIERS. *Korcharus.*

Korcharus, numbering about 160, are found at Kundal in Siddápur. They are said to have come from Bellári in Madras in search of pasture.[1] They are cattle-breeders of Telugu extraction, who have exchanged their home tongue for Kánarese. They still eat and intermarry with their parent stock. Their family goddess is Mariamma, and their gods Gurappa and Venkatesh whose shrines are at Bellári and at Chandragutti in Maisur. They belong to four family stocks, Santipadia, Kavadia, Manpadia, and Menragutti. Persons belonging to the same stock do not intermarry. The names in common use among men are Venkta, Nága, Timma, and Ráma; and among women, Nági, Gangi, and Sanki. They are divided into Bid Korcharus, Dable Korcharus, Ur Korcharus, and Kunchi or Conjevaram Korcharus. Bid and Dable Korcharus dine together; and Bids give their girls to Dables though they do not marry Dable girls. The Urs and Kunchis neither eat together nor intermarry. They take food cooked by the first two subdivisions; but the first two do not eat or intermarry with them. They are dark, strongly made, and flat-featured with short broad noses. Their home tongue does not differ from the home speech of the Bellári Korcharus. During the rainy season they live in temporary tent-shaped huts with palm-leaf walls and roofs; and during the dry season, in blanket tents. Their only furniture is palm-leaf mats, earthen pots, and copper or brass pans and plates. Their staple food is millet and *rági*, but they eat rice, and, when they can afford it, eat flesh and drink liquor. They are moderate eaters. Most of the women wear a robe of white unbleached cloth, the skirt worn like a petticoat, the upper end drawn over the head. They wear no bodice. On holidays and grand occasions they deck their hair with flowers. Their ornaments are brass earrings, bell-metal bracelets, glass bangles, brass rings, and strings of small coloured glass beads round the neck. The men wear drawers of coarse strong cloth drawn in puckers round the waist and reaching the knee, a cloth band round the waist, a shoulder-cloth and blanket, and a headscarf. Their dress is untidy, and only the well-to-do have spare holiday clothes. They are thrifty, even-tempered, and hardworking, but untidy and fond of thieving. Most of them are pack-bullock drivers and carters, carrying up-country produce to the coast and taking back cocoanuts and salt, partly on their own account and partly on behalf of merchants. The poor among them work as servants, taking care of cattle and being paid £1 4*s.* to £1 10*s.* (Rs. 12-Rs. 15) a year besides food and clothing. A bullock costs about 3*s.* (Rs. 1½) a month to keep. The women travel with the men and help them in loading their carts and bullocks. Boys and girls of seven and upwards help their parents by herding cattle and cooking. They hire themselves to

[1] Korchars, also called Koramas and apparently connected with the Koravs, are 36,000 strong in Maisur. They come from the Northern Cirkárs, that is Bellári, are divided into Uppus and Kages, and speak mixed Telugu and Tamil. They carry salt and grain on cattle and asses, thieve and rob, and make bamboo mats and baskets. The men wind the hair in a large side-knot. The women have strings of red and white beads and shells falling over the bosom; in the forest they are said to wear nothing else. Rice's Mysor, I. 312 and 350, and III. 214.

CARRIERS. *Korcharus.*

merchants and rich people, but do nothing except their hereditary work. A man and woman together earn about 1*s.* (8 *annas*) a day, but their work is not steady. They earn enough for their maintenance, but are forced to borrow to buy cattle when they loose their stock by disease and also to meet marriage expenses. As they have to pay twenty-five per cent interest, most of them find it difficult to free themselves from debt. Of the four divisions Bids rank first, Dables second, Urs third, and Kunchis fourth. They hold themselves higher than barbers and washermen, and avoid touching shoemakers and other castes who are considered impure. When on the march they do nothing but drive and look after their animals; when they halt they mend their pack-saddles and bags and go about looking for lading. A family of five spends about 12*s.* (Rs. 6) a month; their hut costs about £1 (Rs. 10) to build; their furniture, including small copper or brass pots called *tambiges*, five earthen pots, two water pots, two bell-metal plates, one wooden pestle, a grind-stone, a cane basket, a billhook, and an axe, is worth £1 4*s.* to £2 (Rs. 12-Rs. 20). They are a religious people, having no family priests, but consulting Bráhmans and paying them great respect. Their chief objects of worship are Mariamma, Tirmal, and Máruti. They keep *Sankraman* in January, *Yugádi* in April, *Dasra* in October, and *Diváli* in November. They never go on pilgrimage and have no religious Teacher except their headman. They offer fruit, fowls, sheep and goats to Mariamma, and eat the victims especially during the *Dasra* holidays in October. They are firm believers in witchcraft, sorcery, and the spirits of the dead, employing sorcerers who are generally the priests of the village temples to lay troublesome ghosts. They consider themselves impure for three days after a birth. Children are named on the twelfth day. The name is fixed by the father or in the father's absence by the eldest person in the house after consulting a Bráhman who is paid 6*d.* (4 *as.*). They fix the lucky moment for marriage with the help of a Bráhman, who also tells them whether the marriage will prove lucky or not. On the evening before the wedding day the bride is brought to the bridegroom's house. On the morning of the wedding day the bridegroom falls at the feet of his parents and he and the bride sit on a blanket in two circles within which figures of the sun and moon have been marked in quartz powder and a heap of rice with five *annas* in copper piled. Five married women come and rub the bride and bridegroom with turmeric paste, lead them outside of the marriage booth, and bathe them thrice in water. Then a branch of the *khair* or catechu tree is felled and dropped into the nearest well. At midnight the five married women singing songs go to the well and after each has drawn a potful of water take the branch out of the well. The branch is then planted opposite the front door. Close to it are piled two heaps of millet, two small water-pots, a large pot full of oil, and fourteen pounds of cotton seed. All are set on fire and when the flame is at its fiercest, they take rice in their hands, rub some grains on the bride's and bridegroom's foreheads and sprinkle the rest on their heads. Early next morning the men take 8*s.* (Rs. 4) from the bridegroom and spend it on liquor. The *khair* branch

is plucked up and thrown into running water. This ends the ceremony. The whole company are fed on mutton, curry, liquor, vegetables, and sweetmeats. Polygamy is allowed and practised; polyandry is unknown. Widows may marry but not more than seven times. They mourn the dead three days, during which they are impure. They have an elective headman called *budvant*, who is held in high respect, and settles social disputes and strictly controls the conduct of the caste people. His decisions are final, and those who demur are put out of caste. Ordinary breaches of caste rules are punished by fine, and eating with impure castes by expulsion. If a man who has been put out of caste makes atonement, the headman or *budvant* may receive him back. They do not send their children to school or take to new callings.

Kormarus.

Kormarus, also called MÁRIYAVARUS, a class of cattle-breeders and carriers, number about twenty. They are found in Sirsi and Siddápur and are said to have come from the Telugu country. The men are stout, dark, stalwart, and regular featured. Out of doors they talk Kánarese, but their home speech is Telugu. They live in small houses with mud walls and front yards. Their every-day food is rice and dried fish, and, when they offer sacrifices, they eat flesh and drink liquor. They are great eaters and good cooks, but are excessively fond of chillies and tamarind. The men wear a narrow waistcloth in Marátha fashion, throw a black blanket round their shoulders, wind a black scarf round their heads, and sling a wallet on their backs. The women dress like Hálepáik women. They are clean, hardworking, honest, sober, and thrifty. They are carriers and have large numbers of pack-bullocks. Like the Lambánis the men spend the fair season in carrying betelnuts, molasess, and rice to the coast, and taking cocoanuts and salt inland. They are well-to-do and rank next to Gollars. Their daily life does not differ from that of the Lambánis. A family of five spends about 14*s.* (Rs. 7) a month. Their chief deity is Mariamma whose temple is at Chitaldurg in Maisur. They also worship evil spirits and believe in soothsaying, witchcraft, and in the power of spirits. There is no rule that a girl should be married before she comes of age. But they generally marry their girls between ten and thirteen and their boys between sixteen and eighteen. They bury their dead. Their caste affairs are managed by their own community. The making of roads has broken their monopoly as carriers. They are not well-to-do, and show no signs of improving as they neither send their boys to school nor take to new pursuits.

Lambánis.

Lamba'nis, numbering about 640, are found during the fair season in bands of ten to fifty moving with pack-bullocks to and from the coast. They generally spend the rainy season above the Sahyádris, but they have no regular settlements. They are said to have come from Gujarát to the Karnátak, and as their women and children came with them they keep clear traces of their northern origin in appearance, speech, manners, and customs.[1] They have

[1] In Maisur the Lambánis or Brinjáris have an estimated strength of 33,000. The women keep their peculiar Rájputána petticoat and shawl, and wear their hair in

no subdivisions. Both men and women are fair-skinned, tall, and strong. Their home speech is a mixture of Gujaráti and Hindi, but they can talk Hindustáni and Kánarese. They have no fixed homes. During the fair weather they live in tents about twelve feet by seven, worth about 6*s.* (Rs. 3), made of large bamboo mats on rattan or bamboo skeletons. They can be taken down or set up in a few seconds and carried on their bullocks wherever they go. During the rains they live in small sheds with wattled reed walls and thatched roofs either near villages or near pasture-grounds. Their ordinary food is millet, rice, and dry or fresh fish, but they also eat flesh except pork and beef and drink liquor. They are great eaters and are very fond of sweets. The men shave the head and face except the top-knot and moustache. They wear a waistcloth or loose drawers, a shouldercloth, and a headscarf, and sling on their shoulders a large wallet in which they carry their money, tobacco, betel leaves, betelnuts, and lime. They wear silver girdles. The women have a short petticoat of coarse dark and red striped cloth tied with a string in puckers round the waist and falling almost to the ground, a rudely embroidered short-sleeved bodice open at the back, and a scarf drawn over the head like a veil. Their dishonest thieving ways keep them under the special charge of the police. From the interior to the coast they bring dry betelnuts, molasses, chillies, rice, *rági*, pepper, and cardamoms, and take salt and cocoanuts inland. Their trade as carriers has greatly suffered by the opening of roads and the increased use of carts. Some of them are petty dealers and almost all own pack-bullocks, and as carriers earn enough for their maintenance. They suffered terribly during the 1876 and 1877 famine. They rank next to Gaulis. Men, women, and children attend to the driving of cattle when they travel from place to place. When they halt the children herd the cattle, the women cook, and the men load and unload the bullocks. A family of five spends about 14*s.* (Rs. 7) a month. Their chief deity is Krishna, an incarnation of Vishnu, and they worship all ordinary Hindu gods, but have no faith in soothsaying, witchcraft, or sorcery, and neither reverence nor employ Bráhmans. Their spiritual Teacher is the headman of their own caste who is called *budvant*. There are no rules restricting the marriable age of boys or of girls; and their birth, marriage, and death ceremonies are performed by their headman. Boys as well as girls are married at any time. The bridegroom has to give the father of the girl about £10 (Rs. 100) and four bullocks as the price of the girl. In widow marriages this sum is not paid. If a woman wishes to divorce her husband and marry another, she is allowed to do so provided the new husband pays the old one £6 8*s.* (Rs. 64) to make good what he spent on the first wedding. They burn their dead and mourn ten days. On the third day after a death a feast is given to the caste people and food is offered to the crows in the name of the dead. On the

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ringlets decorated with plants and shells. (Rice, I. 349). Great numbers were attracted to the English army during the third Maisur war (1789-1793) (Wilks' South of India, III. 209) and again during the fourth Maisur war in 1799 when they did much harm by pillaging the country (Buchanan, I. 180, 182).

Chapter III. Population.

tenth day after a death and on its anniversary they again offer food to the crows in the name of the dead. On these days they do not cook fish or flesh, nor drink liquor. They have a strong social organization. Each band or *tánda* has its headman or *náik* who directs its movements, and is often the owner of most of the bullocks. Disputes are settled at meetings of the men of the caste with the headman as president. They do not send their boys to school and are a declining class.

LABOURERS.

Labourers included six classes with a strength of 4502. Of these 487 (males 294, females 193) were Buruds or Medars, basket-weavers; 646 (males 345, females 301) Chetris; about 70 Golaks; about 50 Kasáis, butchers; 140 (males 75, females 65) Káthkaris; and 3109 (males 1642, females 1467) Vaddars or earth-workers.

Buruds.

Buruds or **Medars**, according to the 1881 census numbered 489 of whom 294 were males and 193 females. They are found scattered above the Sahyádris. They seem to have come from Dhárwár. Their family deities are Basvanna, Hanumanta, Udchamma, and Devamma. The names in common use among men are, Bajsappa, Rámappa, Kálappa, and Yellappa; and among women, Yellavva, Mariavva, Udchavva, and Devamma. They have no clan names or stock names. They are said to be the same as the Dhárwár Buruds who like them speak Kánarese. They have no subdivisions. Most of them are dark and look like Lingáyats. Their Kánarese does not differ from that of the Banjigs and other Lingáyats. They live in rows of small one-storied houses with mud walls and thatched roofs. Their staple diet is rice, *rági*, and millet, and they eat flesh and fish, drink spirits, and smoke hemp. They always have a feast of mutton and liquor on the last day of the Muharram. They are bad cooks and great eaters. Indoors the men wear the loincloth, and out of doors a narrow waist-cloth, a jacket, a shouldercloth, and a headscarf. The women wear a bodice with a back and short sleeves, and the robe with the skirt hanging like a petticoat and the upper end drawn over the head like a veil. Their clothes are seldom washed and they almost never wear flowers except when a girl comes of age. They keep good clothes for holiday wear. Their clothes are of country make brought from shops near where they live. The men wear silver girdles and bracelets, and the women gold earrings, nose-rings, necklaces, and wristlets. They are lazy and dirty, but honest, thrifty, and hospitable. Their chief calling is making baskets, fans, and bamboo mats; but they also work as unskilled labourers, the women helping the men and adding to the family income. Children begin to work about twelve. They earn enough for their ordinary expenses, live above want, and are careful to pay the sums they borrow to meet marriage and other special charges. They think themselves above Koravs and other low-castes and below Lingáyats, Bráhmans, and Vánis. Except that the men alone split the bamboos, the women and children do the same work as the men. Women and children take an early meal on the leavings of the last day's supper. The men do not eat till noon and all sup about nine. They are busy from December to the end of June, and slack from July to November. A family of five spends

about 16*s.* (Rs. 8) a month; the cost of building a house is about £2 10*s.* (Rs. 25); and of a marriage £5 to £10 (Rs. 50-Rs. 100). They pay great devotion to Basvanna, Udchamma, and Devamma, as well as to all local gods and goddesses whose days they keep. Their chief holidays are *Makar-sankránt* in January, *Yugádi* or New Year's day in April, *Nág-panchmi* in July, *Ganesh-chaturthi* in August, *Dasra* in October, and *Diváli* in November. Their family priests are Lingáyat *ayyas* to whom they show great respect and supply with provisions and 3*d.* to 2*s.* (2 *ans.*-Re. 1) in cash. The priest comes to their houses on the new-moon of *Shrávan* (July-August). His feet are washed and the water is applied to the eyes of all the people of the house, each of whom gets a gift of cowdung ashes. They keep images of their family gods and goddesses which every Tuesday are bathed with water, decked with flowers, and rubbed with sandalwood paste. They also offer them fruit, frankincense, and cooked rice and other eatables prepared in the house, and wave a lighted lamp before them. On the last day of the Muharram they cook mutton and eat it after offering it to their house gods, and drink liquor which like the meat they offer to their house gods. Except that they revere Lingáyat priests and obey a Lingáyat Teacher, they do not differ from low-caste Bráhmanic Hindus, offering blood sacrifices to the mothers or powers and making pilgrimages to Devargudda in Dhárwár. They are not careful to keep the regular Hindu ceremonies. Children are cradled and named on the thirteenth day after birth, and girls are married either before or after they come of age. Widow marriage, with the restriction that the widow must not marry a bachelor, and polygamy are allowed and practised; polyandry is unknown. They form a compact community and breaches of social discipline are enquired into and disposed of by councils of adult castemen under a headman whose office is elective and is held for life. The decisions are communicated to the whole caste and enforced by them. If the offence is a breach of religious rules the Lingáyat priest is asked to attend the caste meetings, and makes the offender drink water in which his feet have been washed. If the offence is purely social the culprit is fined 2*s.* to £1 12*s.* (Re. 1-Rs. 16) and the amount is spent in entertaining the caste. They do not send their boys to school or take to new callings.

Chetris.

Chetris, according to the 1881 census numbering 646 of whom 345 are males and 301 females, are found in Siddápur and Yellápur. They live either in towns or villages with other high-class Hindus. The word Chetri is said to be a corruption of the Sanskrit Kshatriya, and their ancestors are said to have come from Central India. The names in ordinary use among men are, Putapp, Mudiyana, Iranna, and Huchanna; and among women, Shitamma, Irrama, Pakamma, and Lingamma. Their family stocks are Bháradvája and Káshyapa. They speak Kánarese and have no surnames, but persons bearing the same stock names do not intermarry. Their family god is Venkatramana whose shrine is at Tirupati in North Arkot. They are of middle height, dark, and disposed to stoutness. Their home Kánarese does not differ from that of their Kánarese-speaking neighbours. They live in one-storied houses with mud or stone

Chapter III. Population. Labourers. *Chetris.*

walls and tiled or thatched roofs. Their furniture includes low wooden stools, wooden boxes, cooking and water pots of copper, bell-metal plates, and brass lamps. Their staple food is rice milk and pulse. They use no animal food and drink no spirituous liquors. They are good cooks and moderate eaters. Their favourite dishes are the same as those of Karnátak Bráhmans. The men wear the waistcloth, the shouldercloth or a white coat, the headscarf, and a pair of sandals, and the women the robe without passing the skirt between the feet. The other end of the robe is drawn over the upper part of the body covering the head like a veil. They also wear a bodice with short sleeves and a back. Both men and women wear gold and silver ornaments like those in ordinary use among Karnátak Bráhmans or Joishis. All of them have a store of rich clothes for grand occasions. They are fairly clean, hard-working, thrifty, and honest. Fighting is said to be their hereditary calling. Some of them are now husbandmen and others petty shopkeepers. The husbandmen are busy in the rains and the traders in the dry weather. The husbandmen either till their own land or take land on lease from others, either on condition of sharing the produce equally or of paying the landowner a fixed quantity of grain or money. The traders deal in rice, fruit, spices, and oil, which they buy wholesale from the producers. Women and children over twelve help the men in their work which is steady and well paid. Some of them have landed property and are well-to-do, but most have to borrow at high interest to meet marriage and other special charges. As a class they may be said to be fairly off. They rank with Maráthás. During June and July the husbandmen are busy all day ploughing and sowing, and during September and October reaping and thrashing. Shopkeepers spend the whole day in their shops except about noon when they go home to dine. The women besides cooking help the men in their callings and during the dry weather husk rice. The ordinary monthly expenditure of a family of three adults and two children is about 16*s.* (Rs. 8). Their house is worth £5 to £50 (Rs. 50-Rs. 500), and their furniture £10 to £20 (Rs. 100-Rs. 200). They spend £10 to £60 (Rs. 100 - Rs. 600) on a marriage. As a class they are religious. Their family god is Venkatramana of Tirupati, their family priests are either Karnátak Bráhmans or Joishis, and their spiritual Teacher is Tátyáchári, a Shrivaishnav Bráhman who lives at Tirkavlur in South Arkot. He is a married man and comes on visitation tours generally once in three years, when his adherents pay him 6*d.* to 8*s.* (4 *ans.*-Rs. 4) according to their means. They are Vaishnavas and worship all Vaishnav gods, especially Venkatramana, going on pilgrimage to Tirupati and offering the god fruit and flowers. The Tátyáchári inquires into breaches of social discipline, punishes offenders, and re-admits the excommunicated. Fines levied for misdemeanours belong to the Teacher whom all hold in such high respect that they prostrate themselves at his feet and worship him when he visits them. The office of Teacher is hereditary. They believe in soothsaying and consult professional mediums who generally belong to the Hálepáik caste. Of the sixteen Bráhman sacraments they observe seven, *Garbhádhán* or puberty, *Shimanti* or pregnancy, *Námakarana* or naming, *Chaula* or

shaving, *Upanayana* or thread-girding, *Vivâha* or marriage, and *Shrâddha* or funeral rites. On a day fixed by an astrologer, within a fortnight after a girl has come of age, the girl and her husband bathe in warm water and dressed in silk sit separately on low wooden stools on a spot carefully purified with cowdung. The family priest sits opposite them and kindles the sacred fire or *hom*. Gifts of money are made to Bráhmans, and the couple sit on a mat and are presented with clothes by their relations and friends. The whole ends in a dinner to women who alone are asked. A similar ceremony, except that a cup of medicine is given to the women, is performed on the seventh month of a woman's first pregnancy. After this the pregnant woman generally goes to her parents for her confinement, and is invited by relations and friends to feasts. Chetri women like other Hindus are confined either in an enclosed part of the veranda or in a separate lying-in room. On the sixth night after a birth they perform the *satti* worship which does not differ from that performed by the Maráthás. On the twelfth day the house people cowdung the floor of the house and swallow the five products of the cow, which they take from the hands of the family priest. After they are purified a *hom* or sacred fire is lighted. The priest spreads a little rice on a metal plate on which, with a piece of turmeric root, he writes the name of the child and in return for this is given money and provisions. The child is then called by its name, first by the eldest person in the house and then by the rest. Friends and neighbours are asked to attend, and are feasted. After the meal is over the child is laid in a cradle, while the women sing merry songs. Boys are shaved by the village barber and the children in the neighbourhood are treated to a meal. The boy is bathed in warm water and girt by the priest with the sacred thread. After the investiture he begs alms of the guests, and the money collected is given to the family priest, who distributes it to Bráhmans. Caste people are feasted. Girls are married before they come of age and boys between sixteen and twenty-five. Widow marriage is not allowed. When a match is proposed the village Joishi or astrologer, who is asked to see whether the match will prove lucky, comes to the houses of the bridegroom and the bride, and, after comparing their horoscopes fixes a time for the marriage. The ceremony lasts four days. In the morning of the day before the wedding five women from the bridegroom's house and five from the bride's visit the bride and the bridegroom in their houses and rub them with turmeric paste. On the first day the bridegroom, dressed in a waistcloth, a long white coat, and a headscarf, and wearing the marriage coronet, goes in procession with a knife, betel leaves, and a cocoanut in his hands to the bride's house. When he reaches the bride's house her father comes forward, washes his feet, and leads him into the booth where he sits on a bench, and is presented with clothes. A cloth curtain is then held in front of him by two men, the bride is led in, and the bride and bridegroom stand facing each other separated by the curtain. The priest repeats texts and, at the proper time the curtain is withdrawn, and the bridegroom and bride throw strings of flowers round each other's necks, and the parents of the bride pour water on their joined hands. Then the evil-averting strings called *kankandora* are tied round their hands and the bridegroom puts

Chapter III. Population. LABOURERS. *Chetris.*

round the neck of the bride the lucky necklace, the sign of married life. Five large betelnuts are tied to the ends of the bridegroom's and bride's robes who sit side by side and have the ends of their robes tied together. Gifts of money are made to Bráhmans and caste people are feasted. Women sprinkle red rice on the brows of the pair and wave lighted lamps round them. The second and the third days pass in the bride's house in entertainments. On the fourth evening the bride and bridegroom, seated either in a palanquin or on horse or bullock-back, are taken to the village temple to bow to the god. On the fifth day the pair go in procession to the bridegroom's where a feast is given. This concludes the marriage ceremony. After death the body is bathed in cold water, dressed in a waistcloth, wrapped in a new cloth, and laid on the bier. While the women wail, four castemen start with the bier on their shoulders to the burning-ground. The chief mourner walks before the bier carrying fire in an earthen jar. On reaching the burning-ground the body is placed on the funeral pile which has been made ready by a Mhár or other low-caste man. The shroud is taken off and given with 2½*d.* (1¾ *ans.*) and two pounds of rice to the Mhár. Logs of wood are piled over the body and the chief mourner sets fire to the pile. When the body is consumed the chief mourner offers the deceased cooked rice, and all except the mourners go to bathe in some pond or spring. When they have bathed they accompany the chief mourner to his house and retire to their homes. As soon as the body is removed from the house the widow is stripped of her nose and ear rings and the lucky necklace and glass bangles, but her head is not shaved. On the twelfth day after the death all the mourners shave their faces and swallow the five products of the cow. Crows are then fed and caste people feasted, and a feast is again given on every anniversary day. They have no hereditary headman but their disputes are settled by Lokáchári, a Shrivaishnav Bráhman, the deputy of Tátyáchári, their religious Teacher. He punishes minor offences with fine and refers cases of excommunication to the Teacher. They send their boys to school, but do not take to new pursuits.

Golaks.

Golaks, or ILLEGITIMATE BRÁHMANS, are found at Sonda in Sirsi where there is a large settlement of Havig Bráhmans. The Kánara Golaks are said to be Ránd-golaks, that is the illegitimate descendants of Bráhman widows. They are chiefly the children of Havig widows put out of caste for misbehaviour. They call themselves Golaks and consider the trading and warlike classes inferior to them. The Havigs officiate in their houses as their family priests, but do not eat with them. The men and women are middle-sized, fair, and regular featured. They speak Kánarese. In house, diet, dress, and daily life they do not differ from Havig Bráhmans. They are hardworking, thrifty, and well-behaved, but have a poor character for honesty. They are husbandmen, labourers, and traders, and are helped by their wives. They till gardens and fields, deal in rice and other grain, and work for hire as labourers. They are fairly off and free from debt. They rank as middle class Hindus above Padiárs and other courtezan classes. A household of five spends about 14*s.* (Rs. 7) a month. They have no separate family gods. Their chief deities are Vishnu,

Mahádev, Ganpati, and Durga. They keep all Hindu holidays, visit Hindu holy places, and employ Havig Bráhmans as priests. Their religious Teacher is the Smárt head of the Shringeri monastery. Their customs do not differ from those of the Havigs. They marry their girls between eight and twelve and their boys between sixteen and twenty. They do not admit fresh illegitimate children into their community. The heads of widows are shaved and their marriage is forbidden. They burn their dead and mourn ten days. Social disputes are settled by committees of the caste with the help of the priests. They send their boys to school and on the whole are well-to-do.

Kasáis.

Kasa'is or Mutton Butchers, numbering fifty, are found at Santhalli and Belankeri in Sirsi. They are found both in towns and villages. They are said to have come from the Nizám's dominions. Their home tongue is a drawling Maráthi mixed with Kánarese and Hindustáni. They claim to be descendants of the Sun and to belong to the Kashyap and Kaundanya family stocks. Persons of the same stock do not intermarry. The names in common use among men are, Nágoji, Yellappa, Venkoji, and Parashurám; and among women, Tulji, Lakshmi, Ganga, Yamuna, and Sita. Their family goddess is Yellamma whose shrine is at Kulburga in the Nizám's country. They are wheat-coloured, tall, and strongly made, with well-cut features. They speak Hindustáni and Kánarese, but their home tongue is Maráthi. They live in rows of one-storied houses with mud walls and tiled roofs. Their furniture includes wooden blocks, cutting and chopping knives, low wooden stools, palm-leaf mats, metal pots, lamps, and wooden boxes. Their chief food is rice, wheat, millet, and *rági*, and they eat flesh, except beef and village pork, and fish, and drink liquor. They are moderate eaters and good cooks. Their dress is neat and tasteful. The men wear the waistcloth, the long coat, and the headscarf; and the women the robe without passing the skirt between the feet. The upper end is drawn over the head like a veil, and they wear a bodice with short sleeves and a back. They keep good clothes in store for holiday wear. The clothes are partly of Indian and partly of European make and are bought from local shopkeepers who bring them from the Belgaum and Dhárwár districts and from Bombay. They are fond of gay colours and the women of sweet-scented flowers. Both men and women wear ornaments like those worn by Bráhmans and other high Deccan castes. They are showy, hard-working, and hot-tempered, but orderly and sober. Their hereditary calling is that of sheep-butchers and some of them are excise-farmers. Women and boys under sixteen do nothing but house work. Their calling pays them well and some of them own land which they rent to husbandmen. Most are free from debt though their calling and marriage expenses often force them to borrow. They rank below Maráthás, Kunbis, and Hálvakkals, and above Mhárs, Mukris, and Uppars. The women rise early, sweep the house, and begin to make ready their first meal which is taken about eleven. The time between noon and sunset is spent in chatting and joking with their neighbours. After sunset

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they busy themselves in preparing the second meal which is served between eight and nine. The boys go to school and the men spend the whole day in their shops except when they come home to their midday meal. They are busy during most of the year, and seldom rest except on *Shivarátra* in February, on *Rám-navami* in April, and on other leading Bráhman holidays. A family of five spends about £1 (Rs. 10) a month; their furniture is worth £2 to £10 (Rs. 20-Rs. 100); their house £10 to £50 (Rs. 100-Rs. 500); and their marriage ceremonies cost £10 to £30 (Rs. 100-Rs. 300). They are a religious people, worshipping all Bráhman and village gods. Their family priest is a Havig Bráhman to whom they pay great respect, and they go on pilgrimage to Dharmsthal in South Kánara and to Chandragutti in Maisur, about fifteen miles south of Banavási. Their spiritual Teacher is the head of the Smárt monastery at Shringeri. They consider themselves impure for eleven days after a family birth or death, and are cleansed by the family priest on the twelfth day who gives them the five products of the cow, milk, curds, clarified butter, urine, and dung. Children are named and cradled on the twelfth day after birth. Boys are married between sixteen and twenty and girls between eight and sixteen. Polygamy is allowed and practised, but widow marriage is forbidden. A ceremony is performed when a girl comes of age. Their caste disputes are settled by an hereditary headman helped by a council of adult castemen. Offenders are punished by loss of caste for a time or for ever according to the gravity of the fault. They send their boys to school and are ready to take advantage of new openings.

Káthkaris.

Ka'thkaris or CATECHU-MAKERS, numbering 140 of whom 75 are males and 65 females, are found in Yellápur. According to their own account they came from the Konkan and still eat and marry with Konkan Káthkaris. Their family goddess is Mali whose shrine is in Goa, and their home tongue is Maráthi. Their surnames are Shinodkar, Kalvekar, Kingoli, Ágarvádkar, and Mitgávkar. People with the same surname do not intermarry. The names in common use among men are, Ramo, Yesu, Krishna, Lakshman, Gopál, Bhikaro, and Ganesh; and among women, Devki, Jánki, Párvati, Gauri, Yashoda, Lakshmi, and Shita. They are sturdy, middle-sized, and spare. Their home tongue is Maráthi mixed with a large number of Konkani words. They live in one-storied garden houses with mud walls and thatched roofs. Their diet consists of rice and *rági*, and they eat fish and flesh and drink liquor, being neither good cooks nor great eaters. The men wear the loincloth, a narrow waistcloth, a headscarf, and a shoulder-cloth or blanket; and the women the robe passing the skirt between the feet, and a bodice with short sleeves and a back. Both men and women keep good clothes in store for holiday use, and the women, in addition to the marriage nose-ring necklace and glass wristlets, wear earrings, nose-rings, necklaces, and wristlets of gold or of brass. They are hardworking, thrifty, and well-behaved, but not clean. Most are husbandmen and a few are unskilled labourers. The women help in the field work. They rent

LABOURERS, *Káthkaris.*

land from the holders and generally get half of the produce. As labourers the men earn about 6*d.* (4 *ans.*) a day. They are fairly off; they have to borrow from their landlords at times, but are careful to pay what they owe. They rank with Bákads below Konknás, Maráthás, and Vakkals. Their daily life and their busy and slack seasons do not differ from those of other husbandmen. A family of five spends about 14*s.* (Rs. 7) a month. As a class they are religious. They worship all local goddesses and keep the ordinary holidays. Their religious Teacher is the head of the Smárt monastery at Shringeri in west Maisur. Their family priests are Havig Bráhmans, and their special gods are Vithoba of Pandharpur and Mahábaleshvar of Gokarn. They hold themselves impure for ten days after a birth or after the death of a grown member of the family. They are purified by drinking water which has been touched by a Havig Bráhman. They employ Havig Bráhmans to conduct their marriage ceremonies, which do not differ from those of Kunbis. They perform birth, puberty, and death ceremonies without the help of a Bráhman. Their hereditary headman or *budvant* settles all breaches of caste rules with the help of adult castemen. Their decisions are final and are enforced by fine. They do not send their children to school and do not take to new pursuits.

Vaddars.

Vaddars or EARTH-DIGGERS, numbering about 3000, are found scattered over the whole district, except Honávar and Ankola. They are of Telugu origin and are believed to take their name from the word *oddu* to join from their occupation of joining stones in building.[1] The men's names in common use are, Parskya, Timma, Shattya, Hanma, Bashya; and the women's Timmi, Shetti, Yelli, Nági, and Chavdi. The names of their birth-places are sometimes used as surnames, and their family goddesses are Yellamma, Durgamma, and Shettiamma, whose shrines are said to be in Dhárwár. They have no subdivisions. Both men and women are dark and tall, and the men are muscular. Their home speech is Telugu, but they can talk Kánarese with strangers. They are a wandering unsettled tribe living in small huts of bamboo matting and thatched roofs on the borders of towns. Their every-day food is millet, bread, and currystuff or *chatni* pounded and mixed with sesamum oil. They eat flesh, including rats, monkeys, jackals, bears, and tigers, and drink country liquor. They eat the flesh of victims offered to all deities except Yellamma. The men wear short trousers to the knee, a woollen blanket, and a head-scarf. The women wear the robe hanging from the waist like a petticoat. They do not wear the bodice. They are honest and hard-working, but thoughtless, thriftless, and given to drink. Most are stone-breakers and earth-workers, digging wells and ponds, and

[1] Vaddars are returned as numbering 115,000 in Maisur. Mr. Rice (I. 337) divides them into Boja Vaddas, Fattinávarus, Kallu Vaddas, Mannu Vaddas, and Baila Vaddas. They have come from Telangan and Orissa. In 1800 Buchanan described the Maisur Vadarus (I. 312) as building dams and reservoirs, making roads, and trading in salt and grain. They called no priest to their marriages and performed no ceremony except that the bride and bridegroom together walked thrice round a stake.

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LABOURERS. *Vaddars.*

breaking road-metal. The women do as much work as the men and earn nearly as high wages. They move from place to place passing the rains where they find work. Their employment is fairly constant. A man and woman together earn about 1*s.* (8 *ans.*) a day which is generally paid in cash. They also tend cattle and sheep and the women work as grain-grinders and house-servants. In spite of their regular and well paid work their want of thrift and forethought keeps them poor. They are above the impure classes, and are touched by Bráhmans and other high class Hindus who rank them between husbandmen and the impure classes. Men and women in the early morning take some *rági*-gruel and the remains of the last evening's supper and go to work about sunrise. They come back about eleven, dine and return to work at one, and stop for the day at six. They dine and sup on millet and pulse curry. A family of five spends about 16*s.* (Rs. 8) a month. Their religious Teacher is the head of the Shrivaishnav Bráhmans whose monastery is at Shriranga on the banks of the Káveri near Trichinopoly.[1] They generally wear the marks of Vishnu. Their favourite deities are Vishnu and the goddess Yellamma, whose chief shrine is at Ugragal in Dhárwár. They carry with them an image of Yellamma in the form of a woman and in her honour hold a yearly feast which lasts for three days. The ceremonies are performed by a man of their own caste.[2] The offerings consist of cocks, goats, fruit, spirits, and flowers, and the ceremony ends with a general feast to the whole community. The special dishes are mutton or chicken stew with millet bread and liquor. As the women are most useful workers, well-to-do Vaddars have two to eight wives whom they buy from people of their own caste of the neighbouring districts. The only check on the number of a Vaddar's wives is the expense of the marriage ceremony as the bridegroom has to give the bride's parents £3 (Rs. 30) and a hundred cocoanuts. Idle wives are divorced but may marry again. Girls are married between ten and fourteen and boys between fourteen and twenty. Widow marriage is allowed. Marriages take place at caste meetings. The ceremony consists of the bridegroom and bride walking thrice round a stake. A marriage costs about £5 (Rs. 50). On the wedding day and the day after, they feast the guests and present them with betel leaves and betelnuts. They either bury or burn their dead. Social disputes are settled by the decision of the majority of the castemen. They do not send their children to school or take to new pursuits; and as a class are poor.

BEGGARS.

Beggars included seven classes with a strength of 1504 of whom 808 were males and 696 females. Of these 231 (males 130, and females 101) were Dásas; 68 (males 39, females 29) Gidbudkis, Gidbidis, or Pinglis; 215 (males 121, females 94) Gosávis; 859 (males 437, females 422) Jogis; 26 (males 11, females 15) Káuphate Jogis; 89 (males 61, females 28) Goudhalis; and 16 (males 9, females 7) Thakars.

[1] The Trichinopoly Sri-ranga is known as Purva or the Eastern to distinguish it from the Paschim or Western Sri-ranga, that is Seringapatam in Maisur. Rice's Mysor, II. 266. [2] Compare Buchanan's Mysor, I. 312.

Beggars.
Dásas.

Da'sas, or Slaves, a class of religious beggars numbering about 230, are found in most parts of the district. Like the Gosávis they are recruited from different castes, but are known by the name of **dás* or slave because they are devoted to the service of Venkatramana of Tirupati. Their home tongue is Kánarese; their family god is Venkatramana; and the names in common use among men are, Kanaka, Honnappa, Jetti, Bira, Shidda, Nága, and Parma; and among women, Honamma, Iramma, Jettu, Manjamna, Sántamma, and Bhimi. A servant of Venkatramana does not cease to belong to his own family. A man is either an hereditary servant of the god or he becomes a servant vowing to devote himself to the god if some sick member of his family recovers. A man who has made such a promise goes to Tirupati and is initiated, and makes a pilgrimage to the god every year unless he is prevented by sickness. When a servant of the god dies the yearly pilgrimage is kept up by his heir. Though the Dásas form one religious order the members who belong to different castes neither eat together nor intermarry. The only point of difference between the Dásas and the lay members of their castes is that the Dásas support themselves by begging. They eat the same food as the laymen of their caste except that they keep from flesh and liquor on Saturdays, new-moons, and fast-days. When they go to beg the men wear a long white coat reaching to the ankle, a headscarf, and a number of scarves and other articles of dress thrown across their shoulders and hanging from their arms and waistband. They also carry a conch shell in their hands. The skirt of the women's robe hangs like a petticoat; they have no bodice, and wear no ornaments of gold or silver. The men go about singing hymns called, *Dásara Padagalu*, or Slaves' Songs, in praise of Venkatramana with a bell and conch accompaniment. The people give them rice and money. The women do not beg but mind the house and work in the fields. They earn enough to keep them in fair comfort. During the rainy months (June-October) the men and women work in the field. During the dry weather, after attending the yearly fair at Tirupati in January, the men make a begging tour returning to their homes before the rains set in. They worship all Bráhman gods and keep all local holidays. The object of their special reverence is Venkatramana of Tirupati. Their spiritual Teacher is the head of the Vaishnav monastery at Tirupati called Tátyáchári. Their customs and caste organization are the same as those of the caste to which they belong.

Gidbudkis.

Gidbudkis or **Gidbidis,** that is players on the small drum, also called Pinglis, numbering about seventy, are found in different parts of the district, especially at Sirsi. The *gidbidi*, a small drum three or four inches in diameter, is played as an accompaniment to the songs which they sing as they walk begging from door to door. They are natives of Sávantvádi, Ratnágiri, and Goa, and only occasionally visit Kánara. They belong to no one caste, being recruited from Maráthás, Dhangars, and other Maráthi-speaking people. On entering the order the novice has to learn by heart certain secret texts or *mantras*. Their family gods are Bhaváni and Ambábái whose shrines are in the Marátha country. The names of men are, Govinda, Hurgoji, Sidrám, Hanmanta, Bassappa, and Yellappa; and of

Beggars. *Gidbudkis.*

women, Lingi, Párvati, Basvi, and Devi. Their surnames are Náikal, Ghâti, Bhise, and Kadam. Persons bearing the same surnames do not intermarry. They have three divisions, Gondhalis Bhâts and Gidbidis. The Gondhalis do nothing but sing; the Bhâts are fortune-tellers; and the Gidbidis sing Maráthi hymns to the accompaniment of a small drum. Some of the men and women are tall and some are middle-sized, and they vary in complexion from fair to wheat colour. Their home speech is Maráthi and they also talk Hindustáni. In their native country they live in one-storied houses with mud walls, thatched roofs, and front yards. Their furniture includes mats, low wooden stools, brass lamps, metal plates and pots, and earthen vessels. Their ordinary food is rice and fish, and they occasionally eat flesh and drink liquor. They are moderate eaters and drinkers, but not good cooks. Like the Dásas the men wear a long white coat reaching to the ankle, a headscarf, and a number of clothes thrown over their shoulders and hanging from their arms and waist-band; the women wear the robe falling like a petticoat and a bodice with a back and short sleeves. They are thrifty and sober but lazy. They are professional beggars and soothsayers, moving in bands of two or three, singing as they walk from door to door. Their songs are for the most part in praise of Krishna, Rádha, and other characters in the Mahábhárat. About the middle of May they return to their native villages where they are said to work as husbandmen during the rains. They are not well-to-do and rank with Dásas. A family of five spends 12*s.* (Rs. 6) a month. They worship all Bráhman gods and keep the local holidays, but their special deity is Vithoba of Pandharpur in Sholápur, whose shrine they occasionally visit. They employ Konkanasth or Karháda Bráhmans to perform their marriage, puberty, and death ceremonies. They marry their girls between eight and eleven and their boys between fourteen and twenty. Widow marriage and polygamy are allowed and practised; the dead are buried sitting, generally at the foot of some hill or rising ground. Their other ceremonies do not differ from those of Ratnágiri and Sávantvádi Maráthás. They have headmen or *pátils* who settle social disputes with the help of the men of the caste. They do not send their boys to school or take to new pursuits.

Gosávis.

Gosa'vis, a class of travelling beggars, numbering about 200, are found in different parts of the district, especially in the larger towns. The order is said to have been founded by Shankaráchárya, the apostle of the Smárt sect of modern Bráhmanism about the eighth century after Christ. It contains ten divisions: Giri, Puri, Bhárti, Van, Aranya, Sarasvati, Tirth, Ashram, Ságar, and Parvat. It is a brotherhood of wandering beggars most of whom belong to Upper India. A novice begins by vowing in the presence of an elderly member of the order to keep the rules of conduct. The initiator becomes the novice's teacher or *guru*, and the novice becomes his pupil or *chela*. The *chelás* are either voluntary converts or they are children who have been given by their parents in fulfilment of a vow. Their chief observances are to live in celibacy, to feed the hungry, to earn their living by begging, and to visit holy places. On entering the brotherhood the novice becomes free from caste rules. He removes the thread or silk girdle which is worn by all

Hindus and to which when worn the *langoti* or loincloth is fastened, and in its place he puts a piece of cloth. For a time a novice is free to withdraw, but after the time of grace is ended he takes a solemn oath which cannot be recalled. The Gosávis are staunch worshippers of Shiv and deadly rivals of the Bairágis or Vaishnav ascetics. Most Gosávis are tall, wheat-coloured, and regular featured. Their vernacular is Hindustáni. Some are settled in Kumta, Gokarn, and Sirsi, but most pass through the district on their way to or from Rámeshvar near Cape Comorin. They live in rest-sheds. They are strict vegetarians, living chiefly on rice, split pulse, wheat-flour, and clarified butter. They do not drink liquor, but are fond of smoking tobacco, drinking hemp or *bhang*, and eating opium. They rub their bodies with ashes and dishevel their hair. Their clothes are a loincloth and a long reddish-brown gown. They shave neither the head nor face and generally have their long matted hair rolled in a great coil at the back of their heads. They are very lazy, irritable, and given to hemp-smoking. They practise such austerities as sitting in the sun surrounded by fire, exposing themselves to pinching cold, standing for a long period on one leg, and holding one or both their hands over their heads. They live on charity, especially rations distributed in temples at Kumta, Gokarn, and Sirsi, whereto the traders lay by a certain part of their income to feed Gosávis. They rank next to Bráhmans. They go to beg in the mornings and evenings passing the rest of their time in cooking, smoking *gánja*, and sleeping. A single Gosávi spends about 3*s*. (Rs. 1½) a month. They worship all Bráhman gods, especially all manifestations of Shiv and Párvati, and the Rám incarnation of Vishnu, and keep all Hindu holidays. They do not marry but many have concubines. They adopt disciples who are called *chelás*. They are free to dine with all classes of Hindus, but none of the Kánara Hindus take food cooked by them. They bury the dead without mourning. They have no social organization, but they often travel and live in bands, one of them being head and keeping the rest in order. Some can read and write and some are well acquainted with the doctrines of their religion.

Beggars. *Gosávis.*

Jogis, who are also called Manigárs or Bogárs, number 859 of whom 437 are males and 422 females. They are found in the Sirsi sub-division living with other castes. They take their name from the Sanskrit *yog* meditation. They are said to have come about 100 years ago from Tuljápur in the Nizam's territory on account of the unsettled state of their country. The founder of their community is said to have been one Machchindar Báva who was born at Tuljápur and became a monk. Their home tongue is Maráthi. Their family goddess is Tuljápur-Bhaváni, whose shrine is at Tuljápur. The names in common use among the men are, Ránoji, Krishnoji, Báloji, Lacharám, Fakirappa, Limbáji, Bhainoji, Bhagvantappa, Tuku, Hirnáth, and Ráya; and among the women, Shiddú, Krishni, Jivi, Sanki, Tuki, Dvárki, Sántu, Tulja, Iri, and Sukri. Their surnames are Todkár, Sutár, Pátil, Bhandári, Kotvál, Sonár, Gongdeker, and Desuk. They are said still to eat and intermarry with their relations in Sholápur. Persons bearing the same surnames do not intermarry. They are divided into twelve sections which do not

Jogis.

Chapter III. Population. Beggars. *Jogis.*

intermarry or eat together. The names are, Murád, Ker-jogi, Jogái-jogi, Kindri-jogi, Dávarji-jogi, Balgár-jogi, Mendar-jogi, Are-jogi, Maráthi-jogi, Kurub-jogi, Berak-jogi, Bhorpi-jogi, and Dombar-jogi. They are dark, short, and spare, with well-cut features. Their home tongue is Maráthi, largely mixed with Kánarese and spoken with a drawl. Their houses are generally one-storied with mud or stone walls and with thatched or tiled roofs; and their furniture consists of mats, copper pots, and wooden boxes. Their staple diet is rice, millet, and split pulse, and they eat animal food, but do not use any intoxicating drink or drug. Their holiday dishes are cooked meat and millet bread and *holige*. They are moderate eaters but not good cooks. The men wear the waist-cloth, the shouldercloth, and the headscarf with gold finger and ear rings, and a silver girdle. The women wear the robe one end hanging like a petticoat, the other end drawn over the head like a veil. The bodice has a back and short sleeves. They wear gold and silver ear, neck, waist, finger, and toe ornaments. They are fond of wearing flowers chiefly *shevantis* or crysanthemums, *sampiges* or champa flowers, and *malliges* or jessamines. They are hard-working and frugal, sober and orderly. They are peddlers dealing in glass and lacquered beads, knives, needles, corals, bells, and other articles. They bring metal vessels and scents from Poona and glass beads and other articles of European manufacture from Bombay. They move from place to place and attend local fairs or *jatrás* laying out their wares in booths made of coarse red cloth stretched across a cord tied to two bamboo posts. The women sell as well as the men. The little children beg and after twelve boys begin to help their fathers. Some of them work as husbandmen. Competition is said of late years to have greatly reduced their profits as peddlers. Though a falling class some of them own small landed properties and most of them are free from debt and able to borrow as much as £100 (Rs. 1000) on personal security at twelve per cent. Of the twelve divisions the Balgár-jogis and the Jogái-jogis rank highest. These two classes consider themselves equal in social position and eat with each other, though they do not intermarry. The rest claim equality with one another but neither eat together nor intermarry. In the early morning both men and women arrange their wares in front of their shops or booths. Then the women go to prepare food and the men attend to customers. When breakfast is ready between ten and eleven the women take the men's place in the shops while the men take their midday meal. Then the men go back to their place in the booth and the women have their meal and after it string and sort the beads which have come loose from Bombay. The ordinary monthly expenses of a family of three adults and two children are 14*s.* (Rs. 7). Their houses cost to build from £5 to £50 (Rs. 50 - Rs. 500) and their furniture £1 to £10 (Rs. 10 - Rs. 100). They spend from £10 to £20 (Rs. 100 - Rs. 200) on their weddings. Jogis are a religious people, their chief objects of worship being Tulja-Bhaváni and Khandoba, whose images they keep in their houses and worship every day before they take their meals. They also venerate all local gods and observe their days, making pilgrimages to Gokarn, Tuljápur, and Jejur in Poona where is the shrine of Khandoba. They respect

Havig Bráhmans, and their chief holidays are *Shivrátra*, *Nág-panchami* *Dasra*, and *Diváli*. Their spiritual Teacher is a Marátha named Machchindar. He lives in the Sholápur district and on his death is succeeded by a member of the Bhanoa monastery near Sávantvádi in the Konkan. They are said to have no faith in sooth-saying and witchcraft and do not offer blood sacrifices. Girls are married either before or after they come of age and boys at any time after eight. Widow marriage and polygamy are allowed, and the dead who are either burnt or buried are mourned for ten days. On the tenth day after a birth or a death the family priest purifies the family by giving them the five products of the cow. Ceremonies are performed in honour of the dead at the end of a month and at the end of a year after death, and all the departed are remembered on *Mahálpaksha* or All Souls' Day (September-October). Caste disputes are settled at meetings of adult castemen under the presidency of their hereditary headmen or *budvants* who have the power of fining offenders, turning them out of caste, and receiving them back. They teach their boys to read and write Kánarese and Maráthi, but do not take to new pursuits.

Kánpháte Jogis.

Ka'npha'te Jogis, numbering twenty-six, are found in Kárwár. They claim to be immigrants from Northern India. The names in common use among men are, Sukdu, Bábu, Kusht, Vomno, Hari, Bhikaro, and Tolio; and among women, Mhálkumi, Jánki, Devki, Gunái, Yashoda, and Rukmin. Their home tongue is Konkani and their family god Kálbhairav whose shrine is in Goa, where their caste, with whom they eat but do not intermarry, is found in large numbers. They are tall, spare, and wheat-coloured, with well-cut features. They live in one-storied houses with mud walls and thatched roofs with narrow verandas and front yards in the middle of which stands a sweet basil plant. They are not good cooks but moderate eaters. Their staple food is rice and *rági*. They are also fond of fish, and when they can afford it eat flesh except beef or village pig. They drink liquor. The men wear a loincloth, a narrow ochre waistcloth, an ochre head-scarf, and a blanket. The men's only ornaments are a pair of metal earrings. The women pass the skirt of the robe back between the feet and draw the upper end over the shoulder and bosom. They do not wear the bodice. Besides the marriage nosering lucky necklace and glass wristlets, the women wear earrings. They are hard-working, sober, thrifty, honest, and well-behaved. Their hereditary calling is begging and singing hymns. They now also work as husbandmen, gardeners, and unskilled labourers. Besides doing household work the women help the men in the field. Some of them are priests in the temples of Kálbhairav, and on All Soul's Day or *Mahálpaksha* (Sept.-Oct.) are asked to pray at the houses of Konknás who feast them and pay them a half-penny or a farthing ($\frac{1}{3}$-$\frac{1}{8}$ *anna*). At harvest time they sing hymns at the doors of Hindu husbandmen and get one to four pounds of unhusked rice and $\frac{1}{2}d.$ ($\frac{1}{2}$ *anna*) in cash. As labourers the men earn 6*d.* (4 *ans.*) a day, and the women who reap, weed, and thrash, get six pounds of unhusked rice and a meal. They do not make more than a bare living and are forced to borrow on marriage and other occasions. As husbandmen and field

BEGGARS.

Kánpháte Jogis.

workers their daily life does not differ from the life of other husbandmen and field workers, except that on Saturdays and during the harvest season they go begging. Those who do nothing but beg, start at daybreak and come home about noon; go out again in the afternoon, and return about sunset. A family of five spends about 16*s.* (Rs. 8) a month. Their furniture is worth 4*s.* to 10*s.* (Rs. 2 Rs. 5), and their marriage expenses vary from £5 to £10 (Rs. 50 Rs. 100). They worship all local gods and keep all holidays especially *bhánd* or hook-swinging festivals and *jatrás* or fairs. They employ Joishi Bráhmans to perform their ceremonies and have a religious Teacher the head of the Kadre monastery near Mangalo in South Kánara. Each house pays the Teacher a yearly contribution of 6*d.* to 2*s.* (4 *ans.*-Re. 1), which is either collected by an agent of the Teacher or sent with a deputation of the caste once in four or five years. Their family god is Kálbhairav whose shrine in Goa is visited by them at least once in their life. They have also local shrines of Kshetrapál at Sadáshivgad, Bharmanáth at Asnoti, and of Shioda at Bhair in Kárwár, where they repeatedly go on pilgrimage. They have also household gods called *puris*, deceased ancestors represented by unhusked cocoanuts, which are worshipped and changed every year on New Year's Day or *Yugádi* in March-April. The old cocoanuts are made into oil with which the lamp that burns before the cocoanut-god is fed. This god is kept only in the house of the head of each family group. On the first day of the year all the members of the family, each bringing a pound of raw rice, a cocoanut, and a half pound of molasses and some money, go to the house of the head of the family. There the victuals are cooked with a variety of dishes, the chief of which is *páisa*, the cost of these dishes being met from money contributions. They keep an iron trident, a symbol of Kálbhairav, and to this, as well as to the village gods they offer fowls and sheep during the *Dasra* holidays in October and feed on the flesh of the victims. They are firm believers in soothsaying, in witchcraft, and in the power of evil spirits. As a rule girls are married before they come of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. They mourn the dead ten days and are purified by drinking water touched by their Joishi. When boys are about three years old an elderly man called *guru* or Teacher pu metal rings called *mudrás* in their ears and teaches them prayers *mantrás*. When this is over the guests are treated to a feast. Th other ceremonies do not differ from those of the cultivating class They have an hereditary headman called *budvant* who lives Halja in Kárwár. He settles their social disputes with the help the men of the caste. His decisions are final and are enforced pain of loss of caste. They do not send their children to school take to new pursuits.

Gondhalis.

Gondhalis, numbering 89 of whom 61 were males and 28 females, are widely spread over the district. They are professional beggars and do not differ in any point from Vengurla and Sávantvádi Gondhalis. They are of Marátha extraction and came to Kánara from Sávantvádi.

Thákars.

Thakars, numbering 16 of whom 9 were males and 7 females, are

found in the Kárwár sub-division. They speak Maráthi and are said to be an offshoot of the Sávantvádi Thákars. They are professional beggars. They make nets and catch sweet water fish and crocodiles on which they feed, and spin woollen wigs called *chauris* which are worn by native women.

Leather-Workers, with a strength of 1704 included three classes. Of these 1473 (males 785, females 688) were Chamgárs, shoemakers; about 150 Dhors, tanners; and 81 (males 42, females 39) Mádigars, tanners and shoemakers.

Chamga'rs, Shoemakers and Tanners, according to the 1881 census numbered 1473, of whom 785 were males and 688 females. They are found in small numbers over the whole district, chiefly in Kárwár, Kumta, Ankola, Honávar, Bhatkal, Siddápur, Sirsi, Yelláp ur, and Haliyál. The word Chamgár is derived from the Sanskrit *charm* leather. The coast Chamgárs are said to have come from Goa and they still marry with the Goa Chamgárs. The names in common use among men are, Yella, Bassya, Ira, Badiya, Vásudev, Hari, Vásu, Shivgo, Venkta, and Ráma; and among women, Ganga, Kushti, Gauri, Bassi, Venki, Durgi, Káveri, and Rukmini. Their patron god is Venkatramana, whose temple is at Manjguni in Sirsi. Their family god is Basaveshvar of Ulvi in Supa, and the Ammas and Mahámáis of Bhatkal, Honávar, Kumta, Ankola, and Kárwár. They are divided into Mochis and Chamgárs. The Chamgárs follow the Bráhmanic mode of worship and employ Bráhman priests; the Mochis hold Lingáyat tenets and employ Jangams. Mochi women mark the brow with cowdung ashes or *vibhut* and Chamgár women with red. Most of the men are fair, middle-sized, strong, and spare; a small number are dark and stout. Chamgár women are so famed for their beauty of face and figure that there is a Kánarese saying that *Padminis*, the highest type of woman, middle-sized with fine features black lustrous hair and eyes full breasts and slim waists, are all Chamgárs. Those who live on the coast speak Konkani and those above the Sahyádris Kánarese. Except a few who are found in the towns of Sirsi and Ankola, the Chamgárs live in isolated villages on the skirts of towns in huts with mud walls and thatched roofs and front verandas about six feet broad. Their furniture includes low wooden stools, straw mats, and copper and earthen cooking vessels. Their ordinary food is rice and fish, and they eat mutton, fowls, and pork, but do not feed on carrion or eat beef or buffalo meat. About nine in the morning they take rice gruel; about one *rági* gruel and curry; and about eight curry and rice. They are fond of chillies, salt, tamarind, cocoanuts, and molasses. Their holiday dishes are *páisa*, *vadás*, and flesh. They are moderate eaters, but the men are excessively fond of drink. Indoors the men wear nothing but a loincloth. Out of doors, besides the loincloth, they wear a narrow waistcloth, a shouldercloth folded in puckers on one shoulder generally with a pair of shoes hid under it, and a headscarf, all of cheap cloth, the whole suit not worth more than 4*s.* to 6*s.* (Rs. 2-Rs. 3). The holiday dress is the same but of better material, and is worth 8*s.* to 16*s.* (Rs. 4-Rs. 8). Some wear silver girdles and gold ear and finger rings. The women's robe is worn without passing the skirt between the feet. Their every-day dress is worth 4*s.* to 6*s.* (Rs. 2-Rs. 4), and their holiday dress 8*s.* to

Chapter III. Population. OTHER-WORKERS. *Chamgárs.*

12*s.* (Rs. 4-Rs. 6). On grand days they tie their hair neatly in knots and deck it with flowers. They also wear gold or brass ear and nose rings, the lucky necklace, and glass bangles. These ornaments are of little value as they are hollow and mixed with alloy. A complete set of a well-to-do Chamgár woman's ornaments costs £2 to £5 (Rs. 20-Rs. 50) and that of a poor woman's £1 10*s.* to £3 (Rs. 15-Rs. 30). Boys wear nothing but a loincloth and girls only a small cloth wrapped round the middle. Their clothes come from the Belgaum and Dhárwár hand-looms. Those who live above the Sahyádris are mild-tempered, hardworking, well-behaved, and thrifty, but the coast Chamgárs are excessively fond of drink, untruthful, thriftless, and quarrelsome. The coast Chamgárs tan hides after they have been cleaned by Mhárs, and make sandals which according to quality fetch 6*d.* to 1*s.* 3*d.* (4-10 *ans.*) a pair. The tools they use are an awl or *ári*, a knife or *rampi*, an iron hammer or *mutio*, and a smooth stone for sharpening the knife. A man earns about 9*d.* (6 *ans.*) a day, but they are drunken and thriftless and always poor. The up-country Chamgárs are better off than the coast people, earning money as husbandmen, labourers, and cartmen as well as by working in leather. Chamgárs rank with Mádigs and Holayás and their touch is thought to defile high class Hindus. Chamgárs are late risers. Near the coast some go the first thing in the morning to a tavern for a drink of palm-beer, and then to the tanning ground where much time is wasted in talk. They go home for the midday meal and again set to work generally finishing a pair of sandals by four. When a pair of sandals is ready they stand in some prominent place in the market, and by night time, if they have found no buyer, greatly lower their price. On the way home they call at a tavern and waste part of their earnings. The women mind the house and ornament the uppers of the sandals by sewing on slips of tinsel. A family of five spends about 12*s.* (Rs. 6) a month. Their chief objects of worship are Venkatramana, Sirsiamma, Honávaramma, Ankleamma, Mahámáyi, Mahádev or Shiv, Ganpati, Jataka, Hanumanta, and the Nág or Cobra. They have no priests of their own and never employ Bráhmans except before a marriage when they ask a Havig or Karháde Bráhman to fix the lucky hour giving them 3*d.* to 2*s.* (2 *ans.*-Re. 1). They believe in witchcraft, soothsaying, and ghosts, and offer blood sacrifices to the village spirits. They never go on pilgrimage. Their holidays are *Shivarátra* in February, *Yugádi* in April, *Nágpanchami* in Augu *Dasra* in October, and *Diváli* in November. Girls are marr between eight and twelve and boys between fourteen and twenty-fi Widow marriage is forbidden, but polygamy is allowed. Th either bury or burn their dead, and mourn them eleven day Midwives of their own caste are employed at births. The coa Chamgárs perform the *satti* or sixth day ceremony after a birth; the Mochis or up-country Chamgárs do not perform any ceremony on that day. Children are cradled and named on the eleventh day. The marriage ceremony lasts six days. When a match is settled the fathers of the boy and girl, with some friends and relations, go to a Bráhman priest, either a Joishi or a Havig, ask him to fix the time for the ceremony, and pay him 3*d.* (2 *ans.*) rolled in a couple of betel leaves. From the priest's all go to the bridegroom's, where plantains and molasses are handed round. They

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LEATHER-WORKER.
Chamgárs.

then go to the bride's house with not less than a hundred fried cakes or *vadás*, a cooked fowl, a bodice, a robe, 4*s.* (Rs. 2) in cash, flowers, and betelnuts and leaves. The price of the girl, which varies from £1 12*s.* to £6 8*s.* (Rs. 16-Rs. 64), is settled and the girl is dressed in new clothes. The people then go to the tavern where they spend the 4*s.* (Rs. 2) brought by the bridegroom's father, and, on their return to the bride's, are feasted with rice and cocoanut milk brought from the bridegroom's, and go home. On the day fixed by the Bráhman the bridegroom is rubbed with turmeric paste, bathed in warm water, and dressed in a waistcloth, shoulder-cloth, and headscarf. Then holding in his hands some betel leaves, a betelnut, a cocoanut, and a dagger, and wearing the marriage coronet, he comes in procession to the bride's house. He is received with the same forms as among high class Hindus, enters the booth, and stands opposite the bride, separated from her by a cloth. The head of the caste calls *sávadhán*, that is Take care, the curtain is pulled aside, and the couple throw garlands of flowers round each other's necks. The bride's parents join the hands of the bride and bridegroom and pour water over them. They then sit on a bench called *sávo*, and each guest waves a coin round their heads and drops it in a tray at their feet. After this is over the guests are treated to a meal, the chief dishes in which are *páisa* and *vadás*. On the second day the bridal party goes to the bridegroom's, and the ceremony in all other respects does not differ from that of other low castes. Their puberty and death ceremonies are also the same. Social disputes are settled at meetings of adult castemen presided over by headmen called *budvants* who have power to fine offenders, to put them out of caste, and to allow them to come back. The proceeds of fines are spent in buying liquor which is drunk before the meeting disperses. Up-country Chamgárs send their boys to school and are improving; coast Chamgárs are declining or at best are stationary.

Dhors.

Dhors or TANNERS, according to the 1881 census numbered 150 of whom eighty were males and seventy females. They are found in the Haliyál sub-division, living on the skirts of towns like Mhárs, Mukris, and Holayás. They are said to have come from Kulburga in Haidarabad and still to eat and marry with Kulburga [illegible]ors. Their home tongue is Maráthi. The names in common [illegible] among men are, Yella, Satvya, Rámya, Bhikya, Bassya, and [illegible]nya; and among women, Ganti, Nimba, Lokavva, Padmavva, [illegible]mavva. Their surnames are Godki, Gajáksha, Pola, Mátkar, and [illegible]tkar. Persons bearing the same surnames do not intermarry. [illegible]eir family god is Basaveshvar, who has shrines at Kulburga and [illegible] Ulvi in Supa. They have no subdivisions. They are wheat-coloured, middle-sized, and muscular, with well-cut features. Their home tongue is Maráthi with a large mixture of Kánarese and Konkani. They live apart in rows of one-storied houses with mud walls and either thatched or tiled roofs; and their furniture includes low wooden stools, palm-leaf mats, and metal pots, lamps, and earthenware. Their staple food is millet and *rági*, and they eat flesh except beef and village pork, and drink liquor. They are temperate eaters but bad cooks. The men wear the loincloth and the headscarf and a blanket over their shoulders, and the women wear the robe with

LEATHER-WORKERS. *Dhors.*

the skirt hanging like a petticoat and the upper end drawn over the head like a veil. They also wear a short-sleeved bodice with a back. The women do not wear flowers, but both men and women keep clothes in store for holiday use though they are neither cleanly nor tasteful in their dress. Their clothes are of country cloth bought from local shopkeepers who bring it from Dhárwár and Belgaum. The men's ornaments are gold ear and finger rings, and silver bracelets and girdles; and the women, besides the marriage nose-ring, necklace, and wristlets, wear gold silver or brass earrings, necklaces, wristlets, and finger and toe rings. They are hardworking, orderly, thrifty, and hospitable, but dirty. Besides tanning hides, which they buy from Mhárs, Dhors work as field labourers. As tanners the men earn 6*d.* to 7½*d.* (4-5 *ans.*) a day and as day labourers 4½*d.* to 6*d.* (3-4 *ans.*) and the women 3*d.* (2 *ans.*). The women do not help the men in tanning, but add to the family income by working as labourers. Their busy season lasts from September to the end of July and their slack time is the month of August. Their work as tanners is steady and well paid, and though they borrow at twenty-five per cent to meet special marriage charges, they succeed in paying their debts. Like Chamgárs they are held impure by high Hindus. They take three meals a day, the first early in the morning, the second between twelve and one, and the third about eight. They are a busy people working as a rule from morning to night. They are religious, respecting Bráhmans and at the same time obeying the head of the Lingáyat monastery at Chitaldurg in Maisur, to whom they send yearly contributions, receiving in return sacred ashes which they call *prasád*. Their chief deities are Basava, Shiv, and Yellamma, and their chief holidays are *Shivarátra* in February, *Holi* in March, *Nág-panchami* in August, *Ganesh-chaturthi* in September, and *Dasra* in October. They present blood offerings to the village gods and go on pilgrimage to Ulvi in Supa. Their ceremonies and customs do not differ from those of Chamgárs, except that Lingáyat priests are asked to purify their dead by placing their feet on the corpse's head. Their disputes are settled by their hereditary headman or *budvant*, who is guided by the opinion of the majority of the adult castemen. They have lately begun to teach their boys to read and write.

Mádigs.

Ma'digs, SHOEMAKERS and TANNERS, according to the 1881 census numbered eighty-one, of whom forty-two are males and thirty-nine females. They are found above the Sahyádris. They have neither surnames nor family gods. The names in common use among men are, Basaya, Barma, Karya, Venka, Ranga, Lakshya, and Yellya; and among women, Putti, Shivi, Bassi, Venki, and Lakshmi. They are said to have come from Maisur and still keep their connection with Maisur Mádigs.[1] Both men and women are short, dark, and

[1] Maisur Mádigs are of two tribes, Telingás and Karnátas. They dress leather and are the lowest of the left-hand faction. (Rice's Mysor, I. 347, 348). In 1800 Buchanan (Mysor, I. 252) described them as very low, dressing hides, making shoes, tilling, and working as servants. The class included many small tribes of ten or twenty houses with whom the tribes people alone married as they were as fond of their race as the higher castes. They ate carrion and drank spirits. They had priests of their own. In Coorg the Madige Holayás are perhaps the lowest of the impure classes (Rice's Mysor, III. 213).

LEATHER-WORKERS. *Madigs.*

strongly made. Their home tongue is Kánarese. They live in small one-storied houses with thatched or tiled roofs and front verandas. Their daily food is millet, rice, and fish. They eat mutton and fowls when they sacrifice to the village gods, and drink liquor. They are not particular about their food and eat carrion when they can get it. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women a bodice and the robe worn like a petticoat without passing the skirt between the feet. The men wear gold and brass rings in their ears and on their fingers; and the women besides the marriage nosering, bead necklace, and glass wristlets wear tin or brass bangles, and gold or brass earrings noserings and finger rings. They are hardworking but thriftless and given to drink. They skin dead animals, dress hides, make shoes, and work as field labourers. The Mádigs are better off than other low castes, though to meet the cost of marriage they have to borrow at high interest. Other Hindus look on them as impure like Mhárs and Holayás. During the rainy months, the greater part of their time is spent in field work. In the dry weather they work in leather, the women helping the men, and by their labour adding to the family income. A family of five spends about 14*s.* (Rs. 7) a month. Their chief deity is Venkatramana. They are staunch devotees of Mariamma or Mother-death whose shrines are found in many parts of Kánara. They also keep idols in their houses. Once every two or three years they raise subscriptions, make a small shed, buy a brass pot which represents the goddess Mariamma, stop it with a cocoanut, cover it with flowers, and keep it for three days which they spend in feasting and drinking, sacrificing lambs and fowls. At the end of the third day the pot is thrown into a river or pond. They do not employ or respect Bráhmans, but have priests of their own called *gurus* whom the laity support and who eat but do not marry with them. They have also a religious Teacher named Jámbu whose monastery is at Kadapa in Madras where they go on pilgrimage. Polygamy is allowed; but few men take more than one wife as money has to be paid to the girl's father. Widow marriage is allowed and practised. They either bury or burn their dead and their ceremonies do not differ from those of the Holayás. Caste disputes are settled by the headman or *gauda* with the help of a council of adult castemen. They do not send their children to school and show no signs of improving their position.

DEPRESSED CLASSES.

Depressed Classes included sixteen castes with a strength of 23,079, of whom 12,223 were males and 10,856 females. The details were:

Caste.	Strength.			Caste.	Strength.		
	Males.	Females.	Total.		Males.	Females.	Total.
A'gers or Salt-makers ...	1078	1040	2118	Holayás	380	316	696
Bákads	129	133	262	Kusals	1	...	1
Beds or Talvárs	521	446	967	Korárs or Korgárs ...	116	123	239
Bellers	3	7	10	Kotegárs or Metris ...	129	79	208
Buttals	70	15	91	Kangáris	125	120	245
Chchalvádis	978	886	1864	Mukris	2503	2481	4984
Haigárs	11	5	16	Mhárs or Hulsvárs ...	4732	3981	8713
Hasalars	1414	1215	2629				
Halalkhors or Bhangis ..	27	9	36	Total ...	12,223	10,856	23,079

Chapter III. Population. DEPRESSED CLASSES. *Agers.*

A'gers or SALT-MAKERS, from *ágar* a salt-pan, numbering 2118 of whom 1078 were males and 1040 females, are found at Kumta, Chandávar, Gokarn, Hannalli, Sánikat, and Mirján in Kumta; at Shirur in Honávar; and at Gundbali and Ankola in Ankola. The names in common use among men are, Bomma, Nágu, Jetti, Mhásti, Venkta, Timma, Honna, and Bira; and among women, Devi, Sukri, Nági, Timmi, Jogi, and Jettu. They have no stock names except names called after places or crafts. Their household god is an unhusked cocoanut. They have no subdivisions. Both men and women are middle-sized and dark. Their home tongue is Kánarese. They live in small one-storied houses with mud walls and thatched roofs, and verandas and front yards. Their common food is rice and fish, but they eat flesh and drink liquor though they do not touch beef. Their special dishes are fowls and sweet-gruel or *páisa* with liquor. They are great eaters but poor cooks. The men wear the loincloth, a coarse narrow waistcloth worn without passing the skirt between the legs, a blanket, and a headscarf. The women wear no bodice, and the robe, which is generally dark, falls like a petticoat without the skirt being passed between the feet. The men wear gold or brass earrings and finger rings; and the women the lucky necklace, glass tin or brass bangles, and gold or brass earrings, noserings, and finger rings. Only a few have a store of holiday clothes. They are hardworking and orderly. Their hereditary calling is making salt, and they also work as field-labourers and make palm-leaf umbrellas which the people of Kánara use at all times of the year. Like the Buttals and other field labourers, they are generally indebted to the landowners and work off loans by serving on very low wages. They rank above Kotegárs and about the same as Uppárs. Their daily life does not differ from that of Mukris or fishermen. A family of five spends about 8s. (Rs. 4) a month. Their family god is Hanumant. They worship all village gods and goddesses who are represented by stones and white ant-hills. All their ceremonies are performed by their headman or *kolkár*. They do not employ Bráhmans though they treat Havigs with great respect. They have much faith in soothsaying, witchcraft, and in the spirits of the dead, and keep *Holi* in March, *Yugádi* or New Year's Day in April, *Chauti* in August *Ganpati's* day in September, and *Tulsi's* wedding and *Diváli* in November. They have no images in their houses. They make no pilgrimages except occasionally to Gokarn during the *Shivarát* holidays in February. Their girls are married between ten and twelve and their boys between fourteen and twenty-five. Widow marriage and polygamy are allowed and practised; polyandry is unknown. Their customs are like those of the Uppárs, except that a betel-palm blossom is fixed in the bridegroom's turban or headscarf instead of a marriage coronet, and that the marriage ceremony lasts for six days. Their social disputes are settled at meetings of adult castemen under a headman styled *budvant*. They live from hand to mouth and show no signs of improving their condition.

Bákads.

Ba'kads or **Bakadigarus**, numbering 262 of whom 129 were males and 133 females, are found only at Ankola. The word *bákad* is

said to come from the Hindustáni *bák* a crop estimate, because their wages are paid in grain and not in cash. They call themselves Bants or warriors. The names in common use among men are, *Hommappa, Devappa, Pursappa, Birappa, Timmappa, Hammayya, Lingappa, Devendra*; and among women, Lakshmi, Devamma, Sukri, Ávi, Gune, Gungamma, and Ráni. Their family god is Bantdev whose shrine is at Amdalli in Ankola. They say they came from *Bantvál, a village near Mangalor, and that* they were once Bants, whom Buchanan[1] describes as the chief middle class or *Shudra* husbandmen in South Kánara, and that they were put out of caste *and have no intercourse* with the parent stock. Bant in Kánarese means a warrior and they still take the word *náik* after their names. In South Kánara they are large landowners. They are middle-sized, dark, and strong. Their home speech is Kánarese pure from Sanskrit words, and spoken with a better accent and articulation than the Kánarese of other low classes. They live in small one-storied houses with mud walls and thatched roofs, verandas, and front yards. Their furniture is mats, earthen cooking vessels, and brass lamps. Their common food is rice *rági* and fish, and they eat flesh but do not drink liquor. Their favourite holiday dish is sweet-gruel or *páisa*. They are great eaters, fond of fish, beaten rice, cocoanuts, and molasses. The men wear the loincloth, a narrow waistcloth, and a headscarf, with a country blanket or *kambli* on their shoulders; the women wear the skirt of the robe hanging like a petticoat from the waist and the upper end drawn over the shoulder and breast and no bodice. They buy clothes once a year, the new clothes serving as holiday garments. The men wear gold or brass ear or finger rings and silver girdles; and the women wear, besides the signs of married life, brass or tin bangles and gold or brass rings in their ears and on their fingers and toes. They are clean, honest, sober, thrifty, and hardworking. They earn their living chiefly as husbandmen. Most of them are well-to-do and their condition is better than that of the other degraded classes. Some of them own land. They rank with Kotegárs and Mukris, and their daily life does not differ from that of the Hálvakki Vakkals, the women and children helping the men in the field. A family of five spends about 14*s.* (Rs. 7) a month. They worship all village deities and employ Bráhmans to whom they show great respect. Their chief holidays are *Shimga* in March, *Dasra* in October, and *Bhánd* or car festivals, and they have great faith in soothsaying and witchcraft. The object of their special devotion is Venkatramana of Tirupati where they go on pilgrimage. They also worship unhusked cocoanuts. They marry their daughters between eight and ten and their boys between sixteen and twenty-five. Widow marriage and polygamy are allowed, and polyandry is unknown. They either burn or bury their dead. They engage Havig *bhats* to perform their birth, marriage, and death ceremonies.

[1] Mysor, III. 17, 32. He calls them Bantars, divides them into Massadis, Jains, and Parivaradus, and notices that they eat and drink but do not marry with Nairs, that their headmen or *mokasdas* inherit through women; and that the men have several wives one of whom must be the daughter of the husband's maternal uncle.

Chapter III. Population.

DEPRESSED CLASSES.

Bákads.

At their ceremonies the *hom* or sacred fire is not burnt. They mourn the dead ten days, during which, as well as for ten days after birth, they hold themselves impure and are cleansed by a mixture of soda and ashes with water which is supplied by the village washerman. Their ceremonies differ in no important point from those of the Komárpáiks. Social disputes are settled by hereditary headmen or *budvants*. Serious breaches of caste rules are punished by excommunication, and small offences by fine, part of which is credited to their family god and part spent in feasting caste people. They are a steady but not a rising class, and do not send their boys to school.

Beds.

Beds or **Talva'rs,** according to the 1872 census numbered 967, of whom 521 were males and 446 females. They are found above the Sahyádris. They are the well known Bedars or Byádarus who are believed to be of Telugu origin. They seem to be a branch of the Maisur Bedars with whom they eat and marry.[1] The names in common use among men are, Durga, Mari, Yellappa, Karjanna,

[1] Of the Maisur Bedars or Byádarus, Buchanan (1800, Mysor, I. 358-360) gives the following interesting details: Baydarus are of two classes Karnátas and Telingas. The Karnátas wear the *ling* and are numerous near Raya-durga. Those in the north-east of Maisur are of Telinga descent and speak Telugu. They are the true Shudra or local cultivators and military of Telingana and were introduced in great numbers into the south when the south was conquered by the Andhra or Telingana princes. Karnáta and Telinga Bedars neither eat together nor intermarry. Telingas eat together but marry only in certain families. They have nobles called Chimalas and social heads called Gotugarus. They belong to the class who are called Pálegárs or Sausthánikas. They are soldiers, hunters, and husbandmen. They eat fowls, sheep, goats, hog, deer, and fish, and drink liquor. Polygamy is allowed and practised. The women are hardworking, and marry at any age. Widows are not killed but they do not marry again. They bury the dead. They believe that after death the wicked become devils and the good are born as men. The spirits of unmarried men or *Virikas* come back, and if not worshipped get angry. The Virikas' shrine is a rough heap of stones, and the object of worship an oiled shapeless stone. The Baydarus become religious or Dáseris in sickness. Their god is Trimalla Devaru, an immense block of granite on a hill-top. Under one side is a hollow painted red and white, a rude stone is in the hollow, and a Satánana or Vaishnav Gurav is the ministrant. Once a year the Baydarus meet at Trimalla's shrine. The ministrant offers the god food and hands it to the worshippers. Trimalla is the name of the hill at Tripatti on which Venkatram's temple is built. The Baydarus pray to no mother or female power except to the goddess of small pox Marima that is Mari-amma the mother of death. To her they offer animal sacrifices. Their Teacher is a Shri Vaishnav Bráhman who marks the worshippers and gives them holy water. The Bráhman village priest acts at their marriage and memorial feasts. Buchanan (Mysor, III. 163) held that the Kadambas of Banavási were Baydarus. He notices (Mysor, I. 29) that in east Maisur the Baydarus were strongly Telugu and that near Velur on the crest of the Eastern Ghats the Telugu language was called Bedari. They ranked (Mysor, I. 77) among the left-hand classes. He notices (Mysor, III. 6) that in South Kánara the Bedars are a savage race who eat cats and with great propriety were called murderers. Wilks (1810, South of India, I. 447) makes the Boyas and Bedars the same. He describes them as wonderfully enduring and (Mysor, II. 190) as by their admirable staunchness to their chiefs winning the admiration of Haidar Ali who turned them into Musalmáns and formed battalions of the Bedar Boyas or *chelás*. Mr. Rice (1876, Mysor and Coorg, I. 331) gives them a strength of 260,000; calls them Bedars or Nayaks and also Kirátakas, Bárikas, and Kannaiyas. Some are Karnátas and others Telingas. They have family stocks or *gotrams* like Bráhmans. Most Maisur Pálegárs or petty chiefs are Bedars.

The Bedars or Baidarus are of importance in the Bombay Presidency. They are numerous in the Kánarese upland districts, Dhárwár Belgaum and Kaládgi, and under the name of Rámoshis pass north through Kolhápur and Sátára to Poona and Sholápur even to Ahmadnagar. Like shepherd or Kuruburu and husbandman or Kunbi the name Baidaru probably includes many early tribes who differed from each other in origin, appearance, and position.

Mallya, Bassya, Hanma, and Ráma; and among women, Mallava, Yellavva, Bassavva, Hanmavva, Kanchavva, and Bharmavva. Names marking the calling or the place of birth are used as surnames, such as Kattadavaru or Catechu-makers, Yemmeyavaru or Buffalo-keepers, and Koreyavaru apparently a place name. Their family deities are Rámnáth whose shrine is at Siddápur, and Yellamma whose shrine is at Saundatti in Dhárwár. Both men and women are short, dark, and muscular. Their original home tongue is said to have been Telugu, but they now speak Kánarese in a singing tone like the Lingáyats. They live by themselves in small houses with mud walls and thatched or tiled roofs. Their common food is rice and *rági*, but they eat almost any animal including the cow, buffalo, rat, and monkey, and drink liquor. The men wear either short drawers or a loincloth, a shouldercloth, and a head-scarf; and the women a bodice and the robe with the skirt hanging from the hips to the shins like a petticoat and the upper end drawn over the shoulder and across the breast. The men wear rings of gold or brass in their ears and on their fingers; and the women wear the lucky necklace of glass beads, glass tin or brass bangles on their wrists, and gold or brass rings in their ears and nose and on their fingers. They are brave and hardworking but thriftless and fond of drink. They formerly lived either as hunters and fowlers or as village watchmen and guards. They are now husbandmen and field labourers and some of them inferior village servants. They are fond of drink and are badly off. They do not rank so low as Holayás, Kotegárs, and Mukris. Both men and women work as labourers. They take a meal in the early morning before starting for work, rest for about two hours about midday when they eat the remains of their breakfast, and have a third meal on their return home after dark. A family of five spends about 12*s.* (Rs. 6) a month. Their chief god is Venkatramana of Tirupati in North Arkot; and they also worship *virikas* or bachelor spirits. They employ Joishis to perform their ceremonies and show them much respect. They keep *Holi* in March, *Yugádi* in April, *Ganesh-chaturthi* in September, *Hatti* or *Dipaváli* in November, and all other Hindu feasts. They have images of Parshurám and Yellamma in their houses. Girls are married between eight and fourteen and boys between twelve and twenty. Widows are not allowed to marry, but they are taken as concubines. They bury the dead and give caste feasts on occasions of birth, naming, marriage, puberty, and death. Their social disputes are settled by their headmen. They do not send their children to school and are neither a rising nor a pushing class.

Bellers.

Bellers, numbering 10 of whom 3 were males and 7 females, are found in the petty division of Bhatkal. They perhaps take their name from *bale* bamboo-fibre. They are a branch of the Holayás but they neither eat nor marry with them. Both men and women are short, stout, and well-featured. Their home speech is Kánarese. They live in small one-storied houses with mud walls and thatched roofs and verandas and front yards. Their staple diet is rice and fish. They also eat carrion and drink liquor. The men wear the loincloth, a narrow waistcloth like the Buttals, a shouldercloth or

black blanket, and a headscarf; the women wear the robe like a petticoat; they have no bodice and cover the bosom with strings of beads. The men wear gold or brass earrings and finger rings and the women the lucky necklace of glass beads, glass tin or brass bangles, and gold or brass earrings, noserings, and finger rings. They are orderly but thriftless and given to drink. Like the Kotegárs they skin animals and make bamboo mats and baskets. They are badly off. They rank with the Kotegárs and do not differ from them in their daily life. A family of five spends about 8*s*. (Rs. 4) a month. They worship all village gods and goddesses, and offer them blood sacrifices. They are firm believers in soothsaying and sorcery. They pay Bráhmans great respect, but do not employ them to perform their ceremonies. Girls are married either before or after they come of age. Widow marriage and polygamy are allowed, and polyandry is unknown. Caste disputes are settled by headmen called *budvants* with the help of a council of adult members. They do not send their children to school and show no signs of improving.

Buttals.

Buttals or Basket-makers, according to the 1872 census numbered 91 of whom 76 were males and 15 females. They are found in small numbers on the coast. The name seems to come from the Kánarese *butti* a basket. They neither eat nor marry with other impure castes. Both men and women are short, dark, and regular featured. Their home speech is Kánarese. They live in small one-storied houses with mud walls and thatched roofs, a veranda, and front yard. Their staple diet is rice and they eat all sorts of flesh except beef, and drink spirits when they sacrifice to the village gods and at any other time when they can afford it. The men wear the loincloth, a narrow waistcloth covering only the thighs, a shouldercloth, and a headscarf. The women wear no bodice and pass the skirt of the robe back between the feet. The men wear gold or brass earrings and finger rings; and the women the lucky necklace of glass beads, glass tin or brass bangles, and gold or brass earrings noserings and finger rings. They are hardworking and orderly. Both men and women work as field labourers. They are often little better than bondsmen, working off advances made to themselves or to their fathers, in some cases even their grandfathers. Like the Kotegárs they are deemed impure. Their daily life does not differ from that of the Mukris. A family of five spends about 8*s*. (Rs. 4) a month. They worship all village gods and goddesses but their chief object of veneration is Jatga. They believe in soothsaying and witchcraft, and have a great dread of the spirits of the dead. They respect Bráhmans but do not employ them to perform any of their ceremonies. Their girls are married between ten and thirteen and their boys between sixteen and twenty-five. Widow marriage and polygamy are common, and polyandry is unknown. Their marriage ceremony, which is the same as the Chámbhár marriage, is performed by their headmen who are called *kolgars* or sceptre-holders, and who settle their caste disputes. Their state is wretched and they show no signs of improving it.

Chchalvddis.

Chchalva'dis or **Channayan Holeyarus**, according to the

1872 census numbered 1864 of whom 978 were males and 886 females. They are found at Sirsi, Banavási, and Mulgi in Sirsi; at Mundgod in Yellápur; and at Haliyál. The usual names among men are, Gutti, Ira, Barma, Gurva, Suba, Basva, and Fakira; and among women, Lingi, Basvi, Fakiri, and Chimni. They are believed to have come from Dhárwár where some of their class are said still to be found. They are of three divisions Chchalvádis proper, Kaudis, and Kamblers, who eat together but do not intermarry. The men are dark, sturdy, middle-sized, and dull in face; and the women are much like the men except that they are regular featured. All talk Kánarese and a few Hindustáni. They live in dirty untidy huts with mud walls roofed with bamboo and straw. Their usual food is *rági* rice and fish. They never touch beef or pork, and flesh of any kind is rarely used owing to its cost; the men are fond of smoking tobacco and hemp and of drinking spirits. They are moderate eaters and bad cooks. Their holiday dishes are sweet-gruel or *páisa*, *holige*, and cooked meat. The men wear a short waistcloth, a shouldercloth, and a small headscarf; the women pass the skirt of the robe back between the feet and draw the upper end over the head. They tie their hair in a knot behind the head and seldom use flowers except on holidays. The men wear a small gold ring in the left ear and the women ear-studs, earrings, and a necklace of glass beads and another of inferior gold silver and glass bangles and gold finger rings. They are hardworking and orderly but dirty, and the men are fond of drink. They are temple servants in Lingáyat temples or *gudis* and monasteries or *maths*, the men carrying bells which are rung during service and in processions. The women sweep temples, and like the Devlis many are unmarried and prostitutes. They are badly off, borrowing money to meet marriage and other special expenses and often serving as bondsmen till the debt is paid. They rank with Mukris, Kangáris, and other low classes, but they do not marry with any of them. Their hours of work are from six to eleven and from two to six. They take their breakfast in the morning before going to work; they dine at noon, and sup about eight. The women mind the house. A family of five spends about 8*s.* (Rs. 4) a month. They are a religious people. They respect Bráhmans but their family priests are Lingáyat *ayyas* who perform their religious ceremonies, officiating at births, marriages, and deaths. They have no house gods, but worship Shiva, Basava, Yellamma, and Maridevi, making pilgrimages to their shrines at Ulvi in Supa, at Sirsi, and at Gokarn. They are careful to keep the chief Hindu festivals. They pay tithes to the head of the Shringeri monastery in Maisur who is their spiritual Teacher. They are a religious class and offer flowers, cocoanuts, and oil to the village gods. They believe in ghosts, and consult mediums or *bhagats* generally during epidemics, when offerings of fruit and flowers are made to local deities. The mediums are usually paid 6*d.* (4 *ans.*). There is no rule requiring the early marriage of girls, but girls are generally married before they come of age, and boys between sixteen and twenty-five. Widow marriage and polygamy are allowed and practised. Ceremonies are performed on the fifth day after birth, and the child is named and cradled on the eleventh

day. The child's head is shaved when two years old. Their marriage ceremonies begin the day before the marriage when the bridegroom and bride are rubbed with turmeric paste. On the wedding day the bridegroom comes with his people to the bride's house and is received by his parents-in-law at the entrance to the house and seated on a mat spread in the veranda. The bride is brought out and the pair stand face to face, separated by a curtain. The curtain is soon after withdrawn, their hands are joined by the bride's parents; water is poured over their hands, and the bridegroom's mother fastens the lucky necklace round the bride's neck. Women sprinkle rice on the brows of the couple and wave lighted lamps round their faces; the Lingáyat priest blesses them, and dinner is served. Next day after dinner the bridal party go to the bride's house where the guests are feasted. When a girl comes of age the same ceremony is performed as among the Chámbhárs. Those who can afford it burn their dead the rest bury. They mourn ten days, feed their caste people on the eleventh, and the next of kin performs a ceremony on the anniversary of the death day. Social disputes are settled by a headman or *budvant* who is of their own caste and whose office is hereditary. He has power to fine 2*s.* to 4*s.* (Re. 1-Rs. 2) and is highly respected. They do not send their children to school, improve their condition, or take to new pursuits.

Hátgárs.

Hatgárs, according to the 1881 census numbered 16 of whom 11 were males and 5 females.[1] They are found on the Dhárwár frontier. Both men and women are dark, short, and sturdy. Their Kánarese resembles the home tongue of the Banjigs. They live in small one-storied houses with mud walls and thatched or tiled roofs and small front verándas. Their staple diet is rice and millet. They eat flesh when they sacrifice to the gods, and drink liquor, but as a class they are temperate. The men wear short drawers, a narrow waistcloth, a shouldercloth, and a headscarf; and the women the robe, the skirt hanging like a petticoat and the upper end drawn over the head like a veil. They also wear a bodice with short sleeves and a back. They are thrifty, hardworking, sober, and orderly. They are husbandmen, landholders, tenants, and field workers. Besides minding the house the women help the men and add to the family earnings by working in the fields; after ten the boys herd cattle. They are not successful as husbandmen, and are badly off, as the Dhárwár frontier, where they live, suffers from irregular rainfall. They rank with the Bákads and Hálvakki Vakkals, and above the classes which are considered impure. Their daily life does not differ from that of other husbandmen. A family of five spends about 10*s.* (Rs. 5) a month. Both men and women wear the *ling* in a case hung round their necks, like the Banjigs and other Lingáyats. They venerate Lingáyat priests but employ Joishi Bráhmans to perform their ceremonies, and pay their chief devotion to Amba Bhaváni whose shrine is at Tuljápur in the Nizám's

[1] It seems probable that these Hatgárs are an outlying settlement of the shepherd class known in the Maráthi Deccan as Dhangars, or more generally Hatgár-Dhangars.

DEPRESSED CLASSES.

Hatgárs.

dominions, where they go on pilgrimage. They have great faith in soothsaying, witchcraft, ghosts, and evil spirits. Their spiritual Teacher is the head of the Smárt monastery at Shringeri and their chief holidays are the feasts of Amba Bhaváni and Yellamma. They marry their girls between seven and twelve and their boys between twelve and eighteen, but age is no bar to marriage. Widow marriage and polygamy are allowed and practised; polyandry is unknown. Some of them burn and others bury the dead. Social disputes are settled in accordance with the opinion of the majority of the castemen at meetings held under headmen called *gaudás*. They do not send their boys to school and take to no new pursuits.

Haslars.

Haslars, according to the 1881 census numbered 2629 of whom 1414 were males and 1215 females. They are found in isolated settlements in Sirsi and Honávar. The word Haslar seems to come from the Kánarese *hasula* a child, in the sense of servant. Like Mhárs and Chámbhárs they live on the skirts of towns and villages. They seem to have come from Shimoga in north-west Maisur, where the caste is found about 5000 strong speaking the same language and following the same customs as the Kánarese Haslars.[1] They belong to three family stocks, Bettaballi or cane-men, Honaballi or gold-men, and Ánuballi or elephant-men. They have no surnames. The names in common use among men are, Huliya, Bola, Jetto, Kariya, and Bira; and among women, Kottu, Jetto, Shivi, Puti, Yidi, and Mari. Families belonging to the same stock do not intermarry. They have no family gods. They seem to have the same origin as the Bákads or Holayas though they neither eat together nor intermarry. They are short, dark, and stoutly made with flat noses and thick lips. Their home tongue is Kánarese of a less pure type than that spoken by Bráhmans. They live in small one-storied houses with mud walls and thatched roofs. Their ordinary diet consists of rice-gruel for breakfast, *rági*-gruel for dinner, and cooked rice strained dry with curry for supper. They eat mutton, fowls, wild pig, and venison, and are excessively fond of palm-spirit. They do not touch beef or use opium or any other intoxicating drug. Flesh is mostly eaten on New Year's Day or *Yugádi* in April, on *Dasra* in October, and on *Diváli* in November. The men wear the loincloth, a country blanket across their shoulders, and a headscarf; and the women a bodice and the robe whose skirt is worn falling like a petticoat. They wear brass hair ornaments, the nose-ring, the lucky necklace, glass bangles, and brass wristlets and toe-rings. Their clothes come from the Belgaum and Dhárwár hand-looms, and they keep a store of rich robes and on grand occasions the women deck their hair with flowers. Most men and women work as labourers in fields and gardens. They are paid both in cash and grain, the men getting 6*d.* (4 *ans.*) and the women 3*d.* (2 *ans.*) a day; some of them take land

[1] Rice's Mysor, I. 350. Mr. Rice (Ditto, 351) describes the Shimoga Haslars as like the Soligás of south-east Maisur, a short thick-set race very dark and curly haired. They are timber-cutters and work in betelnut and spice gardens. Their home speech is Kánarese.

Haslars.

on lease from superior holders. After ten boys help their parents, working in the fields or watching cattle, and, after seven, girls mind the house when their mothers go to work. In spite of fair wages they save little, and as they borrow £4 to £6 (Rs. 40-Rs. 60) for their weddings they have to work for long terms for their creditors, getting little more than nominal wages. They rank with Mukris above Mhárs and Holayas and below Hálepáiks. High class Hindus do not touch them. They work all day from sunrise to sunset except short intervals for their meals, and generally go to rest about eight. A family of six spends about 14*s.* (Rs. 7) a month. Their houses cost £1 to £3 (Rs. 10-Rs. 30); and their dress costs a grown person 3*s.* to 5*s.* (Rs. 1½-Rs. 2½) a year, and a child 1*s.* to 1*s.* 6*d.* (8-12 *ans.*). They spend about £2 (Rs. 20) on a birth and 8*s.* (Rs. 4) on a death. They worship none of the regular Hindu gods; they have no family gods or priests, and they make no pilgrimages. They please the spirits of the dead whom they believe to have the power of harming them. They offer them cocks, sheep, and fruit, and have much faith in soothsaying and witchcraft. They trace all disease to the working of unfriendly spirits against whom, when they become unusually troublesome, they employ wizards or *ghádis*. Their customs do not differ from those of the Mukris and other impure Kánarese-speaking castes. Hereditary headmen called *budvants* settle petty disputes, and serious matters are disposed of at meetings of the caste under the headman. Except for eating with a lower caste, which is punished by temporary excommunication, the usual punishment is fine varying from 1*s.* to £1 12*s.* (8 *ans.*-Rs. 16). The proceeds of the fine are spent on a caste feast. They do not send their children to school.

Halálkhors.

Hala'lkhors or **Bhanghis** according to the 1872 census numbered 36 of whom 27 were males and 9 females. They are a mixed class composed of Central Indian scavengers and local outcaste women. They are found in Kárwár, Kumta, Sirsi, and Haliyál. All have come within the last thirty years and they still come in small numbers. The word Halálkhor is derived from the Persian *halál* clean or lawful and *khor* eater, apparently because to them everything is lawful food. They admit outcastes from all castes and creeds. The names of men are, Kálu, Lála, Ayta, Munda, and Bindra; and of women, Shita, Ganga, Rada, Putli, and Ganpi. Both men and women as a class are tall, wheat-coloured, and regular featured. The home speech is Hindustáni. Most of them live in small huts with wattled reed walls and thatched roofs, which they set up in outlying parts of towns or villages. Their every-day food is rice and fish, but they eat beef and other flesh and drink liquor. The men wear the waistcloth, a jacket or coat, and a headscarf; and the women a short petticoat, a bodice with sleeves and a back, and a piece of cloth like a veil which is tucked in at the waistband of the petticoat and passed over the left shoulder. The men wear gold or brass ear and finger rings, and the women gold or brass nose and ear rings, the lucky necklace, glass tin or brass bangles, and gold or brass finger rings. They are hard-working and orderly, but thriftless and given to drink. They are employed as scavengers and perform the lowest duties including

acting as hangmen. They earn 16*s.* to £1 4*s.* (Rs. 8 - Rs. 12) a month, but are thriftless and extravagant, always in debt and borrowing money at high interest. They are the lowest class of Hindus ranking below Mhárs and Kotegárs. Both men and women go out to clean privies early in the morning and return about eleven and spend the rest of the day in eating and drinking till they go to bed about seven. A family of two spend about £1 (Rs. 10) a month. They bow to a church or a mosque, and reverence Hindu gods, but have no family gods, no shrines, and no religious Teacher. They observe deaths and marriages only by feasting their people, their favourite dishes being flesh and spirit. They have no headman and no social organization.

Holayás.

Holaya's, according to the 1872 census number 696 of whom 380 are males and 316 females.[1] They are found above the Sahyádris. They are said to have once been a warlike race and to have ruled the Karnátak. In South Kánara they are called *Ranar* or kings.[2] The home tongue of the Holayás is Kánarese. They perform mean offices such as scavenging. They have no subdivisions. They are dark, middle-sized, and strongly made, and in spite of their degraded condition have an air of manliness. Their home speech is Kánarese which is spoken in a singing tone. They live in huts or small houses with wattled reed or mud walls and thatched roofs, which they set up outside of towns and villages. The larger towns have several streets of Holaya houses along which a Bráhman never passes. Their common food is rice and millet, but they eat beef, fowls, mutton, pork, and game when they offer blood sacrifices and at any other time when they can procure them. The men drink

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[1] The Holayás seem to belong to the earliest tribes of which traces remain in Southern India. Buchanan (1800, Mysor, I. 352-353) found in Sira in North Maisur two classes of Whalliarus or Holayars, Karnatás who were Vaishnava and Morasus who worshipped Kála-Bhairav. He considered the Pariárs of the Tamil country, the Whalliarus of the Karnátak, and the Maliwanhis of Telingána the same. They ate together but did not intermarry. The highest class was the Morasu Holayars who tilled, weaved, and smelted iron. (Ditto, I. 313-315). In South Kánara as many as 47,300 Whalliarus are returned in 1800 as land-slaves. (Ditto, III. 7). Sir W. Elliot (1869, J. Eth. Soc. Lond. I. 103; compare Capt. Mackenzie, Ind. Ant. II. 65) inclines to make the Kánara Holiár a Whalliaru which in early Kánarese is written Poliyár, and the Tamil Pulaiyar, the same word, and to derive both from *hola* land or soil. Bráhmans spell the name Holeya that is unclean, taking advantage of the fact that *hola*, apparently the same as *hola*, like the English soil, means both earth and dirt. Sir W. Elliot makes them Holayars, remains of the early race to whom the Deccan impure classes and the Konds and Gonds belong. In proof that in Maisur the Holayarus are sons of the soil, that is are the earliest remaining race, Captain Mackenzie (1873, Ind. Ant. II. 65) notices that the village watchman who is a Holayar by caste settles boundary disputes and receives a burial-fee. Mr. Rice (1876, Mysor, I. 347) notices that in Maisur the Holayars are the lowest of the right-hand castes as the Mádigas or leather-dressers are the lowest of the left-hand castes; that there are two classes of Maisur Holayars, Telingas and Karnátas, who eat together but do not intermarry; and that there are four Holayar classes in Kurg, the Kenbattis and the Máringis from Malabár, the Kakkas from South Kánara, and the Badagas or northerners from Maisur. All used to be slaves and are devoted to demon worship (Mysor and Coorg, III. 213).

[2] According to tradition, Parshuram's Bráhmans were driven out by low-class chiefs, one a Mogayar or fisher the other a Holayar. In later times, though the two tales perhaps belong to the same event, the Kadamba or Mayurvarma Bráhmana [illegible] A.D. 700 were driven out by a Holayar chief named Nanda and were brought [illegible] by Nanda's son. (Buchanan's Mysor, III. 163). According to another tradition [illegible]s Mysor, I. 194) the Kadambas of Banavási destroyed Hubásiga, the king of the [illegible]ntain Chandálas and annexed his dominions.

fermented palm-juice and spirits, being great eaters and bad cooks. Their favourite dishes are *holige* or baked cakes and mutton with spirits. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women wear a bodice with short sleeves and a back, and a robe, whose skirt hangs like a petticoat, and the upper end is drawn over the head. The men wear gold or brass ear and finger rings, and the women gold or brass nose and ear rings, the lucky necklace, glass and brass or tin bangles, and gold or brass finger rings. They are hardworking and orderly but thriftless and fond of drink. They are scavengers and field labourers. As scavengers they carry away dead cattle and skin them, selling the hides and horns like the Mhárs and Kotegárs. They also work as sweepers and are paid 10*s.* to 14*s.* (Rs. 5-Rs. 7) a month. As field labourers they are paid in grain or if in cash men get 6*d.* (4 *ans.*) and women 3*d.* (2 *ans.*) a day. They are very poor and live from hand to mouth. They hold the same position as Marátha Mhárs, below Hálepáiks and Komárpáiks. When engaged as field labourers men and women go to work at dawn and return about eleven. They dine and go back to work about one, come home at sunset, sup, and go to sleep about seven. A family of five spends about 12*s.* (Rs. 6) a month. They worship the local village gods and goddesses offering them blood sacrifices. Their chief deity is Venkatramana whose shrine is at Tirupati in North Arkot. They pay Bráhmans great respect but do not employ them to perform their ceremonies. Their spiritual Teacher who is called Kempu Nullari Ainavaru, lives in Tirupati. They marry their girls when young, but child marriage is not compulsory. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. They bury their dead and mourn ten days during which they consider themselves impure. On such grand occasions as marriage they feast their whole caste. An hereditary headman, called *gottaga*, performs their ceremonies and settles their disputes. Offences against the community, such as adultery either by men or by women, and eating in lower caste houses, are punished by fine. The fine is spent in buying liquor which the castemen drink. They do not send their children to school or take to new pursuits.

Kusals.

Kusals are found at Murdeshvar, Shiralli, and Bailur in Honávar. Only one man of this class is entered in the 1881 census returns. They take their name from two Kánarese words *kasu* a child and *alu* a labourer, apparently because they are descended from children who have been bought and brought up as house servants. They are said to have come from Maisur. They belong to six family stocks, Honnaballi, Chandaballi, Kolorballi, Bhanyarballi, Holiballi, and Shadiballi. Families belonging to the same stock do intermarry. The names in common use among men are Jetti, Bira, Soma, Mangla, Shuka, Budha, Guruva, and Shanivara. In language, condition, and customs they do not differ from the Haslars.

Korárs.

Kora'rs or **Korga'rs**, according to the 1872 census numbered 239 of whom 116 were males and 123 females.[1] They are found i

[1] According to Buchanan (Mysor, III. 100) the Korárs once ruled South K under a chief named Hubashika. He describes them in 1800 as wearing litt bunch of grass, eating beef and offal, and worshipping a stone called Buta. H

small numbers at Kunita, Monki, Shirali, Bhatkal, Murdeshvar, and other villages and towns. Under the names Koragas, Koramas, and Korachas they are found in Maisur and Coimbatur. Another branch, named Korárs by Buchanan, occurs in South Kánara where they live in the depths of the forest, and until lately wore no clothing except a leaf apron. The language of the South Kánara Korgárs is a mixture of Telugu and Tulu. The North Kánara Korgárs are middle-sized, very dark, and strongly made, with slightly projecting jaws, high cheek-bones, and sloping foreheads. Their Kánarese does not differ from that spoken by other people. They live in wretched huts, with mud walls and thatched roofs, and their only furniture is straw mats, blankets, earthen cooking vessels, and earthen lamps. Their common food is *rági*, rice, and fish, but they often eat dead cattle and always drink to excess. The men wear the loincloth, a narrow waistcloth the end of which is not passed between the feet, a blanket over their shoulders, and a coarse cloth wrapped round the head. The women wear the robe falling from the waist like a petticoat. They have no bodice but wear a number of strings of red beads. They also wear a lucky necklace of glass beads, glass brass or tin bangles, and gold or brass earrings, noserings, and finger rings. The men wear gold or brass ear rings and finger rings. They are orderly, but thriftless and given to drink. They skin dead animals and sell the hides to Chámbhárs. They also plait bamboo baskets and mats, work as field labourers, and sweep the streets and otherwise act as scavengers. They are wretchedly poor being always in debt. They are a low class ranking with and living in the same way as the Kotegárs. A family of five spends about 12*s*. (Rs. 6) a month. They worship all village gods and goddesses and have strong faith in sorcery, soothsaying, and ghosts. They make no pilgrimages, do not employ Bráhmans, and have no family gods. Their girls marry between ten and fourteen, and their boys between sixteen and twenty-five. Marriage and other ceremonies are performed by the headman of their caste who is called *budvant*, the marriage ceremony consisting in tying the ends of the bridegroom's and bride's garments, joining their hands, and pouring water over them. Widow marriage and polygamy are allowed and practised; polyandry is unknown. Disputes are settled by their headman, who has power to call caste meetings to settle social disputes. Serious transgressions are punished with loss of caste and ordinary offences by fine, the proceeds being spent in buying liquor which is drunk by the caste. They are badly off and do not seem likely to improve, as they neither send their boys to school nor take to new pursuits.

Kotegárs.

Kotegárs or **Metris**, according to the 1881 census numbered 208

(Mysor, I. 249) mentions the Koramas or Kormarus of Maisur, an impure class who made baskets and carried salt, and the Koravans, a wild tribe of Coimbatur (Ditto, II. 336), Mr. Rice (Mysor, I. 312, 350, and III. 214) names them Koragas, Koramas, and Korachas. He describes them as thieves and robbers, moving with droves of cattle and asses carrying salt and grain and making bamboo mats and baskets. They speak Telugu and Tamil and are said to use a gypsy language of their own. The men wear the hair in a bunch on one side of the head like figures on memorial-stones; the women wear strings of red and white beads and shells falling over the bosom; in the forest they are said to wear nothing else.

of whom 129 were males and 79 females. They are found in small numbers above the Sahyádris in the Sirsi, Siddápur, Mundgod, Yellápur, and Haliyál sub-divisions. They are said to have once been a strong clan whose original seat was in the Karnátak uplands. They are also found in South Kánara where they hold a good position among middle class Hindus. Both men and women are middle-sized, dark, and muscular. The names in common use among men are, Karia, Guttia, Bassia, Durga, and Fakira; and among women, Durgi, Gutti, Demi, and Fakiri. They have no surnames or family gods. People of the same descent on the father's side intermarry. There are no subdivisions. Their home speech is Kánarese spoken with an accent like that of the Banjigs. They live in small huts plastered with mud and thatched with straw, in isolated villages at some distance from high class Hindus. Their furniture consists of mats and earthen pots. Their every-day food is rice, but when they can get it they eat any flesh, even the flesh of animals found dead, and drink spirits, their favourite dishes being cooked meat and sweet-gruel or *páisa*. The men wear a short waisteloth the end of which is not passed between the legs, a shouldercloth, and a headscarf, and the women a bodice with short sleeves and a back, and a robe with the skirt hanging like a petticoat from the waist to the knees and the upper end drawn over the head like a veil. The men wear gold or brass ear rings and finger rings and the women gold or brass nose and ear rings, the lucky necklace of glass beads, glass brass or tin bangles, and gold or brass finger rings. The clothes are brought from Belgaum and Dhárwár hand-looms, dark red and yellow being the women's favourite colours. They are hardworking but rough, improvident, dirty, and fond of drink. They are employed in burying paupers or strangers, sweeping the streets, carrying torches, acting as guides, in removing and skinning dead animals, in basket-making, and in selling firewood and grass. The men earn about 6*d.* (4 *ans.*) a day and the women about 3*d.* (2 *ans.*). They borrow to meet their wedding charges, and most of them are deep in debt. In the early morning they go to some open raised spot and watch the vultures to see if any animal has died during the night. If they find a carcass they skin it and take home the hide, horns, and flesh. The women cook the flesh and the men take the skin to the hide-market, generally a barren plot of land near a Chámbhár village. The skins fetch 1*s.* to 6*s.* (8 *ans.*-Rs. 3), and the horns of a buffalo 6*d.* to 1½*s.* (4-12 *ans.*). The Kotegár thinks the Chámbhár's touch is impure. In a bargain between a Chámbhár and Kotegár the hide is laid at the bottom of a tree and the Chámbhár takes it up and pays for it. On receiving the money the Kotegár walks to a tavern, has a drink, and goes home to the dish of flesh which his wife has made ready. He passes the rest of the day in sleeping or quarrelling with his neighbours or with his wife. When they get no carcasses both men and women make baskets and mats. The ordinary monthly charges of a family of five are about 8*s.* (Rs. 4). They worship the village gods and goddesses, especially Maridevi the cholera goddess, offering blood sacrifices and having strong faith in sooth-saying, witchcraft, and ghosts. They respect Brahmans and ask

them to fix the proper time for marriages, but do not employ them as priests. Girls are married between ten and fourteen, and boys between sixteen and twenty-five. Widow marriage and polygamy are allowed, and polyandry is unknown. A child is named and cradled on the fifth day after birth, the ceremony costing from 1*s.* to 2*s.* (8 *ans.*-Re.1). Boys when six months old have their heads shaved. A wedding lasts for six days. On the first day the boy and girl in their own houses are rubbed with cocoanut oil, bathed, and dressed in new clothes. On the second and third day no ceremonies are performed except daily feasts. On the fourth day the boy is decked in holiday clothes, adorned with the wedding coronet, and led to the girl's house where a small booth is raised, and the ceremony is completed with the same details as at a Chámbhár's wedding. The boy is kept two days at the girl's house and on the sixth day he returns to his house with his bride. A dinner is given and the girl is made over to her husband. A marriage costs about £2 (Rs. 20). The dead are buried and mourned ten days. The eleventh is kept as a day of purification, some cooked rice being left at night on the grave for the dead. No death day is observed. A headman called *metri* or *gaudas* settles disputes and performs caste ceremonies. Breaches of caste rules are punished by the *metri* and a council of adult castemen. The usual punishment is fine, the amount being spent on liquor. They do not send their children to school and show no sign of raising their position.

Kangáris.

Kangáris, according to the 1881 census number about 245 of whom 125 are males and 120 females. They are found in small numbers at Konolli in Kumta, and are said to have come from Vijayanagar in Bellári. They have neither surnames nor family gods. The names in common use among men are, Jetti, Ganpa, Bira, Sukra, Ira, and Badva; and among women, Shivi, Lingi, Kottu, Jettu, Mari, and Iri. They are a branch of the Chchalvádi caste, but they neither eat nor marry with them. The men and women closely resemble the Bellers and Mukris. They speak Kánarese and live in houses like those of the Holayás. Like the Hulsvars and other impure castes they feed on carrion, and most of them drink to excess. They are orderly and hardworking, but thriftless and given to drink. They work as husbandmen and labourers. Their regular calling is to gather the skins and horns of dead cattle. A cow's or a bullock's skin fetches 2*s.* to 6*s.* (Re.1-Rs. 3) and a buffaloe's skin 4*s.* to 8*s.* (Rs. 2-Rs. 4). Their earnings though irregular are considerable and they are above want. They rank with Mhárs and Kotegárs and are not touched by high class Hindus. A family of three adults and three children spends about 10*s.* (Rs. 5) a month. Their houses cost 10*s.* to £2 (Rs. 5-Rs. 20); their goods and chattels about 10*s.* (Rs. 5); and they spend £3 to £6 (Rs. 30-Rs. 60) on their marriages. Their chief object of worship is an unhusked cocoanut which represents their deceased ancestors and is kept in the corner of their house on a raised platform. They do not rear the basil plant, but reverence Virabhadra whose temple is at Chandávar in Honávar. They have strong faith in soothsaying and in the power of evil spirits, and believe that when angry the spirits of the dead come and plague them. They also worship the

village gods to whom they present blood offerings, fowls, pigs, sheep, and goats, which they afterwards eat. This is done on the *Dasra* day in October and at the local *Bhánd* or car festivals. Their holidays are, *Sankránt* in January, *Shimga* in March, *Yugádi* or New Year's Day in April, *Dasra* in October, and *Dipaváli* in November. Women during their monthly sickness are held impure for four days and all the members of the family for ten days after a birth. Girls are generally married before they come of age; but exceptions occur. Polygamy and widow marriage are allowed; polyandry is unknown. A day or two before marriage an elder from the bridegroom's house goes to the bride's and settles how much the bridegroom has to pay for his wife. They ask a Havig Bráhman to fix the time for holding the nuptials and pay him 6*d.* (4 *ans.*), two pounds of rice, and a cocoanut. On the wedding day a feast is given both at the bride's and at the bridegroom's. After dinner the bridegroom with his house people and guests starts for the bride's wearing the marriage coronet of pith and holding in his hand a couple of betel leaves and betelnuts. On reaching the marriage booth the bridegroom pays his father-in-law the amount agreed and is led to a bench in front of which he stands. The bride is brought and placed opposite him separated by a curtain held by two men. The headman calls aloud *Sávadhán* or take care, and the curtain is withdrawn. The bride's father and mother join the hands of the pair and pour cocoanut-milk over them. The bride's maternal uncle ties the skirts of the couple's robes who walk into the house and bow to the bride's house god. Supper is served and next day the party returns to the bridegroom's, where a feast is given. The ceremony ends with a dinner on the third day. They bury the dead, and mourn three days. At the end of the three days they are purified by the washerman, who gives them a mixture of ashes and water to drink. On the twelfth day cooked rice and palm-liquor are laid for the dead near the grave and caste people are feasted. Some one of the same sex and age as the dead is given a robe or waistcloth, and is fed on the thirtieth day of every month till a year has passed. They have hereditary headmen called *budvants*, who, aided by caste councils, enforce social discipline, fining for minor breaches of custom and putting out of caste for ever or for a time any one who breaks the more important rules. They do not send their children to school or take to new pursuits.

Mukris.

Mukris, according to the 1881 census numbered 4984 of whom 2503 were males and 2481 females. They are found along the coast between Kumta and Honávar in small numbers, at Herouta, Valgulli, Handguna, Talgod, Dhareshvar, and Gokarn in the Kumta sub-division; at Honor, Mairukurol, Hosákulli, Haldipur, and Chandávar in the Honávar sub-division; and at Ankola in the Ankola sub-division.[1] Their family god is Virabhadra of Hegda in Kumta, and their home tongue is Kánarese. They have neither stock names nor surnames, but they add the word *halli* or

[1] In a list of the people of South Kánara, in 1800, Mokaris or boatmen are returned at 687 (Buchanan, III. 6).

mukri to their names. The names in common use among men are, Bolla, Jetti, Bira, Maru, Durgu, Lingu, and Nágu; and among women, Mari, Kanni, Jettu, Shivi, Yenki, and Lingi. They have no subdivisions. Both men and women are stout, short, and dark, with slightly projecting jaws, retiring foreheads, and irregular features. Their Kánarese does not differ from the home tongue of the Hálvakki Vakkals. They live in isolated villages in small huts with mud walls and thatched roofs, and have little furniture except mats and earthen cooking vessels. Their food is *rági*-gruel eaten with dried fish, and boiled rice saturated with cheap fish curry. Both men and women drink liquor and eat flesh except that they do not touch beef or pork. Their special dishes are beaten rice or *povás* with molasses and plantains, and rice cooked with cocoanut milk and molasses called *páisa*, and fowl made into curry. They do not lay by provisions but bring daily supplies from the market. They are moderate eaters and bad cooks. The men wear a loincloth with a large number of twisted cotton or silk cords fastened with a knot round the waist, a blanket on their shoulders, and a headscarf; and the women wear the robe hanging from the hips to the shins without passing the skirt between the feet. They wear no bodice, but draw the upper end of the robe over the shoulder. The men wear gold or brass rings in their ears and on their fingers, and the women the lucky necklace of glass beads, glass tin or brass bracelets, and gold or brass rings in their ears nose and fingers.

They are hardworking and well-behaved, but thriftless. They are field labourers and makers of shell lime. Most of them are employed by Havig Bráhmans in their spice gardens and are bound to labour for a term of years, for life, or for several generations, in return for money advanced to meet marriage expenses; some also work as labourers and take contracts to dig wells and reclaim or level land. When money is borrowed from the landlord, a man generally binds himself by a written agreement to pay interest at ten to fifteen per cent. If he is unable to pay, he generally works a certain number of years for the landlord in return for the money and interest. They earn only enough for their bare maintenance, many depending on the higher classes of Hindus, especially on Havig Bráhmans, for funds to meet the expenses of their marriage ceremonies, in return for which they have to serve their creditors for long periods. In such cases they are required to work during the rainy season when tilling operations are carried on, and receive from their employers rice for their maintenance and a suit of clothes. During the fair months they are free to work on their own account. They have a low social position ranking with the Kotegárs, Ágers, Asades, and Kangáris. Both men and women go to work by sunrise taking with them some cold food left from the previous evening. They return about noon, dine, again go to work at two, and come home at sunset, sup about seven, and go to bed. A family of five persons spends about 10s. (Rs. 5) a month.

They worship village and Bráhman gods. They have no religious Teacher and do not employ Bráhmans though they show

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them much respect. Their chief deity is Virabhadra, whose shrine is at Hegde in Kumta, where, in January, the whole caste meets at the yearly festival of the god. The temple servant at Virabhadra's shrine is a Mukri. Next to Virabhadra they honour Venkatramana and Hanumanta of Chandávar in Honávar. They call Hanumanta *gurudevaru* the divine teacher. Each Mukri family pays 1½*d.* to 2*d.* (1-1¼ *ans.*) to Virabhadra and Hanumanta regularly every year through their headman, and they keep wooden images of Virabhadra and Venkatramana in every pot or hollow pillar of sweet basil. The images are bathed and daubed with yellow clay or *gopichandan* every day before meals. After bathing the gods, the worshipper walks several times round the sweet basil plant bowing to it as well as to the sun. After this they pluck a leaf of the plant and dip it in a metal water-pot set at the feet of the image of Virabhadra and let the water drop from the leaf into their mouths. Their leading holidays are *Makar-sankránt* on January 12th, *Shimga* in March, *Yugádi* in April, *Mahálpaksha* in September, *Diváli* in November, *Bhándibhabha* local hook-swinging festivals, and *Teru* or car festivals. They make pilgrimages to Chandávar in Honávar and to Tirupati near Madras. Those who go to Tirupati are called *dásas* or slaves of the god, and are treated with much respect. All lay by small sums of money as offerings to Venkatramana and either take or send the amount.

Girls are generally married before they come of age, but custom does not strictly enjoin early marriage. Widow marriage and polygamy are allowed and practised and polyandry is unknown. The marriage ceremonies last four days. On the day before the ceremonies begin the eldest man in the bridegroom's house accompanied by friends goes to a Havig priest, asks him to fix the time for performing the ceremony, and gives him six pounds of rice, a cocoanut, and 6*d.* (4 *ans.*) in cash. They then go to the house of the girl and ask her parents, laying in the father's hands a betel-nut folded in a couple of betel leaves, and they also fix the price of the girl which varies from £2 to £3 4*s.* (Rs. 20-Rs. 32). Then the girl's father distributes cocoanut-kernel and molasses and the bridegroom's party withdraw. Early next morning from the bride's and the bridegroom's messengers are sent to ask the caste people to the wedding. When the guests come they are seated on mats spread on the ground in the marriage booth. Special respect is shown to the headmen of the caste by seating them by themselves in a raised part of the booth with an attendant standing behind them. When the guests have come the bridegroom is dressed in a narrow waist-cloth, a shouldercloth, and a headscarf. He takes in his hand a couple of betel leaves, and holding a cocoanut in his hand, bows to the family god which is an unhusked cocoanut, and to the sweet basil plant, and breaks a cocoanut before each of them. When this ceremony is over all present go in procession with the bridegroom to the house of the bride. On reaching the bride's, her parents lead the bridegroom into the marriage booth where he crawls under the low arched branch of a fig tree, and, while women sing Kánarese songs, he is bathed with water from two large earthen pots placed on either side of the arch. When the bathing

is over, the bridegroom is seated on a low wooden stool. Cooked rice, fish curry, vegetables, and sweet gruel are served. In the evening a large quantity of toddy or fermented palm-juice is set before the guests, and both men and women drink freely and dance moving in a circle to the sound of the pipe and drum. When the liquor is finished and the dancers are worn out the headman ties the ends of the bride's and bridegroom's garments, joins their hands, and pours water over them. After this the bride and bridegroom retire for the night and sleep in the same place. Next day the pair go to the bridegroom's house where they are feasted with palm-juice and sweet gruel, rice, and fish curry. On the fourth day the bridal party return to the bride's house where a feast is given. This ends the ceremony. The headman or *budvant* is given four pounds of rice and a cocoanut, and his messenger or *kolkar* gets two pounds of rice and half a cocoanut. When a Mukri girl comes of age she is bathed on the fifth day, dressed in new robes, and decked with brass ornaments and flowers. Female neighbours are treated to a meal, the chief dish being rice mixed with cocoa-kernel and molasses. On the occasion of a birth, as soon as the child is born, both the child and the mother are bathed, and then the child is fed with a decoction of cummin seed sweetened with molasses, and its mother with a porridge of onions, *kálgirge* or bitter cummin seed, pepper, cummin seed, molasses, and tender leaves of *jambi* Xylia dolabriformis. This diet is continued for two days. On the third day the floor of the house is cowdunged and all the inmates bathe and wash their clothes. The mother is then given a little spirits, and neighbours' children are feasted with cooked rice strained dry, fish curry, rice, bread, and palm-liquor.

They bury the dead, and mourn three days. On the third day after the death all adult male neighbours come to the house of mourning. The chief mourner cooks a small quantity of rice without salt, strains it dry, dissolves a little tamarind in the water, bakes three rice-cakes, and brings some palm-beer. Then with the guests he goes to the grave taking with him some of the food and lays it near the grave as an offering, and stays there till the cakes are eaten by crows. When the men start for the grave the women begin to cowdung the floor of the house and finish the work before the men come back. On returning, the mourners and the guests bathe in cold water, take a little of the cakes and other eatables, and go to their houses. On the eleventh day all the caste people in the village are invited, those who are relations bringing with them different kinds of eatables. The people of the house cook dry rice, fish curry, and sweet gruel, and lay in a stock of palm-juice. Portions of everything cooked in the house as well as of what has been brought by relations, are spread on a plantain leaf and given to a cow. After this all the guests and house people dine together and drink palm-beer. On every new-moon day a cow is fed with rice, curry, and sweet gruel to please the dead. This is done also once a year on All Souls' Day.

They have hereditary group-heads or *bárkas*, and village-heads or *budvants*, each of whom has an attendant or *kolkar*. Their settlements are arranged into forty groups and the groups into four

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divisions. The four divisions are, Hebbankeri in Honávar with eighteen groups; Hegde in Kumta with six groups; Kumta with seven groups; and Gokarn with nine. The village-heads or *budvants* who are subject to the group-heads or *bárkas* have power to call and preside over caste councils, to enquire into breaches of caste rules, and to punish offenders in accordance with the opinion of the majority of the members. The decisions are enforced on pain of loss of caste. The gravest social offence is to beat a casteman with a sandal, or to incur a sandal-beating from a man of another caste. The punishment for beating or being beaten is a fine varying from 2*s.* to £1 12*s.* (Re.1-Rs.16). Of this amount three-quarters are spent on a caste feast. The remaining quarter is paid to the manager of Hanumanta's temple who keeps 6*d.* (4 *ans.*) for himself and places the rest to the credit of the temple funds. When he receives his share of the fine Hanumanta's priest gives a little of the water in which the idol has been bathed. The offender, whether the beater or the person who is beaten, is taken to a river and after bathing is given some holy water, part of which he drinks and part he rubs on his body. The caste is then feasted with palm-beer, rice, curry, and sweet gruel. A Mukri who eats with a person of lower caste, or a Mukri widow who becomes pregnant, are turned out of caste. The widow's paramour has to pay a fine and to undergo special purification. On paying the fine, which is spent in the same way as the fine levied on a man who has beaten or been beaten with a slipper, the offender with one or more castemen, goes to Gokarn where his head and face with the top-knot and moustaches are shaved by a casteman. After he is shaved he is bathed in the sea, and then led to the temple of Mahábaleshvar, where, for the use of the priest, he lays on a plantain-leaf two pounds of rice, a cocoanut, and a copper coin. On returning to the village he again bathes in the presence of two caste people and passes through seven temporary cadjan huts which are burnt as soon as he passes through them. When the huts are completely burnt the offender drinks water brought from Hanumanta's temple and joins some castemen in a dinner. Adultery by married women is punished by severe beating at the hands either of the husband or of the next-of-kin. Insult to a headman or improper conduct at a public meeting is punished with fine up to 2*s.* (Re. 1), the amount being spent in the same way as the fine levied in a sandal-beating or widow-pregnancy case. Once in two or three years the caste meets at Honjikatta near Chandávar in Honávar. Every man has to take with him 6*d.* (4 *ans.*), six to eighteen pounds of rice, and a cocoanut. The meeting lasts three to ten days according to the business to be settled. At these meetings offenders against social discipline are tried, and important matters touching the welfare of the community are discussed. They are badly off and do not seem likely to improve.

Mhárs.

Mha'rs, who are also called Hulsvárs and Parvárs, according to the 1881 census numbered 8713 of whom 4732 were males and 3981 females. They are found along the coast in Honávar, Ankola, Kumta, and Kárwár, their chief centres being Honávar, Kumta, Ankola, Bhatkal, and Kárwár. The names of men are, Punu, Ganu, Nago, Shivu, Savant, Omaya, Vasu, and Goinda; and of women,

Káveri, Nagu, Gopi, Nani, and Gauri. They have neither stock names nor surnames, but they have local names. Their family deities are Sántariamma, Maridevi, Bhumidevti, and Mahádev, whose shrines are at Kumta, Honávar, Ankola, and Kárwár. They have no subdivisions. Both men and women are tall, fair, and regular-featured. They can speak Kánarese but their home speech is Konkani. They live in very small houses, with mud walls, thatched roofs, narrow verandas, and courtyards, standing in groups on isolated spots on the skirts of villages and towns. Their staple diet is rice and animals that have died a natural death, and they are excessively fond of drinking palm-juice and country spirits. Their breakfast, which is cold rice prepared the previous evening, is taken at six in the morning, their dinner of rice and carrion or fish at noon, and a similar meal at nine at night. Their special dishes are sweet rice gruel and fowl curry. They are neither good cooks nor great eaters. They dress like Chámbhárs. Men wear gold or brass earrings and finger rings, and women the lucky necklace of glass beads, glass tin or brass bangles, and gold or brass earrings, noserings, and finger rings. Most of them have some good clothes in store. They are orderly but thriftless and drunken. They gather the skins and horns of dead animals; plait bamboo mats and baskets; clean towns and villages; and play kettle-drums at *bhánd* and car festivals. The hangman belongs to this caste. They are very poor and have hardly any credit. They rank with Kotegárs. High class Hindus hold them impure. When a high class Hindu and a Mhár meet, the Mhár has to go to a distance as there is pollution even in his shadow. Their daily life does not differ from that of the Kotegárs. A family of five spends about £1 (Rs. 10) a month. They worship all village gods and goddesses, offering them blood sacrifices, and firmly believing in soothsaying and sorcery. They keep, but with no great care, the *Shivarátra* in February, *Holi* in March, and *Ganpati's* day in August. Though considered impure they are careful not to marry with any other class. Girls are married between eight and fourteen, and boys between sixteen and twenty-five. Widow marriage and polygamy are allowed and practised; polyandry is unknown. They divide the proceeds of the sale of the hide and horns among all who were present when the animal was found. They perform the *sátti* ceremony on the fifth day after a birth, and after consulting a Bráhman name the child on the sixth day. Their marriage ceremonies last five days. On the first morning, at their own houses, the boy and girl are rubbed with turmeric and bathed by the women of the family. Then the marriage coronet or *báshing* is fastened to the boy's brow and he goes in procession to the girl's house. Here the boy and girl sit on a mat, the ends of their garments are tied, and some women of the house throw on their faces rice dipped in turmeric water brought from a Bráhman's, and untie the knot. This completes the marriage. The coronet is removed and the guests and the married couple are treated to a dinner of rice, curry, and sweet-gruel. The bridegroom returns to his quarters after dinner, taking his bride with him. On each of the next two days a dinner of sweet gruel is served in the bridegroom's house. After this the couple return

to the bride's where a dinner is served on the fifth, and the bride is again taken to the bridegroom's house and there made over to the bridegroom's parents. The dead are buried and mourned eleven days. A headman called *budvant* performs their ceremonies and settles disputes. Ordinary breaches of rules are punished by fine, the proceeds being spent on a caste dinner; serious breaches of rules are punished with loss of caste. They are badly off and show no signs of improvement, their degraded state standing in the way of their taking to other pursuits.

NATIVE CATHOLIC CHRISTIANS.

Native Catholic Christians, numbering about 12,000, are found throughout the district except in Siddápur. Their chief centres are Honávar, Kumta, and Kárwár. They live both in towns and villages along with Hindus but not close to Musalmáns. In the Native Christian population of Kanára there is believed to be a strain of European blood passed down from the Portuguese, who, during the sixteenth and seventeenth centuries, settled along the coast for trade and other purposes. There is also supposed to be an outside element, the result of settlements of Native Christians from Goa. But the bulk of the Native Christians are the descendants of local converts. During their time of power and friendship with the Vijayanagar kings (1510-1570) the Portuguese were probably allowed to make converts along the Kánara coast. But, as far as the record of treaties remains, it was during the early part of the eighteenth century, after the Moghals had withdrawn and when the Sonda chiefs in the north and the Bednur chiefs in the south were their close allies, that the Portuguese were most successful in spreading Christianity along the Kánara coast. As is noticed in the History Chapter, few of the treaties between the Portuguese and Bednur or the Portuguese and Sonda are without provisions for the protection of priests, the building of churches, and the maintenance of a separate discipline among the converts. In 1758 Anquetil du Perron found a Roman Catholic bishop at Kárwár and in 1772 Forbes mentions the Kárwár bishop and notices that the Catholics of Bombay were under his jurisdiction. At that time most of the leading places along the coast seem to have had priests, churches, and Christian congregations. The conquest of Bednur and Sonda by Haidar Ali in 1763 stopped the progress of Christianity in Kánara. So long as Haidar continued to reign (1763-1781) the Christians remained free from persecution. After his death, during the second Maisur War (1779-1783), Tipu, Haidar's son and successor, believed that the ease with which the English force under General Mathew gained possession of the coast and established themselves as far inland as Bednur was due to the friendliness of the native Kánara Christians, of whom, taking North and South Kánara together there are said to have then been as many as 80,000. When in 1784 he succeeded in driving the English out of Kánara Tipu determined, both on political and on religious grounds, to convert the Native Christians of Kánara to Islám. In the same year he issued orders that a secret census of Nasránis or Christians should be taken and the result sent to him. On receiving the papers he sent out detachments of soldiers under trustworthy officers, with sealed orders and instructions that the orders should be opened

and executed on the same day one hour after morning prayer. These instructions were carried out, and, of the 80,000 Christians, 60,000 or according to other accounts 30,000, were made prisoners. The churches were dismantled and every trace of the Christian religion disappeared. Except infirm women and children the prisoners were marched under a strong military escort to Seringapatam, the capital of Maisur. Here under Tipu's orders they were divided into battalions of 500 each and officered with men who were versed in the Kurán. They were afterwards distributed among the principal garrisons where they were taught the Kurán and named Ahmadis. The men were circumcised, the unmarried girls carried away as concubines, and many of the married women were badly treated. The change of climate from the coast to the Maisur uplands, harsh treatment, and the unhealthiness of some of the places to which they were sent, so broke the health of the converts that within a year 10,000 are said to have perished. On the fall of Seringapatam in 1799, only 15,000 persons, 12,000 from South Kánara and 3000 from North Kánara, returned to their homes. The whole number who returned to North Kánara is said to have been less than half of the former Christian population of the single parish of Ankola.[1]

The names in common use among men are, Forsu or Forso, Joao, Pedru, Vitor, Jilu, Anton, Paulu, Monteo, Casmir, Rumas, Andru, Salvador, Niclao, Jacob, and Caetan; and among women, Regina, Sabina, Estafana, Piedade, Rita, Efregina, Marcellina, Romana, Jackina, Rosalia, Angelina, and Patronilla. Though Christian names were given to both the lower and the higher classes of converts, persons of good birth, especially Bráhmans and Charodas, were treated with special respect. They were allowed to marry with Europeans and were admitted into the society of the Portuguese gentry. The lower classes commonly remained illiterate almost in slavery. The Christians have European surnames which their ancestors are said to have received from those who stood sponsors to them at the time of baptism. Some of them bear native surnames in addition to their European surnames. The European surnames are Saldhanha, D'Souza, Lopes, Fernandez, Rosario, D'Sa, Sequeira, Borgés, Furtado, Rodrigues, Gomes, and D'Almeida. The native surnames are, Porob, Shetti, Náik, Shenoi, Poi, Kamot, and Padval. The oldest families in Honávar and Gudbale, which are the oldest Christian settlements in North Kánara, bear these native surnames. Shetti is a Vaishya surname, but persons bearing the name of Shetti pass as high class Bráhmans in South Kánara. Like European Catholics they have patron saints of whom the most popular are Anna and Saint Antony. Images of the patron saints, either of ivory or of wood, are kept in their houses. They have no special rules forbidding intermarriage except the rule of the Ecclesiastical law, that, without a dispensation, marriage between relations within the fourth degree is void. Old

[1] Forbes' Oriental Memoirs, I. 303; Buchanan's Mysor, III. 23, 24; Wilks' South of India, I. 185, II. 528-530; Rice's Mysor, I. 278; Arbuthnot's Munro, I. 83.

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caste distinctions are to some extent kept up. The Christians are divided into Bambans, Charodas, Sudirs or Sudras, Renders, Gavids or Gavdas, and Modvals, Káphris or Sidis, and Kumbárs. These eat together, but except the Bambans do not intermarry. The Charodas are peculiar to North Kánara, and Bambans, Modvals, Renders, and Gavids are common to North and South Kánara. In North Kánara Bambans have married with Charodas and in South Kánara with other lower classes.

The BAMBANS and CHARODAS are mostly fair and of the middle height with well-cut features; the RENDERS, GAVIDS, KUMBÁRS, MODVALS, and SUDIRS are darker and shorter. The KÁPHRIS are tall muscular and dark, with thick lips, slanting foreheads, and curly beards. Some Bambans are extremely fair and appear to have a strain of European blood, but as a class they resemble the Shenvis and Sásashtkars, as do also the Charodas. Their home tongue is Konkani which has a smaller number of Portuguese and Kánarese words than the Konkani spoken by natives either of Goa or of South Kánara. The well-to-do Charodas and Bambans live in one-storied houses. The walls are either of mud or of laterite plastered both outside and inside. The floor is cowdunged and polished by rubbing with stones. The roofs are either thatched or tiled, and as a rule the ceilings are of wood. The houses are divided into a véranda, a hall, one or more bed-rooms, a dining-room, and a cook-room. In some houses the cook-room is a separate building, near which stands the bath-room and the cow-shed. In addition to wooden boxes, low wooden stools, bell-metal plates, copper pots, and brass lamps, the furniture of the well-to-do includes the wooden tables, chairs, cots, chests of drawers, side-boards, pictures, porcelain, glassware, and cutlery, which are in common use among Europeans and Eurasians. With few exceptions the houses and furniture of the well-to-do who dislike European fashions resemble those of the Shenvis and Sásashtkars. The house and furniture of the poor do not differ from those of Hindus who hold similar positions and follow the same callings.

Their ordinary diet is rice, fish, vegetables, and condiments. The poor take three meals a day. The first of rice-gruel and mango pickle or dry or fried fish is taken early in the morning; the second of cooked rice strained dry with fish or vegetable curry is taken at noon; and the third which does not differ from the second is taken at eight in the evening. The rich use a variety of vegetables, fish or flesh, and curries and pickles. In addition to the three meals eaten by the poor, they take tea or coffee early in the morning; rice or wheat bread, butter or plantains, and tea or coffee about eight; and a cup of tea about five. They also use animal food on Sundays and even on week days. The poor do not eat animal food except on holidays, especially Easter Day in March or April, on Saint John's Day on the 24th of June, on Christmas Day on the 25th of December, and on the occasion of the parish feast which falls on the day of the saint to whom the church is dedicated. Flesh is generally eaten with rice cakes called *sándans*, or *polás* or *bhákris*. *Sándans* are made of rice-flour cocoanut-

milk and unfermented palm-juice; they are baked in steam like puddings; *polás* are fried pancakes made of the same materials and *bhákris* are kneaded rice-flour cakes mixed with scraped cocoa-kernel and boiled in earthen pans. The other holiday dishes [illegible] differ from those of the Hindus. On the 15th of August, the day of Assumption of the Blessed Virgin, they make rice-flour cakes stuffed with cocoa-kernel and molasses. About an ounce of kneaded rice-flour is spread on a green turmeric leaf to the thickness of a wafer-biscuit, an ounce of scraped cocoa-kernel sweetened with molasses is laid on the paste, and the leaf is folded double. These are called *pátolis*. On Christmas eve they make *vadás* or round cakes of rice and *udid*-pulse fried either in cocoanut oil or in clarified butter; *chaklis* or Indian macaroni made of rice and *udid*-flour mixed with cocoanut milk and fried either in clarified butter or in cocoanut oil; *nevris*, that is wheat-flour cakes stuffed with cocoa-kernel and molasses by the poor and with gingelly-seeds almonds and sugar by the rich, and fried in clarified butter or baked in ovens; and *mandares* or wafer-biscuits made of red pumpkin and rice ground together. The red pumpkin is cut in slices, and being cleansed of rind and seed, is boiled with enough water to prevent it being burnt in cooking. After they are boiled the slices of pumpkin are ground with rice so sodden with water as to make it shift sideways when laid on anything and shaken. About a table spoonful of molasses is dropped on the flat bottom of a plate called *vátli*, and spread by waving the plate to and fro till it covers the whole of the bottom. The plate is then set on a wide-mouthed earthen pot half full of water which is left to boil over a slow fire. The steam partly bakes the cake and makes it tough enough to be removed from the bottom of the plate. On being removed from the plate the cake is exposed to the sun on a clean cloth spread on the ground, where it dries and hardens. It is then fried in cocoanut oil or clarified butter or roasted on embers. This is a favourite dish. Besides these the rich make many of the sweetmeats which are used by Shenvis and other high class Hindus, as well as English cakes, puddings, preserves, and other European delicacies. They also make vermicelli called *shevio* by forcing rice-flour through a sieve. This is eaten with cocoanut milk sweetened with molasses. The commonest luxuries both among the poor and the rich are *páisa* or *khir* that is sweet-gruel and rice-bread or *bhákri*. They have no rules against the use of flesh or of spirits. Some abstain from pork, beef, and liquor; others are notorious drunkards. The poor indulge in palm-juice and other country liquors, while the well-to-do prefer European spirits.

A poor Christian man's every-day dress includes a loincloth, a shouldercloth, and a headscarf, and the holiday dress of the poor and the common attire of the well-to-do includes a white waistcloth, a long coat, a headscarf, and a red handkerchief with a pair of country shoes or sandals. The women, both rich and poor, wear the skirt of the robe hanging like the petticoat nearly to the ankle and a bodice with short sleeves and a back, over which the upper end of the robe is drawn encircling the shoulders in graceful folds. The upper end of the robe falls from the right shoulder and is either held in the righth and or tucked into the waistband on the left side.

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Like Shenvi women they oil their hair and dress it with great care and taste. In their hair as well as on their wrists, fingers, ears, and necks, they wear golden ornaments which among the poor are like those worn by Hindus and among the rich are a combination of European and native patterns. They also wear flowers in the hair, the jessamine and chrysanthemum being most in favour. The use of slippers and a fringe of lace on the church-robe are marks of high social position. When going to church women cover the body and head with a white over-cloth called *vel* which supplies the place of both cloak and veil. A woman's gay ceremonial dress includes, besides a profusion of gold ornaments, a robe and bodice costlier than those usually worn, with a muslin or white net shouldercloth called *tuálo*. Men as well as women keep clothes and jewelry in store for holiday wear. The ornaments commonly worn by women include hairpins, earrings, necklaces, bracelets, and finger rings. A poor woman owns at least £5 (Rs. 50) worth of ornaments, a middle class woman about £50 (Rs. 500) worth, and a rich woman about £500 (Rs. 5000) worth. The poor let their children go about the house naked till they are six or seven years old. Boys of nine wear the loincloth and out of doors the shouldercloth and headscarf. The common dress of rich boys and the church and ceremonial dress of the poor includes a pair of drawers of coloured cloth or chintz, a white or coloured long coat, a skullcap or red headscarf, and a handkerchief with or without shoes or sandals. Girls before marriage wear a waistcloth narrower but not otherwise different from the robe worn by married women, and allow it to hang like a petticoat. They cover the upper part of their body with a close-fitting bodice closed both behind and in front. Boys wear the same ornaments as men and girls as women. As a class they are honest, thrifty, truthful, sober, and orderly, but wanting in energy and industry.

Most are illiterate, on a par with the Hindus who follow the same callings. The educated, though less ambitious than their Hindu neighbours, earn enough to live respectably and are comparatively well off. Bambans and Charodas either till land or are Government servants; Sudirs are either tailors, carpenters, husbandmen, or labourers; Renders are palm-juice drawers; Gavids are salt-makers; Modvals are washermen; Kumbárs are pot-makers; and Káphris or Sidis are either field or town labourers. Before the transfer of North Kánara to the Bombay Presidency most high Government officials such as secretaries or *daftardárs*, head clerks, subordinate judges, mámlatdárs, and customs assistants were Native Christians. Besides their hereditary calling Christians freely follow any profession except tanning and shoemaking, washing, and pot-making. The women of the three lower classes, besides minding the house, work as labourers earning about 4*d.* (2½ *ans.*) a day. The poorest men and women also take service as house servants, the men earning 6*s.* to 10*s.* (Rs. 3-Rs. 5) a month with food, and the women 3*s.* to 4*s.* (Re. 1-Rs. 2) with food.

They rank on an equality with the Hindu castes which follow the same callings. They are touched by Bráhmans and other high class Hindus who consider them superior to Musalmáns, admit them to

their houses, and ask the educated to their marriage, thread, and other ceremonies. Except that they are not particular about bathing before taking their first meal, their daily life does not differ from that of the Hindus who follow the same calling.

A poor family of three adults and two children spends about 14*s.* (Rs. 7) a month; the value of their furniture is about £2 10*s.* (Rs. 25), and of their house about £10 (Rs. 100), and they spend about £10 (Rs. 100) on their marriages. A middle class Christian family of five spends £2 to £4 (Rs. 20-Rs. 40) a month; their house is worth £30 to £100 (Rs. 300-Rs. 1000) and their furniture £10 to £30 (Rs. 100-Rs. 300); a marriage costs £50 to £200 (Rs. 500-Rs. 2000). A rich man's house is worth £100 to £300 (Rs. 1000-Rs. 3000), his furniture £50 to £100 (Rs. 500-Rs. 1000), and he spends £100 to £600 (Rs. 1000-Rs. 6000) on a marriage. All belong to the Roman Catholic Church, some being subject to the Archbishop of Goa and some to the Bishop of Mangalor. The objects of their particular devotion are the Blessed Virgin Mary, St. Anne, St. Francis Xavier, St. Antonio, St. Sebastian, and St. Joseph, whose images, with the image of Christ, they keep in their houses and pray to. Each family has one of these saints as a patron. A small figure of the crucified Christ and of the patron saint are reverentially placed either on an altar or in a niche in the wall of the house. The more religious among the two higher classes pray five times a day, on rising, at midday, at sunset, shortly after sunset, and on retiring to rest. The morning prayer consists of a thanksgiving and the recitation of the Mystery of the Conception of Christ, at the end of each of the three parts of which the salutation of the Angel Gabriel to the Blessed Virgin Mary is repeated and petitions are offered for freedom from sin and evil. The midday prayer and the sunset prayer are the recitation of the Conception and the Angel's Salutation. These prayers are mostly offered privately, except by little children who are taught to pray together. The evening or after-sunset prayer is recited by the whole household including the servants if they are Christians. This prayer consists of four parts: first, the Apostles' Creed and the Acts of Faith Hope Charity and Contrition; second, five of the fifteen Mysteries of the Blessed Virgin, the Lord's Prayer, ten Hail Marys, and one Glory; third, the Hail Holy Queen and the Litany of the Blessed Virgin; and fourth, one Our Father, one Hail Mary, and one Glory. The fifth or night-prayer is a thanksgiving for preservation from evil during the day and a prayer for safe-keeping during the night.

Every large settlement has a church and small settlements have chapels which are visited by a priest during November and December and in April and May. During his visit the priest celebrates the feast of the patron saint which lasts for ten days. The churches are buildings with high pitched roofs and steeples or towers in front. Inside they are divided into porch, nave, and chancel. On the altar, in addition to the crucifix and the image of the patron saint, they have figures of one or more other saints. In each church there is a set of two or more rooms for the use of the priest which are called the parochial home. Every church has a sacristan who also leads a choir

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of boys who are trained to sing. In some churches the singers are accompanied by men who play the violin. All the leading churches have brotherhoods both of men and women who wear a special cloak and tippet. Each member pays a yearly subscription of 3*d.* to 1*s.* (2-8 *ans.*). The subscriptions are credited to the church and form a separate fund which is not turned to any use without the consent of the members. On paying his subscription each member is presented with a small wax candle. Members of the brotherhood when they die are entitled to the free attendance of all the brothers for which others have to pay 8*s.* (Rs. 4). On the day of the parish feast the members of the brotherhood are met by the priest at a short distance from the church with tokens of honour, and on the morning of the day after the feast an office is sung for the repose of the souls of dead brothers. The society has a president, a clerk, and a treasurer, who are chosen in turn from the several divisions of the parish. The officers may or may not be members of the brotherhood. At an ex-president's funeral a black flag is carried in token of honour. All members abstain from flesh on all Fridays and Saturdays in Lent; they confess their sins in the ear of the priest and receive the communion at least once a year, and are bound to attend church every Sunday and close holiday. Their chief holidays are Christmas (25th December), the Circumcision of Christ (January 1st), the feast of the visit of the Magi Kings to the Infant Christ (Epiphany Day), Purification (February); the Annunciation of the Blessed Virgin Mary (March); Holy Thursday, Good Friday, Low Saturday and the Pasch (March-April); Assumption (August); the Nativity of the Blessed Virgin (September); the Conception of the Blessed Virgin (December), and the parish feasts.

The evening before most of the chief feast days is called the eve and is kept sacred. The church is lighted and a service is held. The parish feasts are an exception to this rule. They last for nine days and are followed by vespers on the tenth. In the morning of the day before the first day of the feast, the priest, after holding mass, blesses the flag that bears the picture of the patron saint, and sees that it is duly hung on the poonspar tree which is generally planted about 200 feet in front of the chief gate of every church. Next morning all the boys of the parish go with paper chaplets on their heads and plates full of flowers in their hands. They stand in lines on both sides of the entrance to the chancel which has a wooden railing. A miniature figure of the patron saint is set on a small table near the first step of the altar in the middle of the chancel. The sacristan and the boys sing the saint's hymn in Konkani, and the boys, beginning with the couple who head the two lines, go in pairs to the table, strew flowers at the feet of the image and on the floor of the chancel, and come back to their places. When the strewing of flowers is over the priest says mass, and the boys and others who attend the service retire. The altar is decorated every evening with candles and flowers. In the evening the inside of the church is lighted with globe lamps, and the approaches with half cocoanuts filled with oiled cloth and set on the tops of sticks. After the evening service the people have refreshments in large booths thatched with cocoa-palm leaves and bamboos which have

been raised in front of the church. The cost of lighting the church and of making the booths is borne by the parishioners, each family supplying a certain number of cocoa-palm leaves and a certain amount of labour. Other expenses are borne by one or more divisions of the parish in turn. All persons who can afford to do so, attend the church both morning and evening. Those whose turn it is to bear the cost of the day, bring cocoanuts, candles, flowers, cocoanut oil, molasses, and husked rice, betel leaves and betelnuts. Between seven and nine in the evening the sacristan sings in Konkani one Our Father, ten Hail Marys, and one Glory. Half of each of the prayers is sung by the leading singer and half by the rest of the people. Four others sing the same prayers in the same manner, and then the Litany of the Blessed Virgin is sung in Latin. The priest, dressed in a surplice stole and cope, sings Salve Regina or Hail Holy Queen, the hymn of the saint, and the prayers for the day, in Latin. This concludes the evening service. When it is over the rice is soaked in water, mixed with scraped cocoa-kernel and molasses, and distributed among the people. On the tenth day the church is tastefully decorated with tinsel and flowers, and a large number of candles and other lights are lit. The cost of this day is borne by the president. Native sweetmeat-makers, fruiterers, flower and betel leaf sellers, and peddlers, come in large numbers to supply the wants of the people who flock from all the parishes round. Between ten and twelve in the morning the president, with the clerk and treasurer, comes accompanied by music. Each of these officers carries in his hand a wooden pole called a *vára* or rod about four feet long covered either with a thin plate of silver or tinsel. They are met outside of the booth and led into the church by the priest, who is dressed in surplice stole and cope, and is preceded by the brotherhood with cross and candlesticks. A solemn mass is sung with a long sermon after the epistle. When the mass is over the friends and members of the brotherhood accompany the president to his house, where they are given a meal of rice, flesh, bread, *sándans*, country liquor, curry, and sweet-gruel. Either after the mass or in the afternoon the priest and the people meet at the church, and the priest, taking the image of the saint in his hands and singing Latin hymns or psalms, heads a procession in which all join and then return to the church. Next, the people again come to church and choose the new president and examine the past year's accounts. This is done by the priest and the head men who sit together in the booth, the priest on a chair and the rest on benches round a table. When this work is over a solemn mass is sung for the souls of the departed members of the society. After the mass the priest instals the new office-bearers by putting on their heads chaplets of flowers and sprinkling them with holy water. The old officers make over their staffs to the new officers, and the people accompany the new president to his house where they are treated to sweetmeats, plantains, liquor, betel leaves, nuts, and lime. The most popular services in the year are the Passion Plays which are held at Easter time.

Girls are married at any age after twelve and boys after sixteen. Infant marriage is forbidden, but girls under twelve are sometimes

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married under a dispensation from the Bishop. Widow marriage though allowed is unusual. Relations within the fourth degree are not allowed to marry except by a dispensation from the Bishop. When a woman is near her confinement a room is set apart for her use and a midwife is called who is either a Christian, a Muhammadan, or a low class Hindu. Young wives go for the first confinement to their parents who bear all the expense. In the seventh month of a woman's first pregnancy her husband or his parents or nearest of kin, present the woman with a new robe in which she is dressed, decked with jewels and flowers, and along with some young women from the neighbourhood fed on the choicest dishes. After this, both during her stay at her husband's and at her mother's, she is asked to dinner by relations and friends. As soon as the child is born the mother is given a dose of *kaljirem* or bitter cummin seed, *jirem* or cummin seed, black pepper, turmeric, garlic, and raw ginger. Before the navel cord is cut the father, or any other nearest of kin, hands the midwife a copper or silver coin, which is laid on the cord where it is cut. When the cord is cut the midwife takes the coin in addition to her fee which varies from 6*d.* to 4*s.* (*ans.* 4-Rs. 2). For the first three days the mother is fed with thick rice-gruel without salt and sweetened with molasses, and the child with boiled rice-water mixed with sugar or molasses. On each of these three days the child and the mother, except her head, are bathed in warm water. On the fourth day the mother and child are rubbed with cocoanut oil and again bathed. After her bath the mother is fed with her usual food and one or more choice dishes such as *khir* or *páisa*, and she begins to suckle the child. Women who have helped and female neighbours are asked to dine. On the sixth night, the child is kept still and watched, but no *satti* or sixth day ceremony is performed except among the Gavids and other low classes. On the eighth day the child is taken to the church to be baptised. It is carried by an elderly woman, either a member of the family or a relation or friend, accompanied by the people of the house and some friends. Before the party enter the church they are met by the priest in surplice cope and stole. He calls the child by a name which is told him either by the parents or sponsors, and breathes three times into its mouth to drive out the evil spirit and to make room for the Holy Ghost. He makes the sign of the Cross on its forehead and breast and lays his right hand on its head. He puts a little salt in its mouth and again makes the sign of the Cross. He then lays the end of his stole on the child and carries it into the church. The priest and people recite the Apostle's Creed. Then the priest wets the point of his thumb with spittle and with it touches the child's ears and nostrils. He orders the evil spirit to leave the child, and rubs a little holy oil at the middle of the collar-bone and at the end of the spine. The oil is then rubbed off with cotton wool. The crown of the child's head is next anointed with holy oil and the priest three times pours cold water from a cup on the child's head, saying 'I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.'* A piece of white linen is laid on the child's head, and the priest lights a candle and sets it in the child's right hand where it is held by the godfather and godmother, or in their absence by some other

person. The priest repeats passages in Latin and ends by singing the hymn Laudate. The baptism fee varies from 1*s.* to 10*s.* (*ans.* 8-Rs. 5). On returning home the party is treated to sweetmeats or to dinner. After dinner the eldest woman in the house lifts the child and all in turn bless it, dropping into its hands copper or silver coins which are made into ornaments for its use. When all have given their blessing, the child is laid in the cradle, and rocked by women who, as they rock, call down on the child all manner of blessings. The mother keeps her room for a month and does not leave the house for ten days more. On the thirtieth day when she leaves her room all her clothes are washed and the house is cow-dunged. Female neighbours help and are treated to a meal. On the fortieth day the mother goes with her babe to church and kneels outside the chief door till the priest comes in surplice and stole to purify her and take her into the church. On entering the church she walks to the lowest step of the altar and laying the babe on the step goes to her seat. A female friend lifts the child and takes it back to the mother. This ceremony, for which the priest receives no fee, includes the purification of the mother and the offering of the child. From the church the mother and the babe go to the house of some near relation or friend where she stays one or more days and then returns home. When they are between one and two years old boys' hair is cut or shaved and girls' ears are pierced. The cutting or shaving is done by the family barber and the ear-piercing by the family goldsmith. In both cases neighbours' children are feasted.

Among the lower classes girls are generally married soon after twelve and boys about sixteen. Marriage at an earlier age requires the dispensation of the Bishop. Widow marriage is not forbidden, but it is rare; divorce is unknown. Proposals for marriage come as a rule from the girl's parents who seldom or never consult the girl. Among the higher classes matches to a great extent are a matter of dowry, and agents are often employed to bring about settlements. When an agreement is made care is taken to keep it secret till the exchange of rings and the reading of the bans, for till these are over a higher offer might wreck the arrangement. Soon after preliminaries are settled it is usual for the bride and bridegroom accompanied by friends and relations to start from their houses for the parish church where the priest verifies the contract by asking both the parties whether they have agreed to the marriage. When both say they have agreed, the priest announces in open church that the parties are going to marry, and that if any one knows any objection to the match he should come forward and state it. This announcement is made on three successive Sundays. At the houses both of the girl and the boy two sheds called *mañvs* are built, a guest shed in front of the house and a cooking-shed behind. In the cooking-shed a band of married women prepare earthen hearths singing Konkani songs. When the hearths are ready sweetmeats or cocoa-kernel and molasses are handed round. This is called *roshio ghalcho*. On any convenient day after the third announcement the marriage is celebrated in the parish church. From

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NATIVE CATHOLIC CHRISTIANS.

the first day of the betrothal the friends and relations of the bride and of the bridegroom invite them to feasts which last one or two days. Three or four days before the wedding the lower classes send two or more youths from house to house with country music asking people to the marriage. The upper classes send written invitations and do not employ country music. Besides the formal invitation the mother and father or a kinsman of the bride and bridegroom go to their particular friends or relations to compliment them. To friends and relations who live at a great distance invitations are sent in time to enable them to attend. Among the lower classes the sponsors receive and make handsome gifts. A day or two before the wedding particular friends and relations send presents of vegetables, fowls, pigs, liquor, and sweetmeats. During this time married female neighbours grind currystuffs, rice-flour, and other articles for the wedding, singing Konkani songs as they work. This is called *dalop*. On the evening of the second day before the marriage day the bridegroom and the bride sit with one or two men and maids in their houses and are rubbed with cocoanut-milk while Konkani songs are sung. When the rubbing is over they are bathed. This is called *roslánucho*. On the morning of the day before the wedding the bride and bridegroom, with the bridesmaids and the best-men, attend mass and receive the communion in their parish church. In the evening a dinner is given to the poor with the object of satisfying the souls of the deceased members of the family. This is called *almamchem jevan* or the dinner for departed souls. On the wedding day the guests appear at the appointed time. The bridegroom is dressed in a white waistcloth, a shouldercloth with red or yellow border, a white long coat, and white or red headscarf with lace borders, with a red handkerchief, a pair of sandals, a gold necklace, finger rings, and an umbrella either carried by himself or held by his best-man. Before leaving his house he stands with his hands clasped on his chest in front of the saint's altar or niche and the elder members of the household and the elder guests walk up to him and give him their blessing, waving their right hands in the form of the Cross before his clasped hands. The bride is dressed in a robe either of silk or of cotton of any shade but black, with silk or lace border. It is worn hanging like a petticoat from the hips to the ankles. The upper part of her body is covered by a tight-fitting bodice. Over the bodice she wears the white church cloak, which serves both for cloak and for veil. Her head, wrists, neck, and fingers are almost covered with gold ornaments which the poor borrow from the well-to-do. The head, besides being ornamented with gold, is decked with a profusion of flowers, jessamines, Christmas roses, and yellow amaranths. Thus attired, and surrounded by the bridesmaids, the bride, like the bridegroom, with bowed head receives in her house her friends' blessings. In her left hand she holds a square handkerchief with which she repeatedly hides her face. When the bride has received the good wishes of her friends her party starts in procession with country music to the church. The bridegroom leaves his home about the same time. When both reach the church the priest in his surplice stole and cope comes

to the front gate where are the bridegroom with his best-men and the bride with her bridesmaids and her maternal uncle. The priest asks the bridegroom 'Do you intend to wed the bride according to the rites of the Catholic Church.' He answers 'I do,' and the same question is put to the bride and answered by her. The priest then joins the right hands of the couple, saying 'I join you in matrimony in the name of the Father and of the Son and of the Holy Ghost.' While he says this he sprinkles their hands with holy water. This is done in the presence of two respectable witnesses whose names are entered in the marriage register. Then the bridegroom and the bride each hand the priest a gold ring which the priest blesses with holy water and returns. The bridegroom then puts his ring on the third finger of the bride's left hand, and the bride puts hers on the third finger of the bridegroom's left hand. The ceremony is generally completed between eight and ten in the morning. When it is over the bridegroom and the bride walk hand in hand to the middle of the chancel of the church, where they remain kneeling and sitting during a mass which was begun soon after the marriage ceremony. After reading the Gospel the priest delivers a sermon in Konkani on the responsibilities of married life, and at the close of the mass he blesses the newly married couple. Then the bride and bridegroom, accompanied by friends and relations, go in procession to the bride's house. When they reach the marriage booth married women of the bridegroom's family stand outside and sing merry songs in Konkani, the bride's people praising the bridegroom, while inside the booth a band of friends sing the bride's praises. This lasts for about half an hour. When it is over the father of the bridegroom asks all guests to come into the booth and the Laudate or Praise is sung. On entering the booth the bride is taken into the house and the bridegroom and best-men sit on a sofa in the booth. The upper classes sprinkle rose-water on the guests, offer them scents and cake and wine, and treat them to an English dinner. After a short time the bridegroom's father mother and relations and friends come with a large tray, borne by a servant or a poor neighbour, containing two robes, a gold necklace, flowers, a comb, and, according to the means of the bridegroom's family, an assortment of gold jewelry. When the party approaches the booth the bridegroom and his best-men go forward and join it, and when it reaches the booth the girl's father and mother come out, and offering them water to wash their feet, lead them into the booth. On entering the booth they are seated either on chairs or mats spread on the ground. Poor people distribute pieces of cocoa-kernel, molasses, wet and dry dates, and plantains, with betel leaves and nuts; the rich hand slices of cake and glasses of wine. After a short time some female relations and friends of the bridegroom, with the leave of the bride's father and mother, enter the house, the bridegroom's elder sister carrying a tray containing robes and other articles. On this, the bride is led to the room where the family altar or prayer place is and where the bridegroom's party are waiting. The bridegroom's mother and female relations comb the bride's hair with the new comb and dress her in a new robe which is her bridal robe. The mother of the bridegroom if her husband is living, or any other

near kinswoman, ties the lucky necklace, which is either wholly of gold with a pendant gold cross worth £5 to £25 (Rs.50-Rs.250) or strings of black glass beads with a pendant gold figure of the infant Jesus worth £1 to £2 (Rs.10-Rs.20), or simple strings of small glass beads with a gold bead in the middle worth 10s. to £1 (Rs.5-Rs.10). The bride is next decked with flowers and the gold ornaments which came with the robe, and flowers are handed to the married women who are present. The bridegroom's mother presents the bride's mother with a robe worth 10s. to £5 (Rs.5-Rs.50). Under the robe which she wore at church, the bride generally wears a shirt or under-cloth. When the new robe is put on the female members of the bride's and bridegroom's parties, singing merry songs, encircle the bride, and taking off her maiden shirt put on a fresh one passing the upper part over the back and the right shoulder and bringing the end in front to the left side. Then her maiden bodice is removed and in its place a new bodice is put on open in front and knotted under the bosom. The bride is also invested with a piece of white muslin or net called *tuálo*, which is worn like a shawl by all married women except when at church. As soon as the robing is over the bridegroom walks into the house and stands by the side of the bride, and all present say prayers and sing the Litany of the Blessed Virgin. The bridegroom returns to the booth leading the bride by the hand and is seated with her on a sofa which is set apart for them. The bride sits on the bridegroom's left, the best-men on his right, and the chief bridesmaid to the left of the bride. When they are seated the bride's parents come and present the bride with a robe and the bridegroom with a gold ring and a shoulder-cloth worth 10s. to £50 (Rs. 5-Rs.500). The bride's god-parents next come and present the bride with clothes or ornaments, and other kinsfolk follow, both men and women singing songs. Then the wedding feast is served, either simply vegetables, curries, rice, and fried cakes, or in addition pork, mutton, fowl, fish, liquor, bread, and sweet gruel. The dinner is served on plantain leaves laid in front of straw mats folded lengthwise on which the guests sit face to face. One or two men pass along the rows of guests serving the different articles in the following order: First each of the plate-leaves is sprinkled with water, then a little salt is dropped on each leaf, then a share of pickle, then vegetables, then rice, then curry, then cakes, then meat, and then bread, and then a *soji* or *khir* of wheat or green or horse gram. When everything is served the host calls to his guests '*Devachia náván amrut kara,*' that is, In God's name feed. When the meal is finished the guests join in singing the Laudate or Praise God. The rest of the evening is passed in singing merry songs. About midnight, the guests return to their homes, except those who are specially asked to stay the night. Next day they come back to dine at the bride's. After dinner the bridegroom and bride stand in the booth ready to start for the bridegroom's house with their hands joined to receive the farewell blessing. All the elders, both men and women, bless them as they did on the wedding day, and drop in their hands gold rings or silver coins. Then, with all the guests, they start in procession for the bridegroom's, and, when they reach the house, they bow before

family altar and receive a blessing from the elders of the house, and, after the blessing, sit on a sofa prepared for them and for the best-men and chief bridesmaid. Then, with singing of songs, the parents of the bridegroom present the bride with a robe worth 10*s.* to £5 (Rs. 5-Rs. 50). The sponsors and the relations of the bridegroom make presents of gold ornaments or clothes, and are seated by the bride and bridegroom and presented with wearing apparel by the bridegroom's parents. A dinner, not differing from the dinner given in the bride's booth, is then served. After dinner the father of the bride makes his daughter over to the parents of the bridegroom saying, 'From her birth till now I have cherished my daughter. I now give her to your charge and trust that you will treat her as your own child.' The parents-in-law embrace the sobbing girl and try to soothe her. She is then led into the house and presented to the family patron-saint to whom she offers a short prayer. After this the bride's people leave taking with them the bride and bridesmaids and the rest of their party except a few who are specially asked to stay. Next day after dinner the bridegroom and his parents with their friends and relations, come to the bride's house where they are treated to a sumptuous dinner. After dinner one or two of the party, corresponding to those whom the bride's party left at the bridegroom's, come next day to call the bride and bridegroom to the bridegroom's house. The bride and bridegroom start with the bride's mother and father and at the bridegroom's are received with the same civilities which they showed to the bridegroom's party. On the afternoon of the fifth day the pair again return to the bride's and remain there five days, and, on the sixth, come back to the bridegroom's. After this they either go together or the bride goes alone to her father's house on all great holidays during the first year after marriage, and every year during the lifetime of the bride's parents on the occasion of the parish feast. Besides the charges for the mass and sermon, the priest's marriage fee is 12*s.* (Rs. 6) of which 4*s.* (Rs. 2) are paid by the bride's parents and 8*s.* (Rs. 4) by the bridegroom's. In widow marriages there is no ceremonial except the simple religious rite in the church. No ceremony is performed when girls come of age. In the seventh month of her first pregnancy a woman is dressed in a new robe, decked with flowers, and feasted by her friends and relations.

When sickness passes beyond hope of recovery news is sent to the parish priest, who comes to the house to hear the dying man confess and to give him the communion. The patient is then anointed with holy oil. After death the relations wail and the body is bathed and decently dressed in church clothes and kept in the hall either on a couch or on a mat spread on the ground over a clean white sheet. The beadle or *chámádor* (*kolkár*) goes from house to house telling of the death and naming the hour fixed for the burial. At the time named by the beadle most of the villagers attend. The dead hands are tied together across the chest and a small crucifix is placed in them. At the head is set a larger crucifix with a pair of burning candles. The well-to-do lay the body in a coffin and the poor carry it in the church bier. If the friends of the dead cannot

pay for the priest's attendance at the grave, the priest, in white surplice and black stole, comes to the church at the time fixed for the burial and reads the service. In other cases, accompanied by members of the church brotherhood, with a cross and two candlesticks, the priest goes to the house of the dead dressed in a black cope besides the surplice and stole. The members of the brotherhood over their holiday clothes wear white cloaks and red or green tippets. At the house of mourning the priest sings and blesses the body. Then the body is lifted either in the coffin, or if there is no coffin in the bier, and brought from the house to the church. The coffin or the bier is covered with a black cloth. As soon as the body leaves the house the people raise a loud wail, and her nearest kinswoman strips the widow of her lucky necklace, earrings, and glass bangles, the signs of married life. The funeral party goes in procession, the cross and candlestick bearers leading, walking abreast. They are followed by members of the brotherhood in pairs about three yards apart. Behind them friends and visitors walk in regular order; then comes the body carried by four men. The chief mourner with other near relations follow the body, and the priest, sacristan, and singers end the train. Except in the case of those who cannot afford a solemn burial, the priest and the singers keep singing during the whole of the procession. At the church the body is taken inside, and if the burial takes place in the morning and if the means of the family allow, a solemn office and mass are sung and the body is buried either in the church, in the veranda of the church, or in the common cemetery. In other cases the burial takes place after the common prayer has been offered. If the deceased is a pauper the body is brought by his relations or friends to the cemetery where the priest goes to recite prayers and to bless it. Burial inside of churches is now forbidden on the score of health. If the burial of the well-to-do is fixed for an evening a solemn office alone is sung on that day and mass is performed on the third day after. On the day of death there is seldom any cooking in the house of mourning as relatives and friends generally supply the mourners with cooked food. On the seventh day all the mourners with their friends and relations go to the church and a solemn office and mass are sung for the repose of the soul of the dead, and all persons who attend are given a breakfast and dinner which do not differ from those given on festive occasions. The office and mass are repeated on the thirtieth day and at the end of the year. An ordinary mass is performed on every death-day during the lifetime of the next-of-kin, and a general commemoration of the dead is held on All Saints' Day on the second of November by the second and later generations. The priest's fee is 4*s.* (Rs. 2) for a solemn mass, and for an office 8*s.* (Rs. 4), for an office and mass 10*s.* (Rs. 5), the grave fee is 2*s.* to £5 (Re.1-Rs.50), and the brotherhood fee 8*s.* (Rs. 4). Mourning is continued for one year during which no marriage or other joyous ceremony is performed. On the first death-day friends and relations are asked to attend the service at the church and are also feasted at home.

Each parish is divided into a number of circles or village gro[ups] with a *budvant* or headman at the head of each. The *budvant* ha[s]

an orderly called *chámádor* or *kolkár*. The *budvant* watches the conduct of the community, and in cases of misdemeanour gives notice to the priest, who calls meetings of adult men, and, according to the opinion of the majority, punishes the delinquent with fine or even with excommunication. Small fines and temporary excommunication can be inflicted by caste meetings.

Except the educated the Kánarese Christians as a class are not well off, but of late most of them have begun to send their children to Kánarese schools.

PORTUGUESE OR EAST INDIANS.

Portuguese or **East Indians,** numbering according to the 1881 census 22, of whom 12 were males and 10 females, are found at Kárwár, Kumta, and Yellápur. They are the descendants of the Portuguese and Dutch settlers on the Malabár coast. They came about sixty years ago as clerks in Government offices when there were no other English-knowing people in the district. The names in ordinary use among the men are, John, Joseph, Antonio, Francis, Lawrence, Charles, George, Felix, Bonaparte, Raphael, and Minguel; and among the women, Mary, Magdelena, Angelina, Rosali, Petornilla, Fortunata, Cecilia, Izabella, Josephina, Adelaide, and Charlota. Their surnames are, Fernandes, Rosario, D'Sylva, Rodrigues, Noronha, Braechen, D'Cruz, and Gonsalves. The men are of middle height, a few of them dark and stout, but most of them fair and spare with well-cut features. The women are fairer, shorter, and more delicate-featured than the men. Their home tongue is a corrupt Portuguese, but all know Konkani and the men can speak English and Hindustáni. Their houses, though small and one-storied, are airy and resemble the dwellings of Europeans, and their furniture includes sofas, chairs, tables, cots, porcelain, glassware, cutlery, and copper vessels. They keep one or more servants. Their common food is rice and fish with meat, milk, and butter; they use coffee and tea, and drink liquor either of country or of European manufacture. They are fond of living in European style. The dress both of men and of women, though a little inferior, does not differ in fashion from that of the English. They are sober trustworthy and intelligent, but not provident. They are employed in the higher and lower grades of the revenue, judicial, and forest departments and also in merchants' offices. Some who hold good appointments are well off owning gardens and land. Others are impoverished. They rank with Eurasians, next to Europeans. After breakfast at ten the men go to their offices and the women busy themselves in minding the house and in knitting, sewing, or embroidering. A family of three adults and two children spends £3 to £8 (Rs. 30-Rs. 80) a month, and their houses are worth £20 to £200 (Rs. 200-Rs. 2000). They are Roman Catholics and subject to the Jesuit Vicar-Apostolic of Mangalor. They are religious, paying great reverence to the Virgin Mary and to all the saints of the Catholic Church. Their customs from birth to death resemble those of Portuguese Europeans and none of their religious ceremonies differ from those observed by European Catholics. They have no caste headmen like the Native Catholics. Scandalous conduct is enquired into and reported by the parish priest to the Vicar-Apostolic whose

decision either to pay fine or undergo corporal punishment is enforced on pain of excommunication. They give both their boys and girls an English education. Some have begun to take to engineering and others to law.

NATIVE PROTESTANTS.

Native Protestants, numbering about 55 of whom 25 are males and 30 females, are found in the towns of Kárwár and Honávar. Those at Kárwár are converted Telugu Chámbhárs and those at Honávar are low class Tulu converts such as palm-juice drawers. The Telugu people came about twenty years ago from the Dhárwár district, and the Tulu people about fifteen years ago from South Kánara. Both of them came in search of work. The names in common use among the men are, James, Paul, Samuel, John, Estephen, Moses, A[illegible]n, and Nathan; and among women, Christin, Paulin, Esther, Sara, Leah, and Rebecca. Except two families, the Kamsikas and Costas, who were upper-class Hindus, none have surnames. All but a few are short, dark, and spare. The home speech of the Honávar people is Tulu and of the Kárwár people Telugu and Kánarese. They live in small one-storied houses with mud walls and tiled or thatched roofs, and their furniture does not differ from that of the poor Native Catholics. Their staple food is rice and fish. They eat all kinds of flesh, and drink country liquor, some of them to excess. Except a few who wear European clothes, both men and women dress like Hindus except that they wear no jewelry. On their way to church women cover their heads with the upper end of the robe. The Honávar people are thrifty and hardworking, but the Kárwár people are thriftless and lazy. The Honávar people are fairly off, but the Kárwár Christians, except the two families from Mangalor, are very poor. Of the Honávar people one is a Government servant, one a palm-juice drawer, and the rest are domestic servants to the missionaries. A family of three adults and two children spends about 12*s.* (Rs. 6) a month, and the value of their house and furniture is the same as that of the poorer Native Catholics. They are Protestants under the Swiss Basel Evangelical Society. Their head-quarters in India are at Mangalor and in Europe at Basel in North Switzerland. The Honávar people rest from work on Sundays and holidays, but the Kárwár people except the two Mangalor families do not attend to this rule. Their holidays are Christmas, Epiphany, Good Friday, Easter, Ascension Day, and Pentecost. From birth to death they do not perform any ceremonies except baptism, marriage, and burial. The sacrament of baptism is administered at any time after the birth of a child. Girls are married after fourteen and boys after eighteen. On the occasion of a marriage the bride's and the bridegroom's parents each give a dinner. After a death the body is decently dressed and laid in a coffin, and carried on the shoulders of four men to the Protestant burial-ground where the minister reads the service. They have no caste headmen. Offences against conduct are enquired into and punished by the missionaries. As the rules of the society require that in all cases of misdemeanour no man can be punished without the direct evidence of two eye-witnesses belonging to the community, charges are seldom brought home to the

delinquents. They teach their boys and girls to read Kánarese, but do not take to new pursuits.

Marathi Sidis, numbering about 190, of whom 100 are males and 90 females, are found in small numbers in Supa, Yellápur, and Ankola. Most of them live in the forests. They are said to have come to Kánara from Goa where they were brought from East Africa by the Portuguese as slaves and from which they escaped. It is also said that they were once Christians and that they changed their religion after settling in Kánara. The names in common use among men are partly Christian as Mannia for Manoel, and Bastia for Sebastião; and partly Kánarese as Pootia, Sanna, Ganpa, and Lookda. The women's names are said to be all Kánarese as Jetu, Puti, Laxmi, Gampi, Somi, Sukri, and Nagu. Their surnames are Musen, Matna, Muzua, Yambani, and Marai. Persons bearing the same surnames may marry. They have no family god and their home speech is Konkani. Their parent stock is said to be found in Mozambique. The Christian names in use among the men and the absence of Christian names among the women supports their tradition that when they fled from Goa they had to leave their wives behind and took up with Kánara women, some of whom are said to have been Bráhman outcastes. They are a branch of the Goa Sidis with whom they eat but do not marry. They are dark with broad thick lips, curly beards and hair, and slanting foreheads. They are not so black as the Christian Sidis, the change in colour being apparently due to intermarriage with Hindus. Their home speech is Konkani largely mixed with Kánarese. They live in small one-storied houses with mud walls and thatched roofs; and their furniture consists of low wooden stools, palm-leaf mats, and earthen vessels. Their common food is *rági* and rice. They drink liquor and have no scruples about eating any flesh except beef from which they abstain. They take three meals a day. Their first meal, which is eaten at daybreak, consists of the remains of the previous evening's meal, either *rági*-gruel or *rági*-bread; the second is of rice and pulse or vegetable curry with dry fish; and the third is either *rági*-gruel or bread. Their special dishes are *paisa* or sweet gruel, and *doshe* or pancakes. The men wear a loincloth, a shouldercloth, and a headscarf, and the women wear the robe without passing the skirt back between the feet. They cover the upper part of the body with the upper end of the robe and wear a bodice with short sleeves and a back. The men wear gold earrings and silver or copper finger rings and a silver girdle; and the women gold nose and ear rings, glass and tin or silver bangles, and gold brass or copper finger rings. They have generally a spare suit of good clothes. They are hardworking and robust, but cruel and given to robbery and are regarded by their neighbours with fear and distrust. They work either as field labourers or on public works. As a day labourer, besides his dinner, a man earns eight pounds or 4 *shers* of grain and a woman four pounds or 2 *shers*. On public works men are paid 6*d.* (4 *ans.*) and women 3*d.* (2 *ans.*) a day. Children begin to work when they are about twelve and earn about half the wages of a full-grown worker. Their busy seasons

Chapter III. Population. Christian Reverts.

are from April to the end of June and from September to January. As all are labourers, and depend entirely on their earnings, they are obliged to borrow for their marriages. They borrow £1 12*s.* to £3 4*s.* (Rs. 16-Rs. 32) at high interest generally from Havig Bráhmans whom they have to serve for certain periods to pay off the interest. Sums of about £1 12*s.* (Rs. 16) are generally repaid in four, and sums of about £3 4*s.* (Rs. 32) in eight years. About two months' work a year is required as interest for the smaller, and about four months' as interest for the larger loans. A family of three adults and two children spends about 10*s.* (Rs. 5) a month; the house is worth £1 to £2 (Rs. 10-Rs. 20), and the furniture 4*s.* to 10*s.* (Rs. 2-Rs. 5).

They rank next to Chaudris, Árers, Kunbis and fishermen, above Mhárs and other impure classes. They are firm believers in soothsaying and in ghosts. They consult professional mediums who are called *devlis*, employ no Bráhmans to perform their ceremonies, and have no spiritual guide. They worship an unhusked cocoanut in which they believe the spirits of their ancestors live. This cocoanut is changed every year on the last of the *Pitrupáksha Mahál* or ancestors' days in September. The kernel of the cocoanut is used for making oil which is burnt before the cocoanut god during the *Dasra* holiday in October. On *Dasra* day a new cocoanut is installed and the old one taken away. Cooked flesh and liquor are offered and caste people are feasted. The daily worship of the cocoanut consists in offering it flowers, waving a lighted lamp in front of it, and laying before it all the cooked food in the house. They have a great regard for village gods and for local spirits among whom Sidi or Káphri spirits are most reverenced. To these they offer fowls and sheep and feast on their flesh. In villages where the local spirit is a Sidi, the priest is a Sidi. The land owners who are generally Havig Bráhmans propitiate these spirits through Sidi priests, whose office is hereditary, by offering them animal sacrifices, cooked food, fruit, flowers, and scents. The propitiatory ceremonies are performed once a year, just before the sowing season. They do not perform any worship on Hindu holidays except on the last day of *Mahápaksha* or All Souls' Day and on the day of the yearly fair at the shrine of the nearest mother or *Durgi*, when they offer blood sacrifices. On *Holi* in March, *Yugádi* in April, *Shrávani* in August, and *Dipváli* in October, they prepare special dishes such as *páisa*, *doshe* or pancakes, and *rotti* or bread.

When a woman is brought to bed the household is considered impure for three days. On the third day they bring ashes and soda from the village washerman. The house is cowdunged and all clothes are washed. The ashes and soda are dissolved in a vessel and sprinkled over the house and the people of the house. On the sixth day the *satti* ceremony and on the twelfth day the naming and cradle ceremonies are performed. Boys are shaved when they are about three years old. None of these ceremonies differ from those of lower class Hindus. Boys are generally married between sixteen and twenty-five and girls before they are twenty. Widow marriage is allowed and practised; polyandry is unknown. Proposals for marriage come from the bridegroom's house. When

the parents of a boy think of proposing a marriage the father asks a Havig Bráhman, who is generally his creditor, whether the match will prove happy. If the answer is favourable he goes with a few friends and relations to the girl's house with flowers, betel leaves, plantains, and betelnuts. They tell the girl's parents that they have come to ask the girl in marriage and drop into their hands a couple of betelnuts folded in betel leaves. The acceptance of these offerings implies consent. Then all sit on mats spread on the ground, and the bride is brought and, after the men have settled the price of the girl which varies from £1 8*s.* to £4 (Rs. 16-Rs. 40), the women from the bridegroom's house ornament her head with flowers and distribute plantains and betelnuts and leaves. A meal of rice, curry, liquor, and sweet gruel is then served. After this, on a convenient day, the heads of the bridegroom's and bride's houses go together to a Havig astrologer and get a day fixed for the wedding for which they pay the priest 3*d.* (2 *ans.*)

The marriage ceremonies last three days. In the evening before the beginning of the rejoicings two or more men from the bride's and bridegroom's houses go to the house of the headman or *budvant*, then to the house of the orderly or *kolkár*, and afterwards to the houses of all other caste people and ask them to the wedding. On the first morning in each of the houses women sing songs and rub the bridegroom and bride with turmeric paste and bathe them in warm water. The bridegroom has a best-man with him and the bride a bridesmaid. After this the cocoanut-god is worshipped and guests are feasted with liquor, rice, curry, and sweet gruel. The clothes worn by the bride and bridegroom at the time of bathing are given to the bridesmaid and the best-man. The next evening the bridegroom, wearing a waistcloth, a shouldercloth, a headscarf, and a pair of sandals, and carrying in his hands a knife, a cocoanut, and a couple of betelnuts and leaves, and wearing the marriage coronet or *báshing*, goes in procession with his guests to the bride's where they are seated on mats. The women sing merry songs, but there is no instrumental music. The headman or *budvant* and the orderly or *kolkár* and the bridegroom and his best-man sit on separate mats. When all are seated the head of the bridegroom's house hands to the parents of the bride a tray containing a robe, the price of the girl, flowers, and any other ornament he intends to give the girl, with betelnuts and leaves. These things are taken into the house and the bride is dressed in the new robe and decked with flowers. She is then brought into the booth where she stands before the bridegroom, separated by a cloth curtain held by two men. The headman calls aloud *Sávadhán* or take care; the curtain is withdrawn and the parents join the hands of the couple and pour water on them from a small pot. A dinner is then given to all the guests. The newly married couple remain in the bride's house till the evening of the next day when the bridegroom wearing the marriage coronet comes in procession to his house. He remains at home one day and one night and goes back to the bride's where he stays five days. He then returns to his own house leaving his wife with her parents. He again goes to the bride's house on the first holiday and returns to his own house after one day's stay, taking his wife

Chapter III. Population.

CHRISTIAN REVERTS.

with him. They perform no ceremony either in honour of a girl's coming of age or of her first pregnancy.

They bury the dead, and, after mourning three days, purify themselves with ashes and soda brought from the house of the village washerman. When a man is on the point of death they pour into his mouth a little cold water in which they dip a leaf of the sweet basil plant. After death the body is bathed in warm water, wrapped in a new shroud, laid on a bamboo bier, and carried on the shoulders of four men. On reaching the burial-ground the bier is set down and the corpse lowered into the grave. The grave is filled, and cooked rice, fowl, curry, and liquor are offered on the grave. On the third day, after undergoing purification, as is done on the occasion of a birth, they go with cooked rice, fowl, curry, and liquor to the grave, and asking the spirit of the dead to strengthen himself by feeding on the offerings, ask him to come home and live with the ancestors in the cocoanut. After doing this they come home and feed the crows and then the caste people. A person of the sex and age of the dead is presented with a suit of clothes. A similar feast to the community and the present of a suit of clothes is made on the first anniversary of the death. They have an hereditary headman called *budvant* with an orderly called *kolkar*. Breaches of social discipline are punished either with fine or excommunication at meetings of adult castemen under the presidency of the *budvant*. When the refractory refuse to obey caste decisions they are put out of caste until they submit. When a man is under sentence of excommunication, none of the caste people hold any intercourse with him. They do not send their children to school or take to new pursuits.

MUSALMÁNS.

Musalma'ns, numbering 24,171 of whom 12,256 are males and 11,915 females or 5·73 per cent of the total population, are scattered over the whole district. They are divided into twelve sections, Navâiyats, Dakhnis, Konkanis, Moghals, Maniárs, Momins, Mápillas, Kákars, Ghuláms, Sidis, Dhobis, and Kasáis. All Musalmáns eat together, but as regards marriage the twelve sections form nine distinct classes. Dakhnis, Konkanis and Moghals intermarry and form one class; Momins and Maniárs or Patavkers combine to form a second class; and each of the remaining seven classes forms a distinct community.

According to their own tradition the NAVÁIYATS, a name which seems to mean new-comers, fled from Kufa at the head of the Persian Gulf to escape from the cruelty of Hajjáj Ibn Yusuf who was governor of Irak about the close of the seventh century. The original settlements were recruited by the Persian and Arab merchants, who, between the eighth and the sixteenth centuries, settled in large numbers in the ports of Western India and married women of the country.[1]

[1] Masudi's Prairies d'Or, II. 86. The Arab traveller Masudi who visited Cheul in the early years of the tenth century, apparently from his own observation, states that the bulk of the immigrants had married women of the country. According to account of their history given by the Navâiyats of Maisur (Wilks' South of India, they are of pure Arab and Persian descent and in matters of marriage have fr

The Konkanis and Dáldis believe that they came from Rájápur in Ratnágiri about a century ago under the stress of a grievous famine; the Dakhnis state that they came from Bijápur as soldiers and officers during the seventeenth century when Kánara as far south as Mirján was held by the Bijápur kings. The Moghals claim descent from Upper Indian Musalmáns who settled in the country during the Moghal supremacy (1680-1710), and perhaps during the rule of Haidar and Tipu of Maisur (1763-1799). The Momins are believed to have come in search of employment in 1818 when Bijápur passed from the Peshwa to the English; the Mápillás are immigrants from the Malabár coast; the Kákars and Kasáis have come from Dhárwár since the introduction of British rule; the Ghuláms were formerly slaves of the Dakhnis and Naváiyats; the Sidis are descendants of African slaves who escaped from their masters in Goa; and the Dhobis are local converts.

The Naváiyats are found only in Honávar and its villages and the Dakhnis and Konkanis are spread over the whole district. The Maniárs are found in Kárwár, Ankola and Kumta. The Moghals and Momins are confined to Kárwár. The Mápillás are settled at Gangavalli in Kumta and at Honávar. The Sidis occur in Supa and Yellápur, and the Dhobis and Ghuláms in Kárwár and Honávar.

The Naváiyats speak Konkani much mixed with Kánarese, and the Dhobis Konkani mixed with Maráthi, the Mápillás Malayáli, and the rest a modified Hindustáni with a large number of Kánarese and Konkani words. The language of the Naváiyats and Ghuláms does not differ from that of other Naváiyats, nor that of the Dakhni Ghuláms from the speech of other Dakhnis.

The Naváiyats are fair, middle-sized and disposed to stoutness. The men wear close-cut beards. The Dakhnis are of middle height, muscular and spare, but darker and perhaps manlier than the Naváiyats. The Moghals are fair and muscular with short beards and flat short noses. The Maniárs do not differ from the Dakhnis except that they are fairer. The Mápillas are short, stout and sturdy. The Dáldis are for the most part short, flabby and wheat-coloured. The Sidis are tall and robust, dark-skinned, with curly hair and beard, thick lips, and slanting brows. The Kákars are short, stout, and strong, with ruddy complexions. The Dhobis are short, dark, and stout.

Well-to-do Naváiyats have one to three storied houses with stone walls and tiled roofs. They have front verandas where their visitors are received. The inside is divided into several rooms according to the size of the family. Their furniture consists of one or more wooden benches or sofas, low wooden stools, wooden boxes, straw mats, copper and brass cooking and water vessels, copper or brass

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first held aloof from the women of the country. Masudi's statement is of great value. There is little reason to doubt that it is true of many other classes of foreign settlers along the west coast of India, whose forefathers married with the women of the country and whose descendants like the modern Naváiyats claim to be of pure northern or western origin.

plates, and lamps. Some also have wooden cots. The house costs £20 to £500 (Rs. 200-Rs. 5000) and the furniture £5 to £50 (Rs. 50-Rs. 500). Dakhnis, Moghals, and Maniárs live in one-storied houses with mud or laterite walls and thatched or tiled roofs. They also have front verandas which serve for visitors. The insides and the furniture do not much differ from those of the Naváiyats. The cost of the house is £50 to £200 (Rs. 500-Rs. 2000) and of the furniture £2 to £20 (Rs. 20-Rs. 200). Mápillas and Dáldis live in small houses with thatched roofs and mud walls. They are divided into three rooms and have very narrow verandas. Their furniture includes low wooden stools, straw mats, and earthen vessels and lamps. The house costs £2 to £10 (Rs. 20-Rs. 100), and the furniture 4*s.* to £2 (Rs. 2-Rs. 20). Sidis live in small thatched houses, and Khákars in tiled huts with no furniture except earthen cooking vessels, a few copper vessels, and straw mats for sitting and sleeping on. The houses of Dhobis resemble those of Dakhnis, except that they have sheds for drying clothes. They cost £1 to £3 (Rs. 10-Rs. 30), and the furniture 10*s.* to £1 (Rs. 5-Rs. 10). The houses of Dakhni Ghuláms do not differ from those of other Dakhnis, nor those of Naváiyat Ghuláms from the houses of other Naváiyats.

The staple diet of the well-to-do is rice-gruel boiled and strained dry and fresh fish curry. The Kákars and others who live above the Sahyádris use millet bread instead of rice and dried fish or mutton instead of fish curry. The poor people on the coast live partly on rice and partly on *rági*. All take three meals a day; the first meal consists of rice-gruel taken at daybreak with mango pickle; the second, at noon, is of boiled rice strained dry, with fish curry; and the third at eight in the evening does not differ from the second. The poorer classes take gruel in the morning, *rági* gruel at noon, and rice and fish curry at night. Kákars and other inland Musalmáns take their first meal of pulse or mutton curry and their second after sunset of bread and curry. Above the Sahyádris most eat mutton daily, and near the coast few eat mutton, fowls, or beef except on grand occasions and on the Ramzán, Bakar-id, and Muharram holidays. Drinking spirits and eating pork are forbidden, though some Dáldis, Kákars, and Kasáis drink liquor and fermented palm-juice. Public dinners are given on occasions of marriage, death, and circumcision. The special dishes are *kh* that is rice boiled in cocoanut-milk and sweetened with molasses; *pulão* that is rice boiled and seasoned with clarified butter and onions and eaten with mutton or beef curry; and rice-bread and fowl or mutton curry. Dakhni Ghuláms use the same food as other Dakhnis and Naváiyat Ghuláms as other Naváiyats. All are fond of smoking tobacco and chewing betelnut and leaves with lime, catechu, and tobacco. Some take snuff and others take *bhang* or hemp and opium, but these practices are considered discreditable. A feast to a hundred men costs about £2 (Rs. 20).

The Naváiyat men wear reddish checked waistcloths called *lungis* hanging from the hip to the ankles without passing the end between the legs. Their headdress is a small embroidered red skullcap with a red cotton or silk handkerchief wrapped round it

Indoors the upper part of the body is [illegible] of doors they wear a white or coloured cotton or silk jacket [illegible] a cotton or silk shawl which they carry under one arm or over one shoulder. They wear country sandals. Indoors the Navâiyat women wear the robe like other Musalmán women and a bodice with short sleeves and a back. Out of doors they use wooden shoes like those worn by Hindu *sanyásis* or ascetics, and a checked overcloth which covers their head and the whole body like a veil and cloak. Among the Navâiyats a man's every-day dress costs 8*s.* to £1 (Rs. 4-Rs. 10) and a woman's 6*s.* to 16*s.* (Rs. 3-Rs. 8). Dakhni and Maniár men ordinarily wear a white waistcloth passing the skirt between the legs, a shouldercloth, and a headscarf, none of which differ from those worn by high class Hindus. Those who are military officers wear white drawers, long white or coloured coats, head-scarves, and shoes. Government messengers who belong to this class of Musalmáns wear a jacket or *bandi* instead of the waistcloth. The women wear the robe without passing the skirt between the legs, and a bodice with short sleeves and a back. The upper end of the robe after covering the back is drawn over the head and breast. When they go out they wear a loose white over-cloth or sheet which covers the body except the face and feet. A man's every-day dress costs 6*s.* to 12*s.* (Rs. 3-Rs. 6), and a woman's 8*s.* to 12*s.* (Rs. 4-Rs. 6). Among the Mápillas the men wear a white or checked waistcloth without passing the end between the feet, a close fitting jacket, a red headscarf, and sandals. The shape of the clothes does not differ from that of the Navâiyats but the material is cheaper. The women wear the robe like the waistcloth without drawing the upper end over the back. They cover the upper part of the body with a loose jacket, and the head, like Khoja women, with a white or coloured kerchief. Dáldi men wear the loincloth and wrap round the waist a narrow cloth without passing the end between the legs. They also wear a shouldercloth and a skullcap. Kákar, Kusái, and Sidi men dress in Maráthi fashion, in a waistcloth, a tight fitting jacket, and a headscarf. The women of the Dáldis, Kákars, and Sidis wear the robe without passing the skirt back between the feet. They draw the upper end of the robe over the head, and wear a bodice with short sleeves and a back. Neither Dáldi, Kákar, Sidi, nor Mápilla women wear the overcloth when they go out-of-doors. Most Navâiyats, Dakhnis, and other well-to-do men wear either country sandals or Dhárwár shoes, costing 1*s.* to 1*s.* 6*d.* (8-12 *ans.*) the pair. Both men and women keep costly clothes in store and wear them on holidays and at weddings. Boys of less than fourteen generally dress in a pair of gay coloured drawers or *paijámás*, a long coat, and a headscarf with a pair of slippers; and girls in skirts and backed bodices. Boys wear round their neck silver chains with a pendant gold coin either an Akbari *mohar*, an English sovereign, or a Portuguese crusada. They also wear silver bracelets and gold or silver finger rings. Girls wear gold nose and ear rings, gold or silver necklaces, gold or silver bracelets, and gold or silver finger rings. Men wear few ornaments except a silver waistband and a set of gold or silver finger rings. Women wear gold noserings,

earrings, neck[illegible]lets either of gold or silver, and gold or silver finger rings.

The Naváiyats, including the Ghulám Naváiyats and the Maniárs, are even-tempered and hardworking, but have not a good name for honesty. The Dakhnis including the Ghulám Dakhnis are hot-tempered and truthful but lazy. The Dáldis are lazy and timid. The Moghals, Mápillás, and Sidis are hardworking but proud. Khákars are willing to work but have not a good name for honesty. The Dhobis are quiet hardworking and even-tempered.

Except a few head and chief constables, some pensioned military officers, and some revenue clerks, most Dakhnis are either messengers in the revenue and judicial departments and police constables or husbandmen, or petty traders retailing fruit eggs and hides. A small number live on incomes derived from hereditary land. The Kasáis are sheep-butchers and earn about £20 (Rs. 200) a year. Some Dakhnis who live on the banks of rivers own and work boats. Maniárs are mostly peddlers hawking cotton and thread, glass bangles, beads, knives, needles, combs, and sundry silk articles; some of them also deal in cloth. Moghals, Mápillás, and Sidis are unskilled labourers and gardeners. The Dáldis, from *dalad* fishing, catch and cure fish and go to sea as sailors. Kákars work as horse-keepers. Naváiyats are large landed proprietors and merchants, who deal in country and European cloth. They are also moneylenders. The Naváiyat Ghuláms are traders and the Dakhni Ghuláms are messengers and husbandmen. The Naváiyat traders earn £50 to £200 (Rs. 500-Rs. 2000) a year. The yearly salary of Naváiyat clerks employed in shops, exclusive of food, varies from £10 to £30 (Rs. 100-Rs. 300). The Maniárs earn £10 to £30 (Rs. 100-Rs. 300). Except of landholders, military pensioners, and clerks the average yearly income is about £10 (Rs. 100). All rest from work on the Ramzán and Bakar Ids, and on the last two days of the Muharram. In the rural parts if a Musalmán dies the other Musalmán villagers stop work for a day. Traders are busiest in the fair season and husbandmen during the rains. Naváiyats and Maniárs save enough to meet marriage and other special expenses without borrowing. Dakhnis and others, though not scrimped for food, borrow to meet marriage expenses and are generally in debt. Dáldis generally build their huts on lands belonging to others; but most other Musalmáns own land either as proprietors or as permanent tenants.

Except Dáldis, Kasáis, Sidis, and Kákars, the Kánara Musalmáns are careful to keep the rules of their religion. Each settlement, however small, has a mosque with a *mulla* or priest and daily prayers, and a special weekly meeting on Fridays at noon when the *kázi* or judge, the deputy *kázi*, the *khatib* or preacher, or the *mulla* leads the prayers. The Naváiyats, Konkanis, Mápillás and the Dáldis are Sháfis and some of the remaining classes are Hanafis. In most houses the *Kurán* is read either by the head of the family, or if he cannot read by some hired reader. The different Muhammadan settlements are grouped into circles, each under a *kázi* who is an hereditary officer holding a diploma and free-grant

from former Musalmán rulers. These gr[illegible] by the British Government. But the *kázi* [illegible] fined to registering marriage contracts and presi[illegible] to settle social disputes. The *khatibs* and *mullas* [illegible] land-grants. Where the *kázi's* circle is too large to admit attending all marriages he appoints a deputy or *náib*. The *mulla* can read prayers and the *khatib* can preach whether or not the *kázi* is present, but the *náib* cannot act without the *Kázi's* permission. The mosque is generally in charge of at least four laymen of character called *mutavállis* or wardens. The *mullas* are also leaders of the burial service, preparing the shroud, bathing the body, and reading prayers at the grave. Besides at mosques Musalmáns worship at the shrines or *dargás* of saints or *pirs*. At these shrines people make vows, burn incense, and offer plantains, molasses, and cocoanuts. Each of the larger shrines has a beadle or *muzávar* whose office is to sweep and light the shrine and receive the vows. They also hold Government lands free of rent. Once a year on the anniversary of the saint these shrines are lighted and a dinner is given to the Muhammadans of the neighbourhood. Most Kánara Musalmáns have a fair acquaintance with the leading tenets of their faith. They believe that when the funeral party retires forty paces from the grave, two angels called Munkir and Nakir enter the grave and ask the dead man, by whom he was created, who is his Prophet, and whose rules of conduct he followed. If the man's life was good he answers My God is Alla, my Prophet Muhammad, and my conduct was guided by the precepts of Muhammad. If a man's life has been sinful he grows confused and is unable to answer. After these angels have visited it, the soul of the righteous enjoys the pleasures of heaven and the soul of the wicked suffers the torments of hell till the judgment-day when the righteous go to heaven and the wicked for a certain period to hell. Eternal damnation is reserved for the unbelieving.

As women seldom take part in processions during the day all joyful Musalmán ceremonies are held at night. When women are required to go out during the day they are careful to keep to bye-paths and both at night and day they enter the house by the back door. After child-birth women keep the house for forty days. As soon as the child is born it is washed, wrapped in a cloth, and laid in a winnowing-fan. The *mulla* or some elderly neighbour comes, offers a prayer, and names the child. For three days the mother is fed on rice-gruel sweetened with molasses and without salt, and the child with rice water mixed with molasses. On the fourth day the mother gets her usual diet and begins to suckle the child. The midwife who may be of any caste remains with the woman for six days. About nightfall on the sixth women neighbours come to the house. The midwife places on a plantain leaf two pounds (one *sher*) of rice, a cocoanut, some betelnuts and leaves, and some plantains and jessamine flowers. Fine cooked rice seasoned with butter and the fried leg of a cock are offered to the contents of the plantain leaf with the prayer that the child may be destined to fare well. Women watch the rice and betelnut by

ght. The rest of the women, after taking curry, and sweetened rice and cocoanut milk night in singing. At dawn the midwife carries way and the guests return to their homes. On the day they cook rice curry and sweetened rice boiled in cocoanut milk, and ask the *mulla's* wife and other women. When the guests are come the young mother goes along with them to the well, and lighting a lamp waves it over the well. Lamp-black or antimony is rubbed on the well, and a couple of betel leaves and nuts are dropped into it. They return to the house and are feasted.

Boys are circumcised between one and eight. The village barber, who is specially trained for the work, performs the operation and is paid 1*s.* to 4*s.* (8 *ans.*-Rs. 2) in cash, besides a new handkerchief worth about 1*s.* (8 *ans.*). On the day before that fixed for the ceremony a dinner is given to propitiate the spirits of the dead. The ceremony of circumcision generally takes place in the afternoon. In the country both men and women are invited. The boy is seated on a stool and his hands and feet are held by some strong man. The mother who is surrounded by women guests is made to stand in a small wooden tub filled with water with two rice cakes on her head. The barber draws out the foreskin with a pair of pincers and cuts off the skin with a razor. As soon as the operation is over a little water from a metal pot is poured on the head of the boy's mother. The cakes which were on the mother's head are given to a Musalmán beggar with 1½*d.* to 6*d.* in cash (1-4 *ans.*) and some molasses. The guests are treated to a meal of rice, curry, and rice sweetened and boiled in cocoanut milk. The ceremony costs £2 to £10 (Rs. 20-Rs. 100). Few perform the *bismilla* or initiation but all perform the *akhika* or sacrifice ceremony. The sacrifice consists of killing one or more goats and feeding the caste people with *pulão* and meat curry. Naváiyat, Dakhni, Maniár, Moghal, and Ghulám women do not appear in public except with a veil or *burka*. Mápilla, Sidi, Kákar, Dhobi, and Dáldi women go out without a veil.

There is no rule enjoining early marriage, but girls are generally married before they come of age and boys between sixteen and twenty-five. Divorce and widow marriage, though allowed, are rare. Formal proposals for marriage come from the bridegroom's father who first ascertains from the bride's people that the proposal will not be rejected. The master and the mistress of the bridegroom's house, accompanied by male and female neighbours go to the bride's house with a robe and flowers, and betel leaves and nuts. The women go into the house and dress the girl in the new robe and deck her with ornaments and flowers. The men fix the amount of the marriage settlement or *mahar*, which the husband has to pay the wife. The amount varies from 10*s.* to £100 (Rs. 5-Rs. 1000). Betel leaves and cocoanuts are then distributed to the house people and neighbours and all present are treated to a meal of rice curry and sweet rice boiled in cocoanut milk. Like other natives of Kánara they erect large temporary booths, and send a man called *izni* whose duty it is to invite all the community to be present

during the marriage. The marriage ceremonies last five days. On the first day the feast of *hakdars* in memory of deceased ancestors is held, and neighbours, particular friends and relations are invited. This feast consists of *puláo* and fowl or mutton curry. On the second day a party from the bridegroom's house and another from the bride's go in procession with molasses turmeric paste sweet oil and scented flowers, and deck the bride with flowers and rub her with the paste, oil, and powder. After this the whole community are invited and treated to a meal the same as that on the previous day. On the third day, after the arrival of the guests, a party from the bride's house come with music bringing a garland or *hár*, a crest or *tura*, and a badge or *shera* of flowers, a gold ring with the bridegroom's name engraved on it, another ring, a headscarf, a long coat, trousers, drawers, a handkerchief or *rumál*, a pair of sandals or *juta*, a copper tray for betel leaves, a brass spittoon, a small copper pot, a brass basin or *tasht*, a copper plate or *thala*, a copper cup or *lota*, and nine new earthen pots. These things are taken into the house where a party of twenty-five women are assembled who have come from the bride's house by bye-paths. The bridegroom then comes and bathes in the bath-room and after he is bathed his female relations pour on his head scented water from the nine new pots that came from the bride's house. They then make the bridegroom sit on a stool and wave round his head copper coins which they drop in a tray laid at his feet. They afterwards place in his hands silver coins worth 2*s.* to 10*s.* (Re. 1 - Rs. 5). The money which was waved round his head is given to a Muhammadan woman called *mushaka* whose duty is to accompany the people of the house when they go to invite women guests. The men guests are asked by the *izni*, who has a fixed allowance and for his services has the right to take to his house a plateful of cooked food from all public dinners. The bridegroom afterwards goes to put on the dress brought from the bride's house and the guests begin to feast. After the meal the bridegroom fully attired comes into the wedding booth. When he makes his appearance the guests rise and salute him and again sit down, and he takes his seat along with them. All relations and friends of the bridegroom then rub him with scented oil and present him with ornaments of gold or silver or with shawls or waistcoats. Meanwhile the guests amuse themselves listening to singing and dancing girls. When this is finished the bridegroom goes in procession, often on horseback, to the bride's house in company with all the guests. This is called *shabgast*. As soon as the procession enters the bride's wedding booth the bridegroom's party is received with every mark of respect, and the *kázi* or his deputy draws out and registers the marriage contract which is signed by the bridegroom and by the agent for the bride. When the marriage contract, which provides for a marriage settlement, is read in the booth the mother or any kinswoman whose husband is alive puts round the bride's neck a fivefold string of black beads. This is called the *lucha*. The *kázi* is paid a marriage fee of 6*s.* (Rs. 3). If the ceremony is performed by the deputy *kázi* he keeps 4*s.* (Rs. 2) and hands the remaining 2*s.* (Re. 1) to the *kázi*. The rest of the night is spent in hearing songs and watching dancing-girls dance. Most guests,

except near relations and special friends, retire before daybreak. In the morning a feast is given by the bride's people, and in the afternoon, at the invitation of the women the bridegroom enters the women's quarters where he sits on a bed with a companion, who is generally a young lad. The bride is seated opposite to him, with her face covered. Between them a copy of the *Kurán* is placed on a low wooden stool. The white sheet that covered the bride's face is removed by a near female relation of the bride. The bridegroom, the bride, or any other person who can read Arabic, opens the book, and the chapter on peace is read aloud. The bride then bids farewell to her parents and relations and is led by them into the hall where the sister of the bride or some other near female relation says to the parents of the bridegroom, 'Heretofore we cherished the girl as we could. Now we make her over to you and pray you will treat her as your daughter.' At this the bridegroom comes forward and lifting the bride in his arms places her either in a bullock carriage in which he and his companion and the bride's female companions also sit, or on horseback. A private dinner party is then given in the bridegroom's house. Next morning the pair are bathed by women in turmeric water. At night they go to the bride's house where they are again bathed. On the fifth day the pair return to the bridegroom's house and a feast is given to all the female relations of the bride who are specially invited. After the feast cocoanuts and wheat-flour cakes, stuffed with scraped cocoa-kernel and molasses and fried in cocoanut oil, are put in the laps of all relations, one cake in the laps of distant relations and seven in the mother's lap. This is called parent-meeting or *samdi milávo*. During the whole of the marriage Musalmán women sing Hindustáni songs in the house and country musicians play. About a fortnight after the marriage the bride comes to her parents with a variety of sweetmeats which are distributed to her relations friends and neighbours. She remains at her father's for a week or ten days and returns with similar eatables which are distributed among the boy's friends. The couple are afterwards invited with some friends on the *Khudba* holiday and after dinner the bridegroom and bride are presented with clothes. Then the bridegroom goes home leaving his wife to follow in a couple of days.

If a married girl is living in her husband's house when she comes of age, women from her own house accompanied by musicians go to her husband's with several kinds of sweetmeats. On arriving they enter the women's room and deck the girl with flowers and lay in the upper half of her robe a small quantity of sweetmeats, part of which she eats. A dinner is served to the visitors and to female neighbours, and they return home. If the girl is living at her mother's when she comes of age a party of women from her husband's house come and deck her with flowers and are given a dinner. The cost of this ceremony varies from £1 to £2 (Rs. 10-Rs. 20). When a woman becomes pregnant for the first time her mother's people treat her in the same way as when she came of age. At the seventh month she is taken to her mother's house and seldom returns to her husband until four months after the child is born.

When a man is sick beyond hope of recovery some one who

can read the *Kurán* is called and in a loud voice recites the chapter on death and the happy future of the believer. The creed and the prayer for forgiveness are read and a little sugared water is dropped into the mouth of the dying man. When all is over the people of the house wail bitterly and beat their mouths. The eyes of the dead are carefully closed and the great toes are tightly tied together. On hearing of the death all men of over ten years of age come decently dressed to the house of mourning. The bier and a plank about six feet long by two broad is brought from the mosque. A plot of ground about six feet by three is dug about six inches deep and a scaffolding of bamboos about a foot high is tied over it and the plank laid upon it. The toes are untied and the body is carefully washed with hot water by men if it is a man, and by women if it is a woman. It is then clothed in a white waistcloth or *lungi* and a long shirt called *kafni*. Antimony or black salve is applied to the eyes, and the body is wrapped in two white scented shrouds which have been prepared by the *mulla*. The shrouds are tied with three bandages, at the head, the middle, and the feet. Before the bandage is tied over the head friends relations and neighbours come and beg pardon for any evil they may have done the deceased and offer him their forgiveness should he in any way have wronged them. The wife comes forward with sobs and frees her husband from the marriage settlement and the mother frees him from the claim which she has to his support. The bandage is tied above the head and the face is hid. The body is laid in the bier and carried on the shoulders of four men who with others call *Láiláha illalláh*, 'There is no God but one'. As soon as the body is taken away, the widow takes off her lucky necklace, her nose-ring, her glass bangles, and her bracelets. As they carry the body the bearers pray that the sins of the dead may be forgiven. The body is taken to the mosque and laid there, while the people wash. They then stand in three lines behind the bier and pray, and after praying start for the grave. On reaching the grave, which has already been dug, the people once more pray. Two of the bearers go into the grave and one standing at the head and one at the feet lower the body and lay it with the head to the north, leaning on the right side, that it may face Mecca. When the body is in its place all the three shroud bands are untied. All present repeat the prayer called *kulkula*, and pass to two men in the grave three handfuls of earth which they lay under the head of the corpse. The men in the grave come out and all thrice throw handfuls of earth into the grave saying, 'Of earth we made you, to earth we return you, and from earth shall raise you on the resurrection day.' The *mulla* prays and pours a large potful of water on the grave. The whole party retire forty paces and again pray. After this they return to the house of mourning, and standing at the door, pray for the soul of the dead. Relations and particular friends remain with the family and dine with them. Some near relations pass their time at home reading the *Kurán* with friends and relations until the fortieth day, but most only till the tenth day. On the second and the third day they go to the mosque and pray. On the morning of the third day a large number

MUSALMÁNS.

of friends and relations meet in the mosque, and after hearing the proper portion of the *Kurán* read, pray that the merit of this act of devotion may pass to the soul of the dead. On this a tray of flowers and a vessel of scented water is passed among the guests who each pick one flower, dip it in the scent, and lay it on the grave with the short prayer called *Darud*. The rest of the flowers and the scent are also laid on the grave, and two stones are planted on the grave, one at the head and one at the foot. Fried rice called *churmuri*, dry dates, and sweetmeats are handed round and the guests withdraw. On the tenth and fortieth days after death, and again when a year is over, dinners of mutton are given, when the guests pray that the dead may rest in peace.

Among Kánara Musalmáns the Naváiyats, the Dakhnis including the Moghals, and the Konkanis hold the highest social position; next come the Maniárs and Memans, then the Mápillas, Khákars, Ghuláms, Sidis and Kasáis, and last the Dhobis.

Serious breaches of social rules are brought to the notice of the *Kázi* who calls a meeting of adult Musalmáns, and presiding over it passes a decision in accordance with the opinion of the majority. Minor offences are punished with fine which is partly credited to the mosque and partly spent in entertaining the community. In scandalous cases the offenders in addition to paying fines are ordered to ask public pardon. In default the offenders are excommunicated until they submit to the decision of their caste-fellows.

Under the influence of European officers, Musalmáns are beginning to send their boys to vernacular schools and may be said to be in a fair way of improving.

SULTÁN LADS.

Sulta'n Lads, numbering 81 of whom 40 were males and 41 females, are found in the Haliyál sub-division. They are half-Muhammadans and half-Hindus and have Mullás for their priests. They are said to keep all Hindu customs on the occasions of birth marriage and death, and do not undergo the rite of circumcision. They are butchers and liquor-sellers and are comparatively well off.

TURK BÁBIS.

Turk Ba'bis, numbering 65 of whom 35 are males and 30 females, are found at Murdeshvar in Honávar. They are said to be descendants of Konkani and Sonár outcastes. The founder of the caste is believed to have been one Bábi, who, having been forcibly converted to Islám by Tipu Sultán and having reverted to Hinduism on Tipu's death, gained the surname of Turk, which is the common title for Muhammadans in Kánara. His family intermarried with the illegitimate children of Sonár and Konkani women and this practice still continues. The names in common use among the men are, Ganpaya, Rámaya, Shivappa, Sheshgneri, and Kushta, and among the women, Nagamma, Shanteri, Subbi, Savitri and Rukmini. They are fair, muscular, and strongly-made, living in one-storied houses with either mud or laterite walls and thatched or tiled roofs. Their ordinary diet includes rice, vegetables, and fish. Their holiday dishes do not differ from those of the Konkanis. The dress and speech of the men as well as of the women do not differ from those of the Konkanis. They are petty dealers and husbandmen tilling either their own or hired land.

Turk Bábis.

They are generally hardworking and thrifty, living above want, though forced to borrow to meet marriage and thread ceremonies. They employ Havig Bráhmans as their family priests and to conduct their ceremonies. Boys are girt with the sacred thread between eight and eleven; girls are married before eleven, and boys between sixteen and twenty. The details of their naming, puberty, and death ceremonies do not differ in any important particular from those of the Kushasthalis. The dead are burnt and mourned ten days. The heads of widows are shaved and they are not allowed to marry. As a class they are religious, like the Sahasrastkers, being specially devoted to the worship of Venkatramana of Tirupati. They have great faith in soothsaying, witchcraft, and ghosts. Their religious Teacher is the head of the Smárt monastery at Shringeri in west Maisur. But they are not strict followers of their sect and have a leaning towards Vaishnavism. A family of five spends about 14*s.* (*Rs.* 7) a month. They send their boys to school and are ready to take to any new calling which promises well.

Europeans.

Europeans, numbering 45 of whom 30 were males and 15 females, are found at Kárwár, Yellápur, and Sirsi. With the exception of three, two Básel Protestant missionaries and a forest contractor who are Germans, they are English Government servants.

Chinese.

Chinese, numbering 25 of whom 15 were males and 10 females, are found at Kárwár. They are convicts transported by the English from China. They are said to have been convicted and punished for piracy with murder. Some of them have turned Roman Catholics and some are still Buddhists. The Christians have married Goa Christian girls and have children by them. Some work as masons, some as sweepers, some as gardeners, and some do wicker work. They are passionate if provoked and are under police surveillance as they are suspected of theft and robbery. They are good workmen earning 1*s.* to 2*s.* (8 *ans.*-Re.1) a day.

Beni Israels.

Beni Israels, numbering 25 of whom 14 were males and 11 females, are found in the towns of Kárwár and Yellápur. They are Government servants, speaking a corrupt Maráthi, and not differing from the Beni Isráels or Indian Jews of Bombay to which class they belong.

Párs.

Párs, numbering 17 of whom 9 were males and 8 females, are found in Kárwár. Three of them are Government servants and the rest traders. They come from Bombay and do not differ from the Bombay Párs.

Villages.

According to the 1881 census eight towns had more than 5000 and two of the eight more than 10,000 people. Excluding these eight towns, which together numbered 57,830 or 13·70 per cent of the population, the 364,010 inhabitants of Kánara were distributed over 1102 villages, giving an average of one village for 3·54 square miles and of 330·30 people to each village. Of the 1102 villages 271 had less than 100 people, 276 between 100 and 200, 382 between 200 and 500, 111 between 500 and 1000, 47 between 1000 and 2000, 8 between 2000 and 3000, and 6 between 3000 and 5000. Besides the 1102 villages there were 2490 inhabited and eighty uninhabited hamlets.

Chapter III. Population. Villages.

There is no marked difference between a Kánarese hamlet and a Kánarese village. As the whole of the district has not been surveyed the returns are uncertain. Some villages include several hamlets widely apart, and in many cases the lands of different villages are mixed together. This confusion arises from the practice of including in a single private or temple estate plots of land held by one owner in several villages. Kárwár before the survey had only thirty-seven villages, under the survey it has sixty-one. Similarly in Kumta the number of villages has been raised from 164 to 260. Under the old system the units were *sthals* or holdings, *majras* or hamlets of two or more holdings, *gráms* or villages of two or more hamlets, and *máganis* or groups of two or more villages. Under the new or survey system the revenue charge of a *shánbhog* or village accountant takes the place of the *mágani* or village group. Some garden villages are inhabited solely by Havigs and their dependents; most other villages have a mixed population.[1]

Houses.

According to the 1881 census, of 74,991 the total number of houses, 68,832 were occupied and 6159 unoccupied. The total gave an average of 19·17 houses to the square mile, and the 68,832 occupied houses an average of 6·12 inmates to each house. Kánara houses may be arranged under four classes. Houses of the first class are two-storied, with verandas and front yards, tiled roofs, laterite walls, and wooden ceilings, containing a hall, two or three sleeping rooms, a cook-room, a bath-room, and a cattle-shed. The floors of all are smeared with a wash of cowdung and polished by stones. The bath-room and the cattle-shed form a separate block which generally stands behind the main building. Houses of the second class are two-storied, with mud walls, laterite pillars, thatched roofs, and floors cowdunged and polished as in first class houses. Houses of the third class are smaller than first and second class houses. They are one-storied, with mud walls, laterite pillars, thatched roofs, and wooden ceilings. Houses of the fourth class are small one-storied huts or cottages, with mud wattled reed or cocoa-palm leaf walls and thatched roofs. The walls of houses of the first and second classes are plastered with cement and those of other houses with cowdung mixed with mud. In the smaller or third class houses the side verandas are used as cattle-sheds and bath-rooms. In the palm and spice garden country the house of the Havig owner stands in the middle and the labourers live in huts on the skirts of the garden. The furniture of most Kánara houses includes straw mats, wooden boxes, benches, stools, brass lamps, copper brass and bell-metal vessels, and, in the houses of the rich, silver dining and drinking plates and cups. Some Hindu families, who know English, use tables, chairs, and other articles of European furniture, and some Native Christians and Eurasians use English cookery, glassware, and cutlery.

Communities.

Except in Haliyál and Mundgod petty divisions which border on Belgaum and Dhárwár, there are no village communities proper. The village establishment is more complete in the villages above

[1] Mr. A. R. Macdonald, C.S.

than in those below the Sahyádris. A complete village community contains a *purohit* or family priest, a *joishi* or astrologer, an *archak* or temple servant, *maktesars* or temple council, a *pánchál* or goldsmith, a *badigé* or carpenter, an *achári* or blacksmith, a *kelasi* or barber, a *madival* or washerman, a *shimpi* or tailor, a *kumbár* or potter, and a *chamgár* or shoemaker; and of village officers the *gauda* or village headman, the *shánbhog* or village accountant, and the *ugrani* or village messenger. Besides these the *patanashitli* or shopkeeper is found in large trading villages. Not more than twenty-five per cent of the villages have the full establishment of officers and servants. Of the Government officers, as a rule, the headman or *pátil* is found alone in each village, and the accountant or *shánbhog* and the messenger or *ugrani* in each *mágni* or village group. The headman in Kánara villages is not an hereditary but a Government stipendiary officer chosen for his position and wealth. Formerly most headmen belonged to the lower orders of husbandmen, Nádors, Gondas, Halepáiks, Komárpáiks, Karivakkals, Sherugárs, or Maráthás. Of late in several cases the office has been given to Havigs, Shenvis, Sárasvats, Habbus, Chitpávans, Lingáyats, Jains, and Mulevars. The *kulkarni* or village accountant as a rule is a Bráhman. The *ugráni* or messenger is either a Halepaik, Komárpaik, Devli, or Musalmán.

Though he is not so powerful as in districts where the office is hereditary, the Kánara village headman takes a leading part in village affairs. So great is his importance as the leader of village ceremonies and festivals, that few are held unless the headman or some member of his family is present. He is the first to receive the betelnut and leaves at social gatherings, and the offerings and flower garlands at religious gatherings. Under the Madras Government till 1862, in addition to his revenue and police duties, the village headman was the head of the village council or *panchayat* which decided petty civil disputes. Though he no longer has this judicial power, the headman is still often consulted and appointed mediator in disputes between neighbouring villages or between landlord and tenant. He also settles family quarrels between husband and wife, parent and child, brother and brother. On marriage and other great family festivals a whole village is seldom feasted. But a headman or rich landholder besides the caste people of his own and neighbouring villages often asks as many as 1000 or even 2000 of his tenants, field servants, and other poor neighbours. At birth, thread-girding, marriage, death, memorial, and forest feasts or *vanbhojan* a number of guests are generally fed.[1] As a rule caste and other neighbours are asked to marriages, caste people alone to deaths, and only a few friends and relations to birth, memorial, and other feasts.

[1] On forest feast days the village people carry the image of the village god in a palanquin to a river bank on the border of the village forest. At the river bank the people wash the god and their own bodies in the water and take a meal which is specially prepared on the spot. After sunset the procession returns with music and dancing girls walking in front. On these forest feast days the village is lighted at night and on their way back from the forest the procession passes through the chief streets of the village.

The villagers as a body are considered to have the right to use the village grazing and forest lands, the village paths and roads, the village cattle troughs, ponds, wells, and rivers, and the village temples. In some large villages the grazing ground is divided into plots, each plot being allotted to a fixed number of families; but no limit is set to the number of cattle which a man may send to the village grazing ground. Villagers are allowed either from their own or from neighbouring forests to take free of charge as much dead wood as they want for home use. All classes of villagers draw water from the village cattle troughs, ponds, wells, and rivers, except that in some cases the right to use the water of the village pond for tillage is confined to the owners of a few fields, and that Holayars, Hussalars, Mhárs, Mángs, and Chámbhárs, who are regarded as impure, are not allowed even to touch the village drinking well, and have a well set apart for their use. Besides being forbidden the use of the village well the degraded classes are not allowed to enter the village temple but they may present offerings through the temple priest. In carrying out works of common usefulness, such as building the village temple, digging the village well, or deepening the village pond, the villagers help according to their means and position, rarely by paying cash, generally by supplying either material or labour. In the case of works, which are useful only to a particular caste, the caste who benefits is alone expected to contribute.

Besides their own land villagers often till land in one or more neighbouring villages. New settlers are not required to pay any fee when they settle, though some secure the favour of the goddess of the new village by offering her presents. Except in large lowland villages, where the moneylender and grain-dealer is often either a Konkani, a Váni, or a Navaiyat Musalmán, and in upland villages, where he is a Dhárwár Lingáyat, the person who lends grain and money to the poorer villagers is generally a well-to-do local landlord.

The *purohit* or family priest and the *joishi* or astrologer are the religious guides of the Hindu villagers. The astrologer consults the almanac, tells the villagers what days are lucky for birth and marriage ceremonies and for beginning to sow and to reap. The family priest conducts the family ceremonies, births, thread-girdings, marriages, deaths, and memorial feasts. Among high class Hindus the family priest is a Bráhman or a Lingáyat, and among the lower classes either a Gauda, a Budivanta, or a Kolkar. Besides their family priest most Hindus have a spiritual Teacher or *guru*, who or his representative visits his followers from time to time, advises them, purifies and blesses them, and receives their worship. The family priest is paid both in grain and in cash, and the spiritual Teacher in cash. The religious leaders among the Musalmáns are the *khatib* or preacher, the *mulla* or priest, and the *káji* or judge. The preacher or *khatib*, who is found only in large villages, conducts the Friday prayers or *namáj*, and generally enjoys some rent-free land. The *káji*, who was formerly the judge, or in the *káji's* absence the *naib*, conducts marriage, and the priest or *mulla* conducts birth, death, sacrifice, and other religious ceremonies. On these

occasions the *kájí* and *mulla* are paid in cash by the persons for whom the ceremonies are performed, and in large towns besides private fees they draw a Government allowance.

Carpenters, blacksmiths, and other village craftsmen are paid either in cash or in grain or both in cash and in grain. For ordinary work the village craftsman is engaged and for building a new house or other more difficult work a more skilful craftsman from a neighbouring town is sent for and paid in cash.

Movements.

Of the people of Kánara the trading and educated classes alone leave the district in search of employment. The traders of Kumta, Kárwár, and Sirsi either go or send agents to Bombay and Hubli. A few educated Hindus and Christians also find Government employment outside of the district, and some send their sons to be educated in Bombay. Within the district there is much movement of trade between the uplands and the coast and of labour between the coast and the uplands. Traders, who attend fairs or weekly markets, return to their homes within four days, and those who go to the larger markets are absent from a week to a month. The brisk demand for field labour in the upland parts of the district is chiefly supplied in Yellápur from Goa, Kárwár, Ankola, and Kumta, and in Sirsi and Siddápur from Honávar and Báindur, Kundápur, and Udapi in South Kánara. For a month or two during the hot season the demand for labour in road-making, pond-digging, and well-sinking also brings considerable numbers of workmen from Dhárwár and Belgaum. Most of the Goa labourers are Christians. They find work chiefly in Havigs' gardens where they dig, carry manure, and do other garden work. They rarely bring their families with them and do not settle in the district. They stop for the eight fair months (October to May) and return with the setting in of the south-west monsoon. The same workmen generally work for the same master year after year. During the rains they work at home either in their own fields or for hire on their neighbours' land. A few carpenters and other skilled artisans from Kumta and Honávar find employment during the eight fair months in Sirsi, Siddápur, and other upland towns, and return home during the rains. The local labourers move from place to place, selling fuel and grass, and digging and making bricks. They are never away from their homes more than fifteen days at a time. The Yellápur saw-mills give employment to a few hands, but the people find the climate so unhealthy that few except Sidis remain there for any time. In December, January, and February a few workmen go from village to village tilling *suggi* or dry crop rice land, and return after a month or two when the work is over. Formerly some Kunbis and families belonging to the forest and hill tribes used to move about the district carrying on the wasteful system of wood-ash tillage in different parts of the forest. Since the area available for wood-ash tillage has been restricted, these wandering husbandmen have settled chiefly as labourers.

APPENDIX.

FOREST RULES.

It is the desire of the Government of Bombay that in future supplies of timber should be cut by the officers of the Forest Department, and collected in convenient depôts where it will from time to time be sold by public auction under the rules that may be in force. In this way people will be able to procure timber at the sales, but it is necessary to make provision so that the people of the district may have the means of getting wood, bamboos &c. which they may require for their own wants, and not for purposes of trade. The following rules regarding permits to cut wood &c. on Government land are therefore published :

I. The people may, in accordance to customary usage, cut and collect in the Government forest of their own villages, when not specially reserved for the growth of timber or other conservancy purposes, the following sorts of forest produce : (1) Bamboos of sorts ; (2) Junglewood for small houses, huts, chuppers, cattle-sheds &c. ; (3) Dry wood for fuel ; (4) Leaves and grass for manure &c. ; (5) Thorns and brushwood and stakes for hedges and dams ; (6) Wood for agricultural implements ; and (7) Dead sago and other palm-trees for water-courses &c. excepting always squared timber for houses of a superior description, planks for solid wheels of carts, wood for rice-grinding mills or the rollers of sugar-mills, and any other descriptions that may from time to time be prohibited.

They must not trade with the wood &c. so cut and must not cut or destroy any trees of the kind excepted under section 5. The headman, *pátil*, and accountant, *kulkarni*, will be responsible that this rule is not abused. In the case of villages within the boundary of which there is no forest, an adjacent tract beyond the boundary will be set apart for the use of the villagers (this they must take great care of, as they will not get any more when this is exhausted), who must, however, before resorting to it, produce before the *pátil* or other officer in charge of it, a permit from their own village officer.

II. Except in such villages as the Collector, acting in concurrence with the Conservator of Forests, may exclude from the operation of this rule, owners and cultivators of land are permitted to clear away all small brushwood and thick low jungle within fifty feet of the boundaries of their cultivated land, so as to secure their cattle from the depredations of wild animals, and they may use the brushwood and small wood cut for their own purposes, but this provision does not extend to any trees of the nature specified in Rule V.

III. Except as provided for in the above two sections, no one is to cut wood of any description in any Government land in Kánara without a permit in writing from the *mámlatdár* or *mahálkari* of the district, and any one found cutting wood &c. without such permit will be liable to be prosecuted according to law.

IV. Persons requiring permits should apply to the *mámlatdár* or

mahálkari of the district, stating the quantity and the description of the wood, the purpose for which it is required, and the number of trees required, and depositing the fees according to the rates which may be in force. A form of permit to cut is annexed.

1. Teak.
2. Sandal.
3. Blackwood.
4. Ebony.
5. *Honi*, Pterocarpus marsupium.
6. Poon, *surhoni*, Calophyllum elatum.
7. *Matti*, Terminalia tomentosa.
8. *Balghay*, Vitex altissima.
9. *Karimutal*, Ougeinia dalbergiodes.
10. *Shivani*, Gmelina arborea.

Any other which may from time to time be added.

V. Permits for cutting the trees noted in the margin shall not be given without the special sanction of the Collector, and for cutting these special rates will be imposed and from time to time, as found necessary, fixed by the Collector in communication with the Conservator of Forests.

VI. Subject to the conditions of Rules XXIV. to XXVII. and if the fees are less than Rs. 25 (£2 10*s.*), and the *mámlatdár* or *mahálkari* sees no objection to the grant, he may give a permit. If the fees are more than Rs. 25, he should report the case to the Assistant Collector with his opinion. The Assistant Collector may sanction the issue of any permit the fees on which do not exceed Rs. 60 (£6), provided that no person shall be permitted to cut more than 50 *khandis* (625 cubic feet) of squared timber within ten years without the special permission of the Collector. The Collector shall not sanction the issue of any permit in excess of 100 *khandis* (1250 cubic feet) without a previous reference to the Revenue Commissioner through the Conservator of Forests. For every grant of more than fifty *khandis*, it shall be competent for the Conservator, in communication with the Collector, to exact special rates not exceeding twice the ordinary rates in force.

VII. A register shall be kept of all applications in each village, and no permit shall be granted till the register shall have been examined and it shall appear that applicant has had no grant within a reasonable period, and that he is *bond fide* in want of timber for the purpose indicated.

VIII. Permits should be granted as soon as possible after the date of application, and should be issued for as short a period as is consistent with the facilities of cutting the timber. The permits should specify the number of trees to be cut and the village *phirka* or forest in which the wood is to be cut, and due intimation should be given to the *pátil* and *kulkarni*; the exact trees to be cut will be pointed out to the applicant by the forest subordinates deputed for that purpose.

IX. Permission will not be given except in emergent cases to cut timber from the 31st of May to the 31st of October.

X. No person should continue to cut after the expiry of the time mentioned in his permit, but he should, if necessary, apply for an extension of time.

XI. The person to whom a permit is granted should report to the *pátil* or to the *mámlatdár* or *mahálkari* as soon as he has cut the number of trees specified in the permit and the wood is ready for measurement, and no wood should be taken away from the forest till it has been measured and stamped with the permit mark (8).

XII. The wood will be measured after being squared, except in the case of bamboos, firewood, and poles, and in measuring it, all logs of $\frac{1}{4}$ *khandi* ($3\frac{1}{3}$ cubic feet) and upwards, and all branches capable of producing logs of that size will be estimated. If the total quantity is less than that entered in the permit, another tree or trees will be pointed out, or the difference of the fees will be returned to the grantee. If the tree pointed

out to the applicant yield a greater quantity of timber than that permitted, the excess will be charged. This measurement or stamping of the timber cut on permit, will be done by a fit and responsible subordinate of the Forest Department.

XIII. When any person has received a permit under Rule IV. he must not use the timber for any other purpose than that assigned in the application for permit, and if he is found so using it, it will be liable to confiscation, and after enquiry such case should be reported to the Collector, who will, if he considers it necessary, pass orders for confiscating the wood and for prohibiting that person from ever receiving a permit under these rules.

XIV. The whole or part of the fees will be remitted in the following cases:

1*st.*—Works of public utility: (1) village *chaukis* or offices; (2) village schools; (3) *dharmshálás* or rest-houses; (4) covers, fences &c. of public wells; (5) bridges over *nálás* and water-courses; (6) works of *bonâ fide* public utility when paid for by private contribution or out of local funds not particularised above.

2*nd.*—Repairs of village churches, temples, *maths* or monasteries, mosques, and grants for religious edifices not the property of individuals but public as regards whole sections of the community.

3*rd.*—Reconstruction of houses injured or destroyed by fire, flood, or similar calamity, if the houses so injured or destroyed belong to persons paying revenue to Government or their tenants, or to lowly paid Government servants. Construction of houses which Government servants may be obliged to erect in consequence of their being stationed at newly established revenue and police stations where there is not sufficient house accommodation.

4*th.*—In cases of distress or poverty not coming under the above heads, the Conservator is authorised to remit the permit fee to the amount of Rs. 15 (£1 10*s.*).

XV. The Assistant Collector or Deputy or Assistant Conservator of Forests will have authority to remit the fees up to Rs. 15 in any one case. All cases in which a larger sum is to be remitted should be reported for the orders of the Collector, or, if necessary, of the Revenue Commissioner or Government.

XVI. The number and date of the order for remission should be noted on the back of each free permit and the full value of the fees should be credited to the forest revenue, corresponding debit being made of the sum remitted.

XVII. The owners or occupants of lands which have not paid revenue to Government from a date anterior to 1st January 1844 may purchase the right of ownership in the timber growing in their fields on application to the Collector, who, in concert with the Forest Officer, will fix its value.

XVIII. All timber passing in or through the district of Kánara without a pass or *rahádári* from some officer authorised to give passes will be liable to detention for enquiry.

XIX. The *mámlatdárs* or *mahálkaris* or any subordinate forest officer having special sanction will give passes or *rahádári* for all timber carts on application and after enquiry.

XX. When timber &c. is to be exported beyond the inland frontiers of the district above the Ghâts the *mámlatdár* or *mahálkari* or any subordinate forest officer having special sanction will give a pass on *green paper* which must be exchanged at the appointed frontier *náka* for a similar

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pass on *white paper*. Passes on *white paper* will not be effective for passing timber at any of the stations in Kánara, but are only of use in other districts. Forms of these papers are annexed (B and C).

XXI. All wood &c. bought at public sales (Revenue, Magisterial, Civil, or Forest) is entitled to a pass for export.

XXII. Passes for export may also be issued for wood &c. granted on seigniorage and converted to the use for which it was originally granted when it is desired to export it, provided that such wood when sold to outsiders should be charged on export an additional fee of fifty per cent on the seigniorage paid or remitted at the time of cutting.

XXIII. This additional fee may be reduced or remitted by the Collector or his Assistants or Deputies in cases of wood so exported when it is given for charitable purposes or where the grantee moves his abode to another district.

XXIV. Permits to cut wood in the Government forests will not be granted to any persons who are able without difficulty to supply themselves with the timber or other articles they require from the timber depôts.

XXV. In the event of any villager to whom by usage a permit to cut in the Government forests would have been granted being refused a permit on account of the proximity of a timber depôt, such person may, at the Collector's discretion, be excused from the necessity of purchasing his timber by public auction, and it may be issued to him from the depôts on payment of a price calculated to cover the cost of cutting and carting (including superintendence) and the seigniorage fees of the district as may from time to time be fixed, these fees, but not the cost, being remitted in cases coming under Rule XIV.

XXVI. Permits to cut wood in the Government forests will not be given to cultivators who have many suitable trees other than fruit trees (which are excepted) standing in their own estates.

XXVII. Whenever it is discovered that large and valuable trees have been cut down without permission in the Government forests adjoining any village or town and there is a clear and reasonable presumption that such trees must have been cut with the cognizance of such villagers or townspeople, and they fail when called upon to supply any information which may lead to the apprehension of the actual depredators, then section 37 of Regulation XII. of 1827, which is printed below, will be put in force:

'When robbery has been committed within the boundary of a village, or the perpetrators of a robbery have been satisfactorily traced thereto, and neglect or connivance be charged against the inhabitants or the police establishments with regard to prevention, detection, or apprehension, it shall be competent to the Magistrate to investigate the matter as a criminal offence, and if the fact be well substantiated, to exact a fine not exceeding the value of the property lost, the whole or part of which may be awarded in compensation to the owner, according as the degree of caution and activity which he evinced on the occasion may deserve.'

W. PEYTON, Major,
Conservator of Forests, Southern Division.

A. R. MACDONALD,
Collector of Kánara.

Bombay Castle, 18th October 1879.

No. 5587.—In exercise of the power conferred by Section 75 of the Indian Forest Act, 1878, the Governor in Council is pleased to make the following subsidiary rules:

1. One-half of the proceeds of fines and confiscations under the Act shall be paid by way of reward to the officers and informers through whose instrumentality the conviction was obtained, or the property liable to confiscation was discovered: provided that the Magistrate who tries any case under the Act may, if he thinks fit, direct that a larger amount than one-half shall be so paid.

When more persons than one are entitled to the reward under this rule the Conservator of Forests shall determine the proportions in which it shall be divided amongst them.

2. No person who holds land on which trees are growing which are the property of Government shall cut, lop, or in any way injure any such tree, or knowingly and wilfully permit any other person to cut, lop, or in any way injure the same without having first obtained the permission of the Collector, or, in the case of the teak, blackwood, or sandalwood trees, of the Conservator of Forests.

By order of His Excellency the Honourable the Governor in Council,

J. B. PEILE,
Acting Chief Secretary to Government.

Bombay Castle, 20th October 1879.

No. 5587A.—In exercise of the power conferred by section 51 of the Indian Forest Act, 1878, the Governor in Council is pleased to make the following rules concerning the collection of drift and stranded timber:

1. Any person may collect timber of any of the descriptions set forth in section 45 of the Act, and, pending the bringing of the same to the proper depôt for the reception of drift timber, may keep the same in his own custody, but he shall report his having done so within twenty-four hours to the nearest forest officer.

2. Any person may register in the office of the Conservator of Forests one or more boats for use in salving and collecting timber, on payment of a fee of one rupee for each boat.

Such registration shall hold good for the period of one year only, but may be repeated from year to year.

3. Every person, whether a forest officer or not, who collects any such timber shall be entitled to receive a recompense equal to fifteen per cent of the estimated value of the timber. Such estimate shall be made by any forest officer not lower in rank than an Assistant Conservator of Forests, whom the Conservator specially authorizes in this behalf, and the recompense shall be paid at once by Government:

Provided that when the timber has been recovered by means of a boat registered for use in salving and collecting timber, the person who collected it shall be entitled to receive a recompense equal to twenty-five per cent of its estimated value, and that in special cases the Conservator may increase the amount of the recompense to a sum not exceeding fifty per cent of the value of the timber collected.

4. If the timber collected shall be proved to be the property of any person other than Government, such person shall be liable to pay to Government under section 50 of the Act the following amounts (viz.):

(1) on account of salving and collecting, the actual amount of recompense paid to the person who collected it;

(2) on account of moving, the actual cost incurred in moving it to the depôt for the reception of drift timber ;

(3) on account of storing, such fees as shall from time to time be fixed by the Conservator of Forests, with the previous sanction of Government, for the storing of timber at such depôt.

5. No person other than a forest officer authorized in this behalf by the Conservator of Forests shall mark any timber, or have in his possession any hammer for marking any timber to which these rules refer.

6. Any person who breaks Rule 1 or Rule 5 shall be punished with imprisonment for a term which may extend to six months, or fine which may extend to five hundred rupees, or both.

By order of His Excellency the Honourable the Governor in Council,

J. B. Peile,
Acting Chief Secretary to Government.

Bombay Castle, 9th August 1880.

No. 4133.—Under the provisions of section 41 of the Indian Forest Act No. VII. of 1878, His Excellency the Right Honourable the Governor in Council is pleased, with the previous sanction of the Government of India, to make the following rules for regulating the transit of timber and other forest produce :

1. All words used in these rules and defined in Act VII. of 1878 (The Indian Forest Act) shall be deemed to have the meaning respectively attributed to them by the said Act.

2. No timber or other forest produce shall be moved into or from any of the districts in the Presidency of Bombay mentioned in Appendix A except by the routes therein respectively specified.

3. No timber or other forest produce shall be moved within any district of the Bombay Presidency, except within the limits of a reserved forest (whether a village forest or not) or of a protected forest,

and, except as is hereinafter otherwise provided, no timber or other forest produce shall be moved from or into any such district,

without a pass from a Conservator of Forests, or from some officer empowered by a Conservator of Forests, or from some person duly authorized under Rule 13 to issue such pass, nor otherwise than in accordance with the conditions of such pass :

Provided that nothing in this rule shall be deemed

(*a*) to apply to timber or forest produce which is the property of Government, or

(*b*) to apply to timber or other forest produce, the property of one person, or the joint property of two or more persons, which is conveyed in quantities not exceeding one head-load once in twenty-four hours, or

(*c*) to require a pass for the removal of any timber or other forest produce within the limits of the village in which it was produced.

4. Every pass issued under the last rule shall specify

(1) the name of the person to whom such pass is granted ;

(2) the quantity and description of timber or other forest produce covered by it ;

(3) the places from and to which such timber or other forest produce is to be conveyed, and the route by which it is to be conveyed ;

(4) the period for which such pass is to be in force ;

(5) the officer to whom it is to be returned on the expiry of such period, or on the arrival of the timber or other forest produce at its destination, whichever event happens the first.

5. In the case of timber or other forest produce which it is wished to import otherwise than by sea from any place beyond the frontier of British India, no pass shall be issued under Rule 3 unless upon production of a 'Foreign Pass' covering such timber or other forest produce, nor, if such timber be of large scantling, unless it bears a Foreign-Property mark.

6. Every such Foreign Pass must be in a form and every such Foreign-Property-mark must be of a description which has been registered in the office of the Conservator of Forests of the Division into which it is sought to import such timber, or forest produce, and such Foreign Pass must bear the signature of some officer or other person whose name has been duly registered in the said office as an officer or person duly authorized to sign such passes.

7. Any timber or other forest produce which it is wished to import otherwise than by sea from any place beyond the frontier of British India may be conveyed within such frontier by any of the routes named in Appendix A as far as the first depôt on such route established under Rule 15, without a pass under Rule 3, if it is covered by a Foreign Pass in proper form and duly signed and if in the case of timber of large scantling, it is marked with a registered Foreign-Property-mark, but not otherwise.

No such timber or forest produce shall be stacked, or deposited in any place between the frontier and such depôt, or be moved beyond such depôt without a pass issued under the said rule.

8. If the Conservator of Forests of the Division shall so direct, no timber of large scantling, which has been imported as aforesaid by any particular route, shall be moved beyond such first depôt without first having a Government transit mark of such description as the said Conservator shall prescribe stamped upon it.

9. In respect of every pass issued under Rule 3 there shall be payable such fee, if any, as the Conservator of Forests shall, from time to time, prescribe with the previous sanction of Government, for each district, and no such pass shall be issued until the fee so prescribed has been paid.

10. No person who belongs to a community to which a village forest is assigned and no inhabitant of a town or village in the vicinity of a protected forest, who is permitted to take timber or other forest produce from such forest for his own use, shall be entitled to receive a pass under Rule 3 for the removal of timber or forest produce from such forest to any place beyond the limits of the town or village in which such person resides:

Provided that in the district of Kánara a pass may be issued for moving from the said district any timber which has been given, on payment of the fees to be hereafter prescribed, for a specific purpose, and has been used by the grantee for that purpose,

but only on payment of an additional fee of fifty per cent on the amount of the fee originally paid, if such timber is being moved by any person other than the original grantee,

unless the Collector, or the Conservator of Forests, or any of their Assistants or Deputies to whom an application may be made in this behalf, shall be satisfied that such timber is being moved for charitable purpose and shall be of opinion that such additional fee should be reduced or remitted,

in which case a pass may be granted either without additional fee or on payment of a reduced fee, as the Collector or other officer aforesaid shall determine.

11. In every other case the owner of timber or other forest produce shall be entitled to receive a pass for the same under Rule 3 for any of the purposes for which such passes may be granted.

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12. In the district of Kánara passes under Rule 3 for the moving of timber or other forest produce beyond the inland frontier of the said district will be issued in duplicate, one white and one green, and the date of exit will be recorded upon each of such duplicate passes by the forest officer at the appointed watch-house on the frontier, and the green pass shall be surrendered by the holder thereof to such officer, who shall return it without delay to the office from which it was issued.

13. The Conservator of Forests may, if he thinks fit, at any time, by an order in writing,

(*a*) authorize any person who is an owner of timber or other forest produce, or the agent of any such owner, to issue passes under Rule 3 in respect of any timber or other forest produce which belongs to such person or to the person for whom such person is agent, and

(*b*) cancel such authorization.

When the Conservator of Forests authorizes any person under clause (*a*) of this rule he shall furnish such person from time to time with authenticated books of blank printed forms of passes with the particulars required by clauses (4) (5) and (6) of Rule 4 already filled in, and no alteration shall be made by such person in any of the said particulars, or if made, shall have any validity.

The said person shall pay for each such book such sum as shall from time to time be determined by the Conservator of Forests, and in the event of an order being passed by the Conservator of Forests under clause (*b*) of this rule, shall at once return to the said Conservator every unused book and every unused portion of any such book then remaining in his possession, and shall be entitled to receive back the amount paid by him in respect of such unused book or portion of a book.

No pass issued by any such person after the issue of an order under clause (*b*) of this rule and no pass issued by him which is not on a form supplied to him as aforesaid, shall have any validity.

14. Timber or other forest produce in transit may be stopped and examined at any place by any forest or police officer if such officer shall have reasonable ground for suspecting that any money which is payable to Government in respect thereof has not been paid, or that any forest offence has been or is being committed in respect thereof.

The person in charge of any such timber or other forest produce shall furnish to any such officer all the information which he is able regarding such timber or other forest produce, and if he is removing the same under a pass shall produce such pass, on demand, for the inspection of such officer, and shall not in any way prevent or resist the stoppage or examination of the said timber or other forest produce by such officer:

Provided always that no such officer shall vexatiously or unnecessarily delay the transit of any timber or other forest produce which is lawfully in transit, nor vexatiously or unnecessarily unload any such timber or other forest produce or cause the same to be unloaded for the purpose of examination.

15. The Conservator of Forests may establish at such convenient places as he shall think fit on the routes by which timber or other forest produce may lawfully be conveyed, depôts to which such timber or other produce shall be taken for all or any of the following purposes (viz.):

for examination previous to the grant of a pass in respect thereof under Rule 3 or under Rule 13, or

for determining the amount of money, if any, payable on account thereof to Government, and for the payment of such money, or

in order that any mark required by law or by these rules to be affixed thereto, may be so affixed.

16. A forest officer appointed by or under the orders of the Conservator shall have charge of each such depôt, and no timber or other forest produce shall be brought into, stored at, or removed from a depôt without the permission of such officer, and for storing timber or other forest produce in such depôt, and allowing laden carts, or loads or cattle to stand or be deposited therein, such fees shall be payable as the Conservator of Forests, with the previous sanction of Government, shall from time to time notify.

17. The Conservator of Forests shall from time to time make known by notification published in the *Bombay Government Gazette*, and locally in such manner as he deems fit, the name and situation of every depôt in his division.

18. The person in charge of any vessel which carries timber or other forest produce on a river on the banks of which one or more of such depôts are situated, shall call and stop his vessel at each such depôt which he has to pass, in order that the timber or other forest produce may be examined, if necessary, under the provisions of Rule 14, and the person in charge of such vessel shall not proceed with such vessel past any such depôt without the permission of the forest officer in charge of such depôt.

19. No person shall close up or obstruct the channel or any portion of the bank of any river lawfully used for the transit of timber or other forest produce, or throw grass, brushwood, branches, or leaves into any such river, or do any other act which may cause such river to be closed or obstructed.

20. Any forest officer not lower in rank than a Sub-Assistant Conservator of Forests may take such measures as he shall at any time deem to be emergently necessary for the prevention or removal of any obstruction of the channel, or of any part of a bank of a river lawfully used for the transit of timber or other forest produce, but any such case which is not emergent shall be reported to the Collector, who may by written notice require the person whose act or negligence has caused or is likely to cause the obstruction, to remove or take steps for preventing the same within a period to be named in such notice, and if such person fails to comply with such notice may himself cause such measures to be taken as he shall deem necessary.

The reasonable costs incurred by a forest officer or by the Collector under this rule shall be payable to Government by the person whose act or negligence necessitated the same.

21. No person shall establish a saw-pit or convert, cut, burn, conceal or mark timber within one mile of the limits of any reserved forest (whether a village forest or not) or of any protected forest, without the previous written permission of a forest officer not lower in rank than a Sub-Assistant Conservator.

22. No timber of large scantling which does not belong to Government shall be moved from any district of the Presidency of Bombay, unless there is affixed thereto a distinguishable Private-Property-mark of the owner of such timber of a description which has been registered in the office of the Conservator of the Division, nor (if the said Conservator shall so direct) unless there has been made thereupon a Government transit mark of such description as shall from time to time be prescribed in this behalf by the said Conservator.

23. The Conservator of Forests shall upon receipt of an application for registration of any form, mark, or name for the purposes of Rule 6 or Rule 22, inquire into the authenticity of the same, and if he sees no objection shall, on payment by the applicant of such fee as shall from time to time be prescribed by Government, register such form, mark, or name in his office.

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Every such registration shall be held good for a period of one year only.

24. No person other than a forest officer whose duty it is to use such mark, shall use any property mark for timber which is identical with or nearly resembles any Government transit mark or any mark with which timber belonging to Government is marked;

and no person shall, while any timber is in transit under a pass issued under Rule 13, alter or efface any mark on the same.

25. Any person who breaks any of the foregoing Rules 2 to 24, both inclusive, shall be punished with imprisonment for a term which may extend to six months, or fine which may extend to five hundred rupees, or both.

APPENDIX A. (*see* RULE 2).

Routes by which alone timber and other forest produce may be moved into or from the Kánara district:

1. Tinái Ghát Road. 2. Májáli Road.
3. Mouth of the Kálinadi river, Sadáshivgad, Kodibág, and Kadra Bandars.
4. Kárwár Bandar. 5. Belikeri Bandar. 6. Ankola Bandar.
7. Mouth of the Gangávali river, Manjguni, Gangávali, and Gundbala.
8. Mouth of the Tadri river, Tadri, Aghnáshini, Mirján, Hegde, Devgi, Manki, and Upinpattan Bandars.
9. Murdeshvar Bandar.
10. Mouth of the Venktápur river (Shirálí and Venktápur Bandars).
11. Bhatkal river (Bhatkal Bandar.)
12. Gersappa Ghát Road to Tálguppa (Gersappa and Honávar Bandars).
13. Siddápur Road to Sorab *viâ* Vardha.
14. Sirsi to Sorab *viâ* Banavási.
15. Sirsi to Sammasgi *viâ* Dasankop.
16. Sirsi to Hángal and Bankápur *viâ* Pála.
17. Katur to Murguddi.
18. Mundgod to Bankápur *viâ* Sauvalli.
19. Mundgod to Taras *viâ* Yargatti.
20. Yellápur to Hubli *viâ* Kirvatti.
21. Haliyál to Dhárwár *viâ* Mávinkop.
22. Haliyál to Belgaum-Madanhalli.
23. Anshi Ghát Road *viâ* Supa and Shitovde to Belgaum.
24. Supa *viâ* Jagalpet, Ámod, and Hemarge to Khánapur.

By order of His Excellency the Right Honourable the Governor in Council,

J. NUGENT,
Acting Secretary to Government.

TREES AND SHRUBS.[1]

TREES AND SHRUBS.

The following list contains most of the trees and shrubs not mentioned above at pp. 60-79; also many of the more common herbs found on the Sahyádris of North Kánara:

Ranunculaceæ.—Naravelia zeylanica, D.C. A climbing shrub common above the Sahyádris. Flowers in October.

Anonaceæ.—Uvaria narum, Wall. A woody climber found below the Sahyádris at Katgal. Flowers in November.

[1] Contributed by Mr. W. A. Talbot, Assistant Conservator of Forests.

Goniothalamus cardiopetalus, Hf. & T.—A small tree, common in some of the evergreen forests of the Kumta sub-division. Flowers in February.

Anona squamosa, L.—The Custard-apple. A small tree naturalised in parts of the Yellápur forests.

Anona reticulata, L.—Bullock's-heart. Cultivated in Dhárwár and probably in North Kánara.

Unona discolor, Vahl.—A climbing shrub with sweet smelling flowers. Found in Kárwár. Flowers in August.

Secco petalum tomentosum, Hf. Hoom.—A large tree with valuable wood. Flowers in March and April.

Capparideæ.—Capparis zeylanica, L.; C. Heyneana, Wall; C. Moonii, Wgt.; C. sepiaria, L.; C. Horrida, L.; C. tenera, Dalz.—Shrubs and climbers found in North Kánara and flowering in the cold and hot seasons.

Violaceæ.—Ionidium suffruticosum, Ging. A variable perennial found near Kumta. Flowers at different times.

Menispermaceæ.—Cocculus macrocarpus, W. & A.—A large climber, common in the Supa forests. Flowers in the cold season.

C. villosus, D.C.—A species common about Kárwár. Flowers in the hot season.

Cyclea peltata, Hf.—A very common species near Yellápur.

Stephania hernandifolia, Walp.—Common about Yellápur. Flowers in the cold season.

Bixineæ.—Flacourtia Ramontchi, L. Herit. A small armed tree common near Yellápur. Flowers in the hot season.

Scolopia crenata, Clos.—A small armed tree found near Kárwár. Flowers in the hot season.

Pittosporeæ.—Pittosporum dasycaulon, Miquel. A small tree common along the Sahyádris. Flowers in the cold season.

Polygaleæ.—Poligala chinenses, L., and Polygala elongata, Klein, are both found in North Kánara, and flower during the rains.

Caryophylleæ.—Stellaria media, L. A common weed. Flowers throughout the year.

Hypericineæ.—Hypericum japonicum, Thumb. A common herb in rice fields near Yellápur. Flowers in March.

Guttiferæ.—Garcinia Cambogia, Desr. An evergreen tree yielding an insoluble gamboge. The grooved fruit of this species is characteristic. This tree flowers in the cold season.

Garcinia ovalifolius, Hf.—A large tree common in parts of the Ankola sub-division. Flowers in the cold season.

Dipterocarpeæ.—Ancistrocladus Heyneanus Wall. A climbing shrub, with woody tendrils, found in the Ankola subdivision. Flowers in the cold season.

Shorea Talura, Roxb.—A large tree said to yield a kind of lac, found in the Sirsi sub-division. Flowers in the cold season.

Malvaceæ.—Sida humilis, Willd. A trailing herb; common above the Sahyádris. Flowers during the rainy season.

Sida mysorensis, W. & A.—An under-shrub. Flowers at the end of the rainy season. Common about Yellápur.

Sida carpinifolia, L.—A shrub. Flowers at various times. Common about Yellápur.

Sida rhoimbifolia, Linn.—A wiry shrub, common about Yellápur. Flowers in August.

Abutilon polyandrum, Schlect.—A large herb, found on the Árbail Ghát. Flowers in the cold season.

Abutilon indicum, G. Don.—Herb. Flowers in November. Pála.

Urena lobata, Linn.—An under-shrub. Common in most open places of North Kánara. Flowers in the cold season.

Urena sinuata, Linn. — Under-shrub, common throughout Kánara. Flowers in the cold season.

Decaschistia trilobata, Wgt.—A shrub common in parts of the Siddápur sub-division of North Kánara. Flowers during the rains. Closely allied to the genus Hibiscus.

Hibiscus Trionum, L.; H. hirtus, L.; H. Solandra, L'Her.; H. vitifolius, L.; H. cannabinus, L.; H. Sabdarippa, L.; and H. tetraphyllus, Roxb.—All these species are to be found in different localities throughout North Kánara. H. cannabinus and H. Sabdarippa are introduced cultivated species.

Thespesia lampas, Dalz.—A common shrub found throughout North Kánara. Does not become arborescent. Flowers in the cold season.

Sterculiaceæ.—Pterospermum acerifolium. A large tree with very large beautiful flowers found on the Devimani Ghát and in parts of the Ankola sub-division. Flowers in November and December.

Pterospermum Heyneanum, Wall.—A large tree found near the falls of Gersappa. Flowers in the hot season.

Melochia corchorifolia, Linn.—An erect shrub common about Yellápur. Flowers in September.

Waltheria indica, L. — A perennial shrub, common along the coast. Flowers throughout the year.

Tiliaceæ.—Grewia microcos, L. A common shrub. Flowers during the rainy season.

G. pilosa, Lam.—A small tree common in most parts of North Kánara. Flowers in the hot weather.

G. lævigata, Vahl.—Arborescent, often shrubby. Flowers in October.

Grewia columnaris, Sm.—A shrub found in North Kánara near the falls of Gersappa. Flowers in the rainy season.

G. umbellifera, Bedd.—A scandent shrub found on the Árbail Ghát at the falls of Jog and elsewhere. This is one of the doubtful species of the Flora of British India of Hooker. Flowers in the cold and hot season.

Triumfetta pilosa, Roth., flowers in September; T. rhomboidea, Jacq., flowers in October; and T. Annua, L., flowers in the hot season.

Corchorus capsularis, L.—Found on road-sides sparingly throughout North Kánara. Flowers in the rainy season, and yields the jute of commerce.

Corchorus olitorius, L. — A small herb which yields a kind of jute. Abundantly wild about Yellápur. Flowers at the end of the rainy season.

C. urticifolius, W. and A. — Either this or a closely allied species is common near Belikeri in North Kánara and flowers in August.

Corchorus fascicularis, Lam. — An annual common in fields near Pála, North Kánara. Flowers during the rains.

Elæocarpus, Sp.—A tree found near the falls of Gersappa, and buds in December.

Lineæ.—Linum mysorense, Heyne. A small slender herb common near Yellápur and elsewhere. Flowers in September.

Malpighiaceæ.—Hiptage Madaclota, Gaert. — A tall climber; common below the Sahyádris in North Kánara, and flowers in the cold season.

Aspidopterys cordata, A. Juss.—A climbing shrub, very common about Yellápur, and flowers in October.

Zygophylleæ.—Tribulus terrestris, Linn. This remarkable herb is common about Dhárwár and may occur in parts of Kánara. Flowers in the rainy season.

Geraniaceæ.—Oxalis corniculata. A common weed, found everywhere.

Biophytum, Reinwardtii, Walp, and B. sensitivum. — Both species found in North Kánara and flowering during the rainy season.

Averrhoa carambola, L., and A. Bilimbi, L.—Both species are cultivated by the Havig Bráhmans for the fruit.

Impatiens rivalis, Wgt.; I. diversifolia, Wall; I. tenella, Heyne; I. tomentosa, Heyne; I. Balsamnia, L.; and I. pulcherrima, Dalz., I. Kleinii, W. and A., I. Lawii, Hf. and T.—All herbs with succulent stems, appearing during the rainy season.

Rutaceæ. — Evodia Roxburghiana, Benth. A moderate-sized tree, common in parts of Kánara. Flowers in August.

Zanthoxylum ovalifolium, Wgt.—A prickly shrub with a scandent habit, common in the Siddápur sub-division of North Kánara. In flower and fruit during the hot season.

Z. Rhetsa, D. C.—A middle-sized tree, armed with sharp prickles and very common throughout North Kánara. Flowers in August and September.

Toddalia aculeata, Pers. — A rambling prickly shrub found in some of the Siddápur forests.

Acronychia laurifolia, Blume.—A small tree found near Kárwár and flowers in July.

Glycosmis pentaphylla, Correa.—A common shrub abundant in most of the evergreen forests throughout Kánara. Flowers at various times.

Murraya koenigii, Spreng.—A small tree with odorous flowers, common near Yellápur, and flowering in the hot season.

Clausena indica, Oliv.—A small tree found near the Nilkund Ghát in North Kánara. Flowers in the cold season.

Luvunga eleutherandra, Dalz.—A scandent shrub with recurved spines; common on the Sahyádris near Supa.

Ochnaceæ.—Ochna squarrosa, Linn. A shrub common near Kárwár, not O. pumila, mentioned by Dalzell in the Bombay Flora, page 46. Flowers in the cold season.

Burseraceæ.—Garuga pinnata, Roxb. A large tree much resembling Odina Wodier in habit. Common in the Mundgod petty division and elsewhere in North Kánara. Flowers in the hot season.

Meliaceæ. — Turræa villosa, Benn. A small weak shrub, flowering during May on the Sayhádris.

Nageramia alata, W. and A.—A small shrub with long white flowers. Appears during June and July below the Sahyádris in flower.

Dysoxylum, Sp.—A large tree differing from all the known species. Found in the Kumta sub-division in flower in December. Fruit unknown.

Aglaia, Roxburghiana, Mig.—A tree or shrub common near Kárwár and elsewhere in North Kánara. Flowers in October and November.

Lansium anamalyanum, Bedd.—A tree common about the falls of Gersappa. Flowers in April.

Walsura piscidia, Roxb.—A large tree found in the evergreen forests on the Devimani Ghát. Flowers in the cold season.

Chailletiaceæ.—Chailletia gelenoides, Hook, f.—A shrub common near Kárwár. Fruit with a red mesocarp. Flowers in the hot season.

Olacineæ.—Cansjera Rheedii, Gmel. A climbing evergreen shrub with doubtful affinities. Common below the Sayhádris and flowers in the cold season.

Olax scandens, Roxb.—A scandent shrub found on the forests of the Siddápur sub-division. Flowers in the cold season.

Mappia fœtida, Miers.—A tree with fœtid flowers. Common on the Vaddi Ghát. Flowers in the rainy season.

Mappia ovata, Miers, and M. oblonga, Miers.—These are both small trees and were determined as above from specimens sent to Calcutta and Kew. There is a doubt, however, as to how far they differ from

M. fœtida, Miers, all of the three species being probably identical. M. fœtida flowers at the end of the rainy season and the other two species in October and November.

Celastrineæ.—Euonymus indicus, Heyne. A shrub or small tree found on the Arbail Ghát, also in the Sirsi sub-division and probably elsewhere in Kánara. Flowers in the cold and fruits in the hot season.

Lophopetalum Wightianum, Arn.—A large tree with useful wood. Common in many of the evergreen forests of North Kánara, and flowers in the hot season.

Celastrus paniculata, Willd.—One of the most common scandent shrubs in Kánara. Flowers in the hot season.

Gymnosporia.—Gymnosporia puberula, Laws (?). This is a shrub found at Siddápur and near the falls of Gersappa. Flowers in April.

G. Rothiana, W. and A.—A common shrub below the Sahyádris in the Kumta sub-division. Flowers and fruits during the cold season.

Gymnosporia montana, Roxb.—This is No. 65 of the foregoing list, entered as a Celastrus. It is now entered as Gymnosporia in the Flora of British India of Hooker.

Elœodendron glaucum, Pers.—A middle-sized tree found sparingly in parts of Kánara, and flowers in August.

Hippocratea indica, Willd. and H. Grahamii, Wight.—These two climbing shrubs are found on the Sahyádris in the Kumta sub-division. The former flowers throughout the cold season and the latter during the rainy season.

Salacia priniodes, D.C.—A climbing shrub not observed as a tree in North Kánara. Flowers in the cold season.

Rhamneæ.—Ventilago calyculata, Tulasne. A climbing and scandent shrub, very common above the Sahyádris. Flowers in October.

Zizyphus nummularia, W. and A.—A very common armed shrub found in the inland parts of North Kánara. Flowers in the hot season.

Z. Œnoplia, Mill.—A very common scandent shrub found throughout North Kánara and flowers in the hot weather.

Z. rugosa, Lamk.—A straggling climbing shrub with white edible fruit. Flowers in one cold season.

Gouania microcarpa, D. C.—An unarmed climber, common near Yellápur and elsewhere in North Kánara. Flowers in the cold season, and fruits in January.

Ampelideæ.—Vitis repens, W. and A., flowers in the hot season. V. discolor, Dalz., No. 76 of other list, flowers in the rainy season. V. glauca, W. and A., flowers in the hot season. V. repanda, W. and A., flowers in April. V. adnata, Wall., flowers in April-May. V. tomentosa, Heyne, flowers in the cold season. V. latifolia, Roxb., flowers in the rainy season. V. indica, Linn., flowers in the hot season. V. carnosa, Wall., flowers before the rains. V. Canarensis, Dalz., flowers in the cold season. V. auriculata, Roxb., flowers in the hot season, and V. lanceolaria, Roxb., flowers in November. V. lenuifolia, W. and A., flowers in the rainy season. V. gigantea, Bedd., flowers in the rainy season. V. elongata, Wall., common about Kárwár, flowers in July. All these species and several others are to be met with throughout the forests of North Kánara.

Leea macrophylla, Roxb.—A shrub with simple leaves of great size, probably larger than the leaves of any other tree or shrub growing in North Kánara. Flowers in October.

Leea crispa, Willd. and L. Sambucina, Willd.—Both these species are most common throughout North Kánara; the former below the Sahyádris and the latter above. Both species flower in the cold and rainy seasons.

L. aspera, Wall. — This species is common on the Guddehalli hill near Kárwár. Flowers in the rainy season.

Sapindaceæ.—Cardiospermum halicacabum, L. An annual common near Kárwár and elsewhere. Flowers in the rainy season.

Nephelium Longana, Camb. — A middle sized tree common in many of the evergreen forests of North Kánara. Flowers during the hot season.

Allophyllus Cobbe, Blume.—One of the most common climbing shrubs found in North Kánara, where it is not at all variable. Stated to be a most variable species in the Flora of British India of Hooker.

Harpullia cupanoides, Roxb.—A large tree with remarkable inflated fruit of a bright yellow or orange colour. Common in many of the evergreen forests. Flowers in the cold season; fruit ripens in the hot season.

Turpinia pomifera, D.C.—A large tree found in the Siddápur subdivision and flowers in the cold season.

Anacardiaceæ.—Solenocarpus indica, Wgt. and Arn. A large tree very rare on the Sahyádris of North Kánara. Flowers in the rainy reason and found near Bara in ripe fruit in December.

Holigarna Grahamii, Hook.—A large tree 80 to 100 feet high. Not a small tree in North Kánara. Flowers during the cold season and common on the Sayhádris near Bara.

Connaraceæ.—Rourea santaloide, W. and A.—A shrub common about Kárwár and near Yellápur. Flowers in the hot season.

Connarus Wightii, Hook.—A shrub common below the Sayhádris near Kárwár. Flowers in the cold and hot seasons. The capsular fruit of this species is characteristic. The base of the seed is surrounded by a coloured aril.

Leguminosæ.—Crotalaria filipes, Benth., flowers appear in the cold and rainy seasons. C. albida, Heyne variety, epunctata, Dalz., flowers appear in the cold season. C. thana, Burm, flowers appear in the rainy season. C. linifolia, L., herb two feet high, flowers in September. C. Calycina, Schrank, flowers appear in the rainy season. C. dubia, Grah., flowers appear in the cold season. C. lutescens, Dalz., flowers appear in the cold season. C. retusa, Linn., flowers appear in the cold season. C. sericea, Retz., flowers appear in the rainy season. C. Leschenaultii, D. C., flowers appear in the cold season. C. verrucosa, Linn., flowers appear in the cold season. C. Heyneana, Grah., flowers appear in the cold and hot seasons. C. leptostachya, Benth., flowers appear in the cold season. C. juncea, Linn., flowers appear in the cold season. C. fulva, Roxb., flowers appear in the cold season. C. striata, D. C., flowers appear in the cold season. C. orixensis, Roxb., flowers appear in the hot season. All these species are found in North Kánara. The list is not yet complete.

Indigofera endecaphylla, Jacq.—Flowers in the rainy season. I. hirsuta, Linn., flowers in the rainy season. I. tinctoria, Linn., flowers in the rainy season. I. pulchella, Roxb., flowers in the cold season. I. glandulosa, Willd., flowers in the cold season. I. trifoliata, L., flowers in the cold season.

I. triquetra, Dalz. — A prostrate herb growing on the laterite near the coast at Kumta, Flowers in September.

Kánara species of Indigoferæ.—I. tinctoria appears to be indigenous in the Kumta sub-division but is nowhere plentiful.

Psoralea corylifolia, Linn.—A common erect annual, found on the borders of the Kánara district near Pála. Flowers in the rainy season.

Millettia racemosa, Benth.—A woody climber with silky leaves, found at Yellápur. Flowers in the hot season.

Tephrosia tinctoria, Pers.—An under-shrub common about Yellápur and elsewhere. Flowers in the rainy season.

Sesbania aculeata, Pers.—A robust herb, common near Yellápur, flowering in the cold season.

Sesbania grandiflora, Pers.—A soft-wooded tree with large flowers, planted commonly about Kárwár and elsewhere. Flowers at different times during the year.

Geissapsis cristata, W. and A.—A very common trailing annual growing in damp localities. Flowers in September.

G. tenella, Benth.—Has the habit of G. cristata, but is a more slender species; common near Kumta and elsewhere. Flowers in September and October.

Zornia diphylla, Pers.—A common herb. Flowers in October.

Smithia sensitiva, Art., flowers in the cold season; S. bigemina, Dalz., flowers in the rainy season; and S. dichotoma, Dalz., flowers in September.

S. capitata, Dalz.—Common in forests near Siddalgundi. Flowers in August and September.

S. pycnantha, Benth. Common near Sirsi. Flowers July to September.

Æschynomene indica, L.—An annual. Flowers in October and November.

Æ. aspera, Linn.—A swamp species. Common in North Kánara. Yields the pith of which sun-hats are made. Flowers in the cold season.

Pseudarthria viscida, W. and A.—A scandent shrub common about Yellápur. Flowers at the end of the rainy season.

Uraria hamosa, Wall.—Shrub common near Yellápur. Flowers in October.

Alysicarpus hamosus, Edgew.; A. vaginalis, D. C.; A. buplerifolius, D.C.; A. rugosus, D. C., and A. tetragonolobus, Edg.—All these species are found in North Kánara. A. vaginalis is very common and flowers in the rainy season as do the others also.

Desmodium cephalotes, Wall.; D. pulchellum, Benth.; D. laxiflorum, D.C.; and D. gangeticum, D.C.—All these species flower during the rainy season, found as forest undergrowth.

D. diffusum, D. C., flowers during November and found near Pála in the rice-fields. D. polycarpum, D. C.; D. heterophyllum, D. C.; D. triflorum, D.C.; and D. gyrans., D.C., flower during the rainy season. D. polycarpum and D. gyrans are common in the forests of North Kánara. D. heterophyllum is an herb found in the rice-fields and along road-sides.

Abrus precatorious, L.—A common climber. Flowers at the end of the rainy season.

A. pulchellus, Wall.—A species found at Kárwár. Flowers in September and October.

Glycine pentaphylla, Dalz.—A slender twining plant. Common near Yellápur and flowers in the rainy season.

Teramnus labialis, Spreng.—A climbing slender plant, flowering in the cold season.

Mucuna monosperma, D.C.—A woody climber, common in parts of North Kánara. Flowers during the rainy season.

M. pruriens, D.C.—A common climber with S-shaped pods, flowering in the cold season.

Erythrina stricta, Roxb.—A large tree common near villages. Flowers in the rainy season.

Canavalia ensiformis, D. C.—A glabrous climber common on the coast, flowering during the rainy season; pods remain long on this shrub.

Phaseolus trilobus, Ait.; P. Mungo, L.; and P. trinervius, Heyne. Common in North Kánara during the rainy season.

Clitoria Ternatea, L.—A common climber of North Kánara. Flowers during the rains.

Dolichos Lablab, Linn.—Wild wide-twining plant, flowering in the cold season.

Atylosia lineata, W. and A.—Erect shrub, common about Yelláp ur and elsewhere. Flowers in November and December.

A. kulnensis, Dalz.—A very rare climbing shrub found on the Vaddi Ghát, flowering in December.

Cylista scariosa, Ait.—A woody twining shrub, very common, flowering in the cold season.

Flemingia strobilifera, R. Br.—An erect shrub; flowers in the cold season. Common in the forests near Yelláp ur.

Dalbergia sympathetica, Nimmo; D. tamarindifolia, Roxb.; D. volubilis, Roxb.; and D. rubiginosa, Roxb.—Four climbing species, found in the North Kánara forests.

D. lanceolaria, Linn. — A large whitish barked tree, flowering in March and common about Mundgód and Pála.

Derris thrysiflora, Benth.; D. canarensis, Baker, and D. ulignosa, Benth. Climbing shrubs flowering during the cold and hot seasons.

D. scandens, Benth.—Climbing over very high trees. Comes into flower at the beginning of the rainy season, when it is a beautiful object in the forest.

Cæsalpinia sepiaria, Roxb.—This thorny climber is only found on the borders of Kánara and is very common in Dhárwár. Flowers in the cold season.

C. Bonducella, Fleming.—A prickly shrub found above and below the Ghats. Flowers in the rainy season.

C. mimosoides, Lam.—This species with handsome yellow flowers is most common about Yelláp ur and elsewhere forming impenetrable thickets. It flowers in the cold season.

Cassia sophera, Linn.; C. auriculata, Linn.; C. timoriensis, D.C.; C. glauca, Lam.; C. Absus, Linn.; C. pumila, Lam.; C. Tora, L.; C. mimosoides, Linn.; and C. nigricans, Vahl.—All these species of Cassia are found in North Kánara and flower during the rainy season. C. auriculata, glauca, and Absus also flower during the cold season.

Bauhinia Lawii, Benth.—This is described in the Flora of British India as scandent. It is however, as described at page 63, a very large tree. Specimens were referred to Kew and it was named as above. It differs from B. Lawii in several respects and may eventually be separated from that species.

Neptunia triquetra, Benth.—A shrub with sensitive leaves found near Dhárwár; not yet observed in Kánara. Flowers in the cold season.

Entada scandens, Benth.—An immense climber with long sword-like pods found in the Kumta sub-division. Flowers during the hot season.

Mimosa pudica, Linn.—The sensitive plant, spread throughout Kánara. Flowers during the cold season.

Acacia Intsia, Willd. and A. pennata, Willd., are prickly climbers, flowering in the hot and rainy seasons.

Albizzia odoratissima, Benth.—A large tree common in parts of Kánara, and flowers in the hot season.

Pithecolobium bigeminum, Benth.—A large tree growing in the evergreen forests on the Arbail and Vaddi Ghats. Flowers during the hot season. The twisted fruit of this species is remarkable.

Crassulaceæ.—Bryophyllum calycinum, Salisb. Common in damp localities.

Droseraceæ.—Drosera indica, L. and D. Burmanri, Vahl. Both common in rice-fields, the former during the rainy and the latter during the cold season.

Rhizophoreæ.—Rhizophora mucronata, Lam. A tree common along tidal creeks in North Kánara. Flowers in the cold season.

Combretaceæ.—Calycopteris floribunda, Lam. Probably the commonest shrub (very diffuse) throughout Kánara. Flowers in the hot season.

Combretum ovalifolium, Roxb., and C. extensum, Roxb. — Both these scandent species are found common throughout North Kánara, flowering in the cold season. The winged fruits appear to ripen shortly after the flowers disappear.

Quisqualis indica, Linn.—Has run wild around Dhárwár and not found as yet in Kánara in a similar manner.

Myrtaceæ.—Eugenia malaccensis, L. Cultivated for its flowers by the Havig Bráhmans. Flowers in the hot season.

E. Jambos, Linn.—A large tree with white flowers, found in the Sirsi sub-division. Flowers in the rainy and cold seasons.

E. Wightiana, Wgt., and E. zeylanica, Wgt.—Two Ghát species which flower in March are found in moist situations.

E. macrosepala, Duthie.—A shrub common below the Sahyádris in the Ankola sub-division and flowers in the cold season.

E. laeta, Ham.—A small tree found near the falls of Gersappa and flowers in the cold season.

E. caryophylleæ, Wight.—A small tree very common in North Kánara. Flowers in the hot season. Fruit black edible.

E. Heyneana, Wall.—A small tree found on the Ankola sub-division Ghâts. Flowers in the cold season.

E. Mooniana, Wight. — A wiry shrub found at Guddehalli. Flowers during the rainy season.

Barringtonia acutangula, Gaert.—A small tree with pendant spikes of flowers which blossom in the cold and hot seasons.

Melastomaceæ. — Osbeckia cupularis, Don. Common about Yellápur during the rains.

O. truncata, Don. A nearly allied species to O. cupularis. Flowers in the rainy season.

Sonerila Rheedii, W. and A.—A species quite distinct from S. Wallachii (of the Fl. Br. India, p. 538, vol. ii.) in having a distinct stem. Flowers in the rainy season below the Sahyádris near the coast.

Memecylon edule, Roxb.—A common shrub in North Kánara. Flowers during the cold season.

M. terminale, Dalz.—A species with terminal flowers and sessile leaves. Flowers in the hot season near Supa.

Lythraceæ. — Ammania pentandra, Roxb. An herb common in damp places. Flowers in the cold season.

A. rotundifolia Ham. and A. baccifera, L., are herbs common in damp places. Flower during the rainy season.

Woodfordia floribunda, Salis.—A shrub with long slender branches, most common in rocky situations. Flowers principally in the cold and hot seasons.

Sonneratia acida, L.—A small tree found along the banks of the Kálinadi, flowering during the rainy season.

Onagraceæ.—Jussiæa repens, L., and J. suffurticosa, L. Both species are common in moist situations throughout North Kánara. The former species flowers in the cold season (November), the latter during the rains (September and October).

Ludwigia parviflora, Roxb.—A common herb found near Yellápur during September.

Trapa bispinosa, Roxb.—A common pond herb; flowers in the hot season.

Samydaceæ.—Casearia tomentosa, Roxb. A very common tree in parts of North Kánara, particularly in the Sirsi sub-division. Flowers in the hot season.

C. graveolens, Dalz.—A small tree found along river-banks and flowers during the hot season.

Passifloræ.—Modecca palmata, Lam. A glabrous plant with scandent habit. Flowers and fruits during the hot season. Seeds large pitted. Very common at Guddehalli near Kárwár.

Cucurbitaceæ-Trichosanthes cucumerina.—A twining plant common near Kárwár. Flowers in August.

Momordica dioica, Roxb.—Found above and below the Sahyádris. Flowers in September.

M. Charantia, Linn.—A climber with simple tendrils, found in hedges near Yellápur, running wild. Flowers in October.

Cucumis trigonus, Roxb.—Common throughout North Kánara.

Cephalandra indica, Nand.—A climber with scarlet fruit, common near Yellápur. Flowers during the rains.

L. zehneria umbellata.—A very common climbing plant in North Kánara. Flowers during the rains.

Bryonia laciniosa, Linn.—A climbing scabrid herb with befid tendrils and rough seeds. Flowers in October.

Mukia scabrella, Arn.—A climbing angular stemmed herb, with bright red fruit the size of a small cherry. Flowers in October.

Begoniaceæ.—Begonia concanensis, D.C. Found on the Nilkund Ghát. Flowers during the rainy season.

Begonia Sp.—A small-leafed species growing on stones in the beds of rivers and flowers in August.

B. integrifolia, Dalz.—An ornamental species common in the Anshi Ghát. Flowers during August and September.

B. crenata, Dryand.—A small species found near Kumta. Flowers in September.

Umbelliferæ.—Hydrocotyle asiatica, L. and H. javanica, Thumb. Both common herbs in moist situations near ponds and streams in North Kánara. Flower in the hot season.

Pimpinella, Sp. (tomentosa, Dalz).—An herb growing near Yellápur and flowering during the rainy season.

Araliaceæ.—Heptapleurum venulosum, Seem. A small tree very common in the Siddápur sub-division. Flowers in the hot season. There is also a climbing variety of this species which is common about Yellápur and flowers in the hot season.

Rubiaceæ.—Anthocephalus cadamba, Miq. A large tree with fruit the size of a small orange. Grows wild in the forests of North Kánara, but rarely met with. Flowers at the beginning of the rainy season.

Wendlandia Notoniana, Wall.—A small tree or shrub with terminal panicles of fragrant flowers, and very common throughout North Kánara. Flowers in the cold season.

Dentella repens, Forst.—An herb very common in moist places, and flowers in May.

Hedyotis coerulea, W. and A.; H. hispida, Retz; H. nitida, W. & A.; and H. Auricularia, L.—These species are common throughout the district of North Kánara and blossom at various seasons of the year.

Oldenlandia corymbosa, L., and O. diffusa, Roxb., are common weeds ...nd in moist places throughout the district of North Kánara.

...Oldenlandia Heynii, Br.—A common herb appearing during the rainy

...tida, Dalz.; A. carnosa, Dalz.; and A. Rheedii, W. & A.—Com... the rainy season.

Ophiorrhiza Harrisiana, Heyne.—A common herb on the Árbail Ghát and elsewhere in North Kánara. Flowers in the rainy season.

Gardenia lucida, Roxb.—A small tree with resinous buds common in the Siddápur táluka. Yields the *dikemáli* resin used in cutaneous diseases. Flowers in the hot season.

G. gummifera, L.—A bush with resinous buds. This species also yields a resin much used in skin-diseases.

Knoxia corymbosa, Willd.—An annual, common about Yelláp̃ur at the end of the rainy season.

Canthium Rheedii, D.C.—An armed shrub, common about Yelláp̃ur, erect, not scandent. Flowers in the hot season.

C. parviflorum, Lamk.—A rigid shrub armed with straight spines and found near Pála. Flowers in the hot season.

Vangueria spinosa, Roxb.—A small tree with large green globose fruit. Pyrenes four to five black. Flowers in the cold and hot seasons.

Ixora lanceolaria, Colebr.—Shrub found in the evergreen forests of the Kumta sub-division. Flowers in the cold season.

I. brachiata, Roxb.—A small tree found in the evergreen forests throughout the district. Flowers in January.

I. nigricans, Br.—A very common shrub with handsome flowers, growing in the evergreen forests of North Kánara. Flowers in April and May.

Pavetta indica, Linn.—There are two distinct varieties of this shrub in North Kánara, one with glabrous and the other with tomentose leaves. Both are common throughout the district and flower in the hot season.

Morinda citrifolia, L.—A small tree with yellow wood common near Devikop.

Psychotria truncata, Wall., and P. Dalzellii, Hook. F.—Both these shrubs are very common throughout North Kánara. P. truncata flowers in the hot season and P. Dalzelii during the rainy season.

Chasalia curviflora, Thw.—A common shrub in parts of Kánara, mostly found in evergreen forests. Flowers during the hot season.

Rubia cordifolia, Linn.—A climbing plant with scabrid leaves, very common in parts of the Yelláp̃ur sub-division. Flowers during the rainy season.

Compositæ.—Veronia divergens, Benth., and V. indica, Clarke. These two species are found throughout Kánara, flowering in the cold season.

Adenostemma viscosum, Forst.—A common erect herb of North Kánara.

Elephantopus scaber, Linn.—Common everywhere, flowering in the rainy season.

Grangea madraspatana, Poir.—A common rice-field species, flowering throughout the year.

Epaltes divaricata, Cass.—A rice-field species flowering during December and January.

Sphaeranthus indicus, L.—Common in rice-fields during the cold and hot seasons.

Eclipta alba, Hassk.—Common during the rainy season at Kárwár.

Blainvillea latifolia, D.C.—A common herb, appearing during the rainy season.

Wedelia urticæfolia, D.C.—Common at Kárwár during August.

Glossocardia linearifolia, Cass.—A very small plant appearing during the rainy season.

Launea pinnatifida, Cass.—A species growing on the sand along the coast. Flowers during the rains.

Campanulaceæ.—Lobelia trigona, Roxb. A common herb appearing during the rainy season.

L. nicotianæfolia, Heyne.—A tall hollow-stemmed [illegible] poisonous seeds found along the Sahyádris, [illegible] season.

Plumbagineæ.—Plumbago zeylanica, Linn. A common shrub found in parts of North Kánara, flowering in the cold season.

P. rosea, L.—Shrub cultivated for its handsome flowers by the Havigs in their betelnut gardens, and has escaped cultivation in many places, being found on the pathways near their houses.

Myrsineæ.—Maesa indica, Wall. A small tree very common on the Devimani Ghát, flowering in the cold season.

Maesa dubia, Wall.—A hairy shrub found near the falls of Gersappa and elsewhere, flowering during the cold season.

Myrsine capitellata, Wall.—A small tree common near the falls of Gersappa. Flowers in the cold season.

Embelia robusta, Roxb.—A rambling scandent shrub, very common above and below the Sahyádris. Flowers during the rainy season.

E. Ribes, Burm.—A scandent shrub found near the falls of Gersappa. Flowers during the cold season.

Ardisia humilis, Vahl.—An erect shrub very common in the evergreen forests of North Kánara. Flowers in the hot season.

Ægiceras majus, Gaertn.—A small tree growing near the coast. Flowers in the cold season.

Sapotaceæ.—Bassia malabarica, Bedd. A small or middle-sized tree found along river-banks in the Kumta sub-division. There are two varieties of this tree, one with large and the other with small leaves.

Sideroxylon tomentosum, Roxb.—A very common small tree found in many of the evergreen forests above the Sahyádris. Flowers in the cold season.

Ebenaceæ.—Maba nigrescens, Dalz.—A small tree found near the falls of Gersappa and elsewhere in North Kánara. Flowers in the cold and hot season.

Diospyros prurieus, Dalz.—A medium-sized tree, found on the Nilkund Ghát. Flowers in the cold season.

D. Embryopteris, Pers.—A small tree flowering in the cold season and found near Yellápur.

Diospyras microphylla, Bedd.—An immense evergreen tree very common in North Kánara. The foliage much resembles that of the boxwood tree in Europe. Flowers in the cold season.

D. Tupru, Buch-Ham.—A small tree found near Yellápur in North Kánara. Flowers in the cold and hot seasons.

D. Candolleana, Wgt.—A large tree with coriaceous leaves, flowering in the hot season and found near Siddápur and elsewhere in North Kánara.

Diospyros paniculata, Dalz.—A large tree on the Sahyádris near Mavimone, and found flowering during the cold season.

Styraceæ.—Symplocos spicata, Roxb. A small tree common on the Sahyádris. Flowers during the cold season.

S. Beddomei, Clarke.—A tree found near Yellápur and doubtfully referred at Kew to this species. Flowers during the rainy season.

Oleaceæ.—Jasminum pubescens, Willd.; J. Rottlerianum, Wall.; J. flexile, Vahl.; J. arborescens, Roxb.; J. Roxburghianum, Wall. All these species of Jasminum are common, particularly J. Arborescens, throughout parts of Kánara. The first four flower during the cold season, and the last during the hot season.

Nyctanthes arbortristis, L.—A small tree cultivated along the coast [illegible] the [illegible]rs principally during the rainy season. A dye is [illegible]e-coloured corolla tube.

[illegible] large evergreen tree, common in many of the [illegible] Flowers in the cold season.

[illegible]Vall.—A small evergreen tree common in the [illegible] Kánara. Flowers during the cold season, the [illegible] of ripe apples.

Apocynaceæ.—Rauwolfia serpentina, Benth. A shrub with handsome white flowers, common at the beginning of the rainy season.

Vinca pussilla, Murr.—A small herb found near Belikeri. Flowers in September.

Tabernamontana Heyneana, Wall.—A middle-sized tree, common near Yellápur and elsewhere in North Kánara, flowering in the cold season. The fruit ripens in the rainy season.

Holarrhena antidysenterica, Wall.—A small tree very common in North Kánara. Flowers in the hot and rainy seasons.

Wrightia tinctoria, Br., and W. tomentosa, Roem.—Two small trees, very common in parts of Kánara along the Sahyádris, flowering in the hot season.

Ichnocarpus frutescens, Br.—A climbing shrub common in North Kánara, flowering in the cold season.

Chonemorpha macrophylla, D. Don.—An immense climber, common in North Kánara. Flowers in May and June.

Asclepiadeæ.—Hemidesmus indicus, R. Br. A twining plant, very common in North Kánara; the root yields a kind of sarsaparilla. Flowers in the hot season.

Holostemma Rheedii, R. Br.—A twining shrub common about Kárwár during the rainy season.

Calatropis gigantea, R. Br.—A large shrub, common in dry situations in North Kánara. Flowers throughout the year.

Asclepias curassavica, L.—A herb with beautiful red and yellow flowers. Common throughout the year in North Kánara, and introduced from the West Indies.

Mitrasacme polymorpha, Br.—A small herb three to four inches high. Common near Mirján in September.

Gymnema sylvestre, R. Br.—A twining shrub common about Kárwár during the rainy season.

Tyophora asthmatica, W. & A.—A climbing plant found at Kárwár. Flowers in July.

Loganiaceæ.—Fagraea obovata, Wall. A scandent, common in the forests of North Kánara. Flowers during the rains.

Gentianaceæ.—Exacum pumilum, Gries; E. bicolor, Roxb.; E. petiolare, Gries. All common herbs, appearing during the rainy season in North Kánara.

Hoppea fastigiata, Clarke.—A small herb common in grassy places throughout the forests of North Kánara and appears in August.

Erythræa Roxburghii, Don.—A small herb with pretty star-like flowers common in the rice-fields after the rainy season.

E. ramosissima, Pers.—A small herb common on the laterite rocks near Kumta after the rainy season.

Canscora decurrens, Dalz.; C. perfoliata, Lamk.; and C. diffusa, R. Brown.—These three species are common in North Kánara in favourable localities, flowering in the cold season.

C. decussata, Roem.—A species with winged stem and 3-nerved sessile leaves found near Yellápur. Flowers in October.

Limnanthemum cristatum, Gries.—A very handsome flowered aquatic plant with orbicular cordate leaves. Common in ponds throughout North Kánara.

Hydrophyllaceæ.—Hydrolea zeylanica, Willd. A [illegible] herb common in most places with deep blue flowers which appe[illegible]ason.

Boragineæ.—Ehretia lævis, Roxb. A small [illegible] petty division. Flowers in April.

Ehretia canarensis, Miq.—A small tree foun[illegible] near Yellápur. Flowers at the beginning of th[illegible]

Rhabdia lysiodes, Mart.—A shrub common along river-banks, flowering in the cold season.

Colderia procumbens, L.—A weed common in rice fields in the cold season.

Heliotropium indicum, L.—A common herb near Yellápur and elsewhere, flowering in the hot season.

H. strigosum, Willd.—A very common rice field weed found in North Kánara.

H. marifolium, Retz.—A common diffuse herb, flowering in the hot season.

Cordia Myxa, Linn.—A small tree common throughout the district, particularly about Mundgod. Flowers in the hot season.

Cordia Wallichii.—A small tree with densely tomentose leaves. Common about Mundgod, and flowers in the hot season.

Cordia obliqua, Willd.—A small tree found near Mundgod with slightly obliqne glabrous leaves, and flowering in March. Has been referred at Kew to this species.

Cynoglossum furcatum, Wall.—An erect herb, flowering during the rainy season. Common at Yellápur.

Convolvulaceæ.—Erycibe paniculata. A large climber. Common in North Kánara.

Argyreia speciosa, Sw. (Elephant Creeper).—A common climber in North Kánara. Flowers during the rainy season.

Ipomœa reptans, Poir.; I. biloba, Siv.; I. angustifolia, Jacq.; I. Turpethum, Br.; I. vitifolia, Siv.; I. obscura, L., and I. digitata, L.—These and several other species are common about the forests on the Sahyádris. I. beloba, Sweet, is found on the coast growing on the sand.

Evolvulus hirsutus, Lam.—A small herb with blue flowers. Common in the rice fields during the cold season.

Solanaceæ.—Solanum indicum, L., flowers in the cold and rainy season. S. Xanthocarpum, Willd., flowers all the year. S. verbascifolium, Linn., flowers in the rainy season. S. giganteum, Jacq., flowers in the rainy and cold seasons. S. bigeminatum, Nees, found near Yellápur and flowers during the rains. S. læve, Dunal, flowers in the rainy season. All these species are common throughout North Kánara in favourable localities.

Datura fastuosa, L.—The common *datura* plant. Flowers at different times.

Scrophularineæ.—Limnophila racemosa, Benth. This and several other species are common in North Kánara on the borders of ponds.

Vandellia crustaceæ, Benth.—An herb found near Yellápur. Flowers in June.

Striga orobanchioides, Benth.—A common parasitic herb appearing during the rainy season.

S. Hirsuta, Benth.—An herb, flowers during the rainy season.

Centranthera Brunoniana, Bth.—A small herb found in rice fields and common in North Kánara.

Ramphicorpa longiflora, Benth.—Very common at Yellápur during the rainy season

Sopubia delphinifolia, G. Don.—An erect annual appearing during the rains in North Kánara near Yellápur. Also common in the drier climate near Dhárwár.

Bignoniaceæ.—Spathodea crispa, Wall. A middle-sized tree, with handsome flowers which appear in the hot season. All the other species found in North Kánara are mentioned above pp. 60-76. Panjanclia Rheedii is a common tree in parts of Yellápur sub-division.

Pedalineæ.—Martynia diandra, Don. An introduced plant, has run wild in various parts of the district. Flowers in the cold season.

Appendix.
TREES AND SHRUBS.

Sesamum indicum, D.C.—Cultivated plant; found occasionally along road sides, having sprung up from seeds dropped by the wayside.

Acanthaceæ.—Thunbergia fragrans, Roxb. A common climbing plant found in North Kánara. Flowers in the rainy season during October.

T. mysorensis, Wgt.—A beautiful climber, common near the falls of Gersappa. Flowers in May.

Strobilanthes Heyneanus, D.C.; S. sessiliodes, Wgt. (variety); S. asperrimus, D.C.; S. callosus, Wall.; S. Neesianus, Wgt.; S. ciliatus, Nees. All these species of Strobilanthes are common in North Kánara. S. callosus and S. Neesianus cover extensive tracts of forest as undergrowth. S. asperrimus and S. callosus flower at fixed times and after a number of years. S. sessiliodes flowers in the rainy season and yearly. S. Neesianus and S. ciliatus flower during the cold season.

Barleria involucrata, Nees.—A beautiful blue-flowered species appearing in flower during November.

B. nutans, Nees.—Found near Siddápur. Flowers in May.

Blepharis asperrima, D.C.—A very common sub-erect herb. Flowers in the hot and rainy seasons.

Gymnostachyum latifolium, T. Anders.—A shrub found in many of the North Kánara forests. Flowers in the cold season.

Acanthus ilicifolia, Juss.—A common shrub, along the banks of tidal rivers. Flowers in the rainy season (June).

Justicia montana.—A large leafed shrub found near Siddápur. Flowers in May.

Eranthemum crenulatum, Wall.—A shrub common in the forests during December.

Dædalacanthus montanus, T. Anders.—A common shrub in North Kánara. Flowers in December.

Rhinacanthus communis, D.C.—A common shrubby plant in the drier parts of North Kánara near the Dhárwár frontier. Flowers in the hot season.

Rhaylopsus parviflora, Willd.—Common near Yellápur during the hot season. The flowers are very viscid.

Several species of Adhatoda and Justicia are also found, but genera cultivated as road-side trees or for their flowers.

Verbenaceæ.—Symphorema involucrata, Roxb. A climber, flowering in the hot season in North Kánara, and found in evergreen forests.

S. polyandra.—An erect spreading shrub found near Mundgod, flowering in the hot season. Not observed so far north up to the present.

Premna latifolia, Roxb.—A small tree common in North Kánara on the coast. Flowers during the hot and rainy seasons.

Premna serratifolia, Linn.—A shrub common near the coast at Belikeri. Flowers in the rainy season.

Premna sp.—A climbing shrub with regular flowers in large corymbose coloured cymes. Common throughout the forests of North Kánara, and probably a new species.

Callicarpa Wallichiania, Walp.—A small tree or large shrub, very common throughout the evergreen forests of North Kánara. Flowers in the cold season.

Clerodendron infortunatum, Linn., and C. serratum.—Both flower during the rainy season; the former is very common in North Kánara.

Avicennia officinalis, L.—A small tree with opposite coriaceous leaves. The seeds have a woolly radicle. The sea-shore at Kárwár is often strewn with these seeds carried down the Kálinadi during the monsoon. Flowers in the hot season.

Orobanchaceæ.—Æginetia indica. A common parasitic herb in North Kánara. Flowers in the rains.

Labiatæ.—Ocimum canum, Linn. An erect herb common in parts of North Kánara.—Flowers in the cold season.

Dysophylla tomentosa, Dalz.—A small herb common in the rice fields of the Kumta sub-division. Flowers during the cold season.

Plectranthus striatus, Bth.—A common herb appearing during the rainy season near Yellápur.

Colebrookia oppositifolia, Sm.—A common herb found on the Ghâts. Flowers during the rains.

Acrocephalus capitatus, Bth.—A small herb appearing during the rainy season. There are many other herbs belonging to this order indigenous to North Kánara, and flowering throughout the year.

Nyctagineæ.—Boerhaavia diffusa, Linn., and B. [illegible]a, Will. Both common species in North Kánara, flowering in the rainy season.

Mirabilis jalapa, Spr., and Bougainvillea spectabilis are ornamental garden shrubs introduced into Kánara.

Amarantaceæ.—Amarantus spinosus, Linn., and Amarantus viridis, L. Both these species are very common about Yellápur, and flower in the cold season.

Polygonaceæ.—Polygonum rivulare, Koenig; P. elegans, Roxb.; P. Chinense, Willd.; and P. Plebejium, R. Br. All these species are common herbs in North Kánara, flowering in the cold and hot seasons.

Aristolochiaceæ.—Aristolochia indica, Willd. A climbing and twining shrub common above and below the Sahyádris. Flowers in the hot and rainy seasons.

Bragantia Wallichii, R. Br.—A common plant in North Kánara.

Piperaceæ.—Piper (Wightii.) A common climbing shrub in most of the evergreen forests of North Kánara.

Myristiceæ.—Myristica laurifolia, Hf. and T. A large tree common on the Sahyádris. Yields an inferior kind of nutmeg called "rámphul." Flowers in the cold season.

Myristica corticosa, Lour.—One of the commonest evergreen trees in North Kánara. Flowers in the cold season.

Myristica malabarica, Lam.—A large tree common in the Kumta sub-division below the Sahyádris. Flowers in the cold season.

Myristica magnifica, Bedd.—A large tree on the Devimane Ghât, but probably identical with M. laurifolia, Hf. and T. Flowers in the cold season.

Laurineæ.—Cryptocarya Wightiana, Thw. A large tree, common in North Kánara. Flowers during the cold season.

Beilschmiedia fagifolia, Ness. A middle-sized tree on the Sahyádris. Flowers in the hot seasons and found near Yellápur.

Actinodaphne Hookeri, D.C.—Tree common about Yellápur and flowers in the rainy season.

Litsea zeylanica, Ness.—A small tree common about Yellápur, and flowers in the cold season.

Tetranthera tomentosa, Roxb.—A common shrub or small tree in North Kánara. Flowers in the rainy season.

Several other species of this genus are common in the North Kánara forests. This genus has been included under Litsea in the "Genera Plantarum" of Bentham and Hooker.

Cassytha filiformis, Linn.—A parasitic herb with filiform stems common on trees in North Kánara. Flowers during September.

Elæagnaceæ.—Elæagnus latifolia. A climber with silvery leaves, very common in North Kánara. Flowers in November.

Loranthaceæ.—Viscum angulatum, Heyne. A leafless parasite, common on trees on the Sahyádris. Flowers in April.

Loranthus Wallichianus, Schult.; L. longiflorus, Don.; and L. umbellatus, Heyne.—These are the commonest species of Loranthus found on trees on the Sahyádris of North Kánara. All flower during the hot season and also in the rainy season.

Santalaceæ.—Osyris Wightiana, Wall. A common shrub found in most parts of North Kánara, but particularly common about Kárwár. Flowers in the hot and rainy seasons.

Euphorbiaceæ.—Euphorbia Rothiana, Spr., flowers in the cold season; E. notoptera, Boiss., flowers in the cold season; E. pilulifera, L., flowers in the rainy season; E. thymifolia, Willd., flowers in the rainy hot and cold seasons; E. parviflora, Willd., flowers in the rainy hot and cold seasons; E. uniflora, Roxb., flowers in the rainy and cold seasons; and E. hirta, Willd., flowers in the rainy and hot seasons. All these herbs are common in favourable localities throughout North Kánara.

Securinega obovata, Willd.—A small tree very common in North Kánara. Flowers in the hot season.

S. Leucopyrus, Roxb.—A shrub common near Kárwár. Flowers in the hot season.

Bischoffia javanica, Bl.—A large tree not common in North Kánara, found in the Sirsi sub-division. Flowers in the cold season.

Cyclostomon macrophyllus, Bl.—A tree found near Katgal, flowering in November.

Antidesma diandra, Tulasne.—A small tree or shrub very common in North Kánara. Flowers in June.

A lanceolatum, Tulasne.—A large shrub found near Kárwár, nearly allied to A. diandra Tulasne.

A. Ghæsembilla, Gaert.—A small tree, not common. Found near Kirvatti in North Kánara. Flowers in the rainy season.

A. Menasu, Mull. Arg.—A small tree growing in the evergreen forests of the Sirsi and Siddápur sub-divisions, and flowering in the hot season.

Phyllanthus nitidus, Mull.—A small tree. Flowers in the hot season. Common on the Sayhádris.

Phyllanthus reticulatus, Poir.—A straggling shrub. Flowers in the cold season.

P. polyphyllus, Willd.—A shrub common near Kárwár. Flowers in the rainy season.

P. Juniperoides, Mull.—A shrub common along river banks. Flowers in the cold season.

P. canaranus, Mull.—A shrub common in North Kánara. Flowers in the hot season.

P. tomentosus, Mull.—A small tree flowering in the hot season.

P. Hohenakeri, Mull.—A middle-sized tree common on the Sahyádris, in flower in the cold season, and found near Yellápur in the evergreen forests.

P. simplex, Retz.—An herb. Common during the rainy season in North Kánara.

P. Niruri, Willd.—An herb. Common during the rainy season (September) in North Kánara.

P. Leschenaultii, Mull.—A climber found in North Kánara and flowers in the rainy season.

P. Neilgherrense, Wgt.—A small tree common in North Kánara and flowers in the hot season.

Briedelia stipularis, L.—A scandent shrub common in North Kánara. Flowers in the cold season.

Trewia nudiflora, L.—A common tree in North Kánara and flowers in the hot season.

Mallotus albus, Roxb.—A middle-sized tree very common in many evergreen forests. Flowers during the rainy season.

M. aureopunctatus, Dalz.—A shrub very common on the Aukola subdivision ghâts. Leaves covered with resinous dots underneath. Flowers in the cold season.

Mallotus repandus, Willd.—A climbing and scandent shrub common in the Yellâpur sub-division and flowers during the rainy season.

Homonoya riparia, Lour.—A very common shrub along river-courses. Flowers in the cold and hot seasons.

H. retusa, Wgt.—This species is also very common along many rivers. Flowers in the hot season.

Blackia umbellata, Baillon.—A shrub common on the Devimane Ghât. Flowers in November.

Cleistanthus malabaricus, Mull.—A large shrub, found near the falls of Sirsappa. Flowers in the cold season.

Excoecaria insignis, Royle.—A common tree about Kárwár. Flowers in the hot season.

E. agallocha, Willd.—A large shrub very common along the banks of tidal rivers in North Kánara. Floats for nets are made from the cork-like roots. The milky juice of this shrub is acrid and poisonous.

Tragia involucrata, Willd.—A twining plant covered with stinging hairs. Flowers in the rainy season.

Jatropha Curcas, Roxb.—A common shrub along road-sides, a native of Brazil.

J. glandulifera, Roxb.—A large shrub found near Kárwár. Flowers during the rains.

Crozophora plicata, Dalz.—Common herb in rice-fields near Mundgod. Flowers in the cold and hot seasons.

Melanthesa turbinata, Wgt. — A bush common in North Kánara. Flowers in the hot season.

Microcoeca mercurialis, Bth.—An herb, common about Kárwár and appearing in July.

Sebastiana Chamælea, Mull. Arg.—A small plant, appearing at Kárwár during August.

Urticaceæ.—Fleurya interrupta, Wgt.—A common weed about Kárwár appearing during the rains.

Elatostemma cuneatum, Wgt.—A small herb found near Yellâpur. Flowers in October.

E. oppositifolium, Dalz.—Found near Katgal and flowers in September.

Celtis trinervia, Roxb.—A small or middle-sized tree, common on the Sahyâdris. Flowers during the rainy and cold seasons.

Ficus cinerascens, Thw.—An immense tree growing in the North Kánara evergreens. Common in many forests above and below the Sahyâdris. Fruit green.

F. oppositifolia.—A small tree very common in damp situations. Fruit green when ripe.

F. caulobotrya, Mig.—Common near Mundgod.

F. parasitica, Koenig.—A very common species, epiphytic. Fruit yellow when ripe.

Ficus Tjakela, Mig.—A large handsome tree, common in North Kánara.

F. nervosa, Roth.—A large tree common below the Sahyâdris in Kumta.

F. leucocarpa, Mig.—A large tree allied to F. glomerata.

F. Mysorensis, Roth.—A very large tree with yellow sessile figs. Common in Sirsi and Yellâpur.

Ficus cordifolia, Roxb.—A small tree common along the coast, also found in rocky places above the Sahyâdris.

Boehmeria malabarica, Wedd.—A shrub common on the Nilkund Ghát. Flowers in the cold season.

Debregeasia longifolia, Wedd.—A small tree common in the Kumta and Siddápur sub-divisions. Flowers in the cold season.

Pouzolzia pentandra, Bennet.—A small shrub, common near Paláe. Flowers in the cold season.

Pouzolzia stocksii, Wight. — A small herb common near Kárwár, appearing during the rainy season.

Morus indica, L.—An introduced species found in gardens near Kárwár. Flowers during the rainy season.

Gnetaceæ.—Gnetum scandens, Roxb. A scandent shrub common in the North Kánara forests. Flowers during the cold season.

MONACOTYLEDONES: — *Smilaceæ.* — Smilax indica, Vitm. and Smilax oppositifolia, L. Both these climbers are common about Kárwár and other places during the rainy season.

Asparagineæ. — Asparagus racemosus, Roxb. A common climber in North Kánara. Flowers in the rainy and cold seasons.

Dioscorineæ. — Dioscorea daemóna, Roxb.; D. versicolor, Ham.; and D. triphylla Linn. All common species, appearing during the rainy season.

Aponogeteæ. — Aponogetum monostachyum, Linn. A plant common in ponds near Pála and flowering in the cold season.

Alismaceæ.—Sagittaria triandra. Common in ponds during the cold season.

Pontederiaceæ.—Pontederia vaginalis, Lenn. A pretty blue-flowered species common near water in North Kánara. Flowers in the hot and cold seasons.

Liliaceæ.—Gloriosa superba, Lam. An extensive climber of North Kánara, appearing during the rainy season.

Iphegenia indica.—A small herb appearing during the rainy season at Yellápur and Kárwár.

Aroideæ.—Pothos scandens, Linn. A common climbing shrub throughout North Kánara. Flowers in the cold season.

Scindapsus pertusus, Schott.—A climber with thick stems, not so common as Pothos but found in many evergreen forests of North Kánara. Flowers in the cold season.

Arisaema neglectum, Schott, and A. Murrayii, Dalz. — Both species common at the beginning of the rainy season in North Kánara.

Amorphophallus campanulatus, Bl. — Found at the beginning of the rainy season in damp situations, but rare, also cultivated.

Ariopsis peltata, Grah.—A beautiful small plant with a simple peltate leaf. Very common on rocks and in other situations along the coast and appears during June and July.

Remusatia vivipara, Schott.—Common on trees on the Sahyádris, not often seen in flower.

Theriophonum Dalzellii, Schott.—Common in Kárwár during July.

Xyrideæ.—Xyris schaenoides, Mart. A small herb common in the rice-fields at the end of the rainy and cold seasons. This species may turn out to be simply X. indica of Linn.

Orchideæ.—Oberonia recurva, Lind. A minute orchid on trees of the Sahyádris, flowering in the cold season.

Dendrobium macraei, Linn.—A large orchid common on trees on the ghâts. Flowers at the beginning of the rainy season.

Cirropetalum fimbriatum, Hook.—The umbrella orchid common on the Sahyádris near Supa. Flowers in the hot season.

Micropera maculata, Dalz.—Found on trees near Supa and flowers in the hot season.

Saccolabium guttatum, Lind. — Common on trees on the ghâts, and flowers just before the rainy season.

Saccolabium papillosum, Lind.—A fine but most common species growing on mangoe and other trees in Dhárwár and Kánara. Flowers before the rainy season.

Habenaria rotundifolia, Lind.; H. modesta, Dalz.; H. longicalcarata, A. Rich; H. marginata and H. elata, Dalz. and Habenaria, Sp.—All common in Kánara during the rainy season. Ground orchids.

Planthera Susannee, Lind.—A ground orchid common near Yellápur at the end of the rainy season (September).

Musaceæ.—Musa sapientum, Wild., or Willd Plantain.—Wild in North Kánara, apparently escaped from cultivation.

M. superba, Roxb. — A truly wild species growing on the Sahyádris. Flowers during the rainy season.

Zingiberaceæ.—Globa marantina, L. A yellow flowered species common throughout North Kanara. Flowers in August.

Zinziber Cassumunar, Roxb.—Common in the North Kánara forests during the rainy season.

Z. Macrostachyum, Dalz.—A red stemmed plant common in the North Kánara forests during the rainy season.

Alpinia Allughas, Roscoe.—This and two other species of the genus are common in North Kánara during the rainy season.

Costus speciosus, Smith.—A very common and handsome species flowering during the rainy season in the North Kánara forests.

Curcuma zeodaria, Roxb.—Appears just before the rainy season.

C. amada, Roxb.—This species is found in the Yellápur sub-division forests but nowhere abundant. Flowers in June.

Amaryllidaceæ.—Crinum asiaticum, L. Common in the Pála forests, flowering in June.

Hypoxidaceæ.—Curculigo malabarica, Wgt. A common herb during the rainy season in North Kánara.

Taccaceæ.—Tacca pinnatifida, Forst.—A common herb appearing during the rainy season.

Hydrocharidaceæ. — Ottelia indica, Planch. Common in some ponds near Pála and flowers in the cold season.

Palmæ. — Phœnix sylvestris, Roxb. Tree thirty to forty feet high, found near Pála and very common in the Dhárwár district, where the wood is much used for building purposes. Flowers during the cold season.

P. farinifera, Rox.—A small always short-stemmed species with slender leaves and flowering in the hot season. The fruit which is edible ripens in May and turns quite black.

Calamus rotang, Willd.—The common cane of North Kánara. Flowers in the rainy and cold season.

Calamus, Sp.—The nagbet of North Kánara. An undescribed species differing in many respects from C. rotang of Willd.

Sagaerus Wightii.—A most beautiful palm growing on the Sahyádris in the Ankola sub-division and also abundant on the Nilkund Ghát. Flowers the cold season; fruit ripens in June.

Pandanaceæ.—Pandanus furcatus, Roxb. and P. odoratissimus, Linn. Both these screw palms are common in North Kánara.

Eriocaulonæ.—E. sexangulare, Linn.; E. Wallichianum, Mart.; E. acranthemum, Mart.; and E. pygmæum, Dalz.—These species are common throughout North Kánara in rice-fields and damp places.

E. Dalzellii. Koeris.—Found in water near Belikeri during the rains.

Cyperaceæ.—Many species of Cyperus and Fimbristylis.

Graminaceæ.—Many genera and species.

Appendix.

TREES AND SHRUBS.

Filices.—Lygodium pinnatifidum, Sw.; L. microphyllum, Spr.; Osmunda regalis, L.; Cheilanthus tenuifolia, Sw.; Davallia tenuifolia, Sw.; Alsophila glabra, Hk.; Angiopteris erecta, Hoffm.; Belchnum orientale, L.; Acrostichum virens, Wall.; Adiantum caudatum, L.; Nephrodium ciliatum, C.B.C.; Gleichenia dichotoma, Willd.; and Aspidium polymorphum, Wall. All these and several other ferns are common in favourable localities in North Kánara.

Ophioglossum nudicaule, L.f.—This small plant is found near Kárwár during July.

Lycopodiaceæ.—Lycopodium cernecum, L. A common species of North Kánara.

GAME BIRDS.[1]

GAME BIRDS.

The game and other birds which are common over Western India and are killed by sportsmen for the table, with a few exceptions, are fairly represented in Kánara. Of birds which are found only in forest tracts, and afford excellent sport if driven in the way coverts are driven for pheasants in England, there are the Peafowl, Pavo cristatus; the Grey Junglefowl, Gallus sonnerati; and the Spurfowl, Galloperdix spadiceus. The laying season of all three is from March to June. Their nests are formed on the ground, and as many as ten eggs have been found in a single nest. The young birds are excellent eating, especially during the cold weather months.

Of PARTRIDGES there are two kinds, the Painted, Francolinus pictus, which is found in fair numbers over the grassy and bushy lands along the more open parts of the forests bordering on Dhárwár from Haliyál to Mundgod and Púla. They are also occasionally found on the grassy slopes of the Sahyádris where the earlier ash-manure tillage has destroyed the forest. The Grey Partridge, Ortygornis ponticeriana, is common on the outskirts of the forests both above and below the Sahyádris. Both kinds make their nests on the ground and lay five to six eggs which are hatched during the early rains.

SAND GROUSE, Pterocles, Bustard, Eupodotis edwardsii, and the Demoiselle Crane, Anthropoides virgo, though common in Dhárwár, are unknown in Kánara. On the other hand the Florikin, Sypheotides aurita, occasionally occurs along the eastern border of the district and on the grassy slopes of the Sahyádris. It is a cold weather visitant and is not known to breed in Kánara.

Of QUAIL there are many kinds. The Jungle Bush Quail, Perdicula asiatica; the Rock Bush Quail, Perdicula argoonda; and the Painted Bush Quail, Microperdix erythrorhynca, are found all the year round; and the Large Grey Quail, Coturnix communis, and the Rain Quail, Coturnix coromandelica, arrive with the close of the rains. The grey quail perhaps comes later and certainly leaves very much earlier than the rain quail which often remains till driven out by the south-west rains in June. Rain quail are known to breed in Kánara in October and even later, and the young broods are often unable to get on the wing before the end of November, and run even into December when eggs are sometimes seen. Both the Large Grey and the Rain Quail come in varying, but generally in considerable numbers. They spread over the fields and grassy lands in the more

[1] Contributed by Colonel W. Peyton, Conservator of Forests.

open parts of the forests bordering on Dhárwár, and between Haliyál, Mundgod and Pála. Occasionally excellent bags of quail may be made; four guns are known to have killed 113 couple in one day about Haliyál. The Large Grey is not nearly so common as the Rain Quail, and it is both better shooting and better eating. Except a stray bird, neither the Grey nor the Rain Quail is found below the Sahyádris. The Blackbreasted Bustard Quail, Turnix taigoor, is also found in great numbers in grassy forest patches. They remain in bevies of considerable numbers through the hot weather months until driven out by the south-west rains. The absence of the hind toes make this quail remarkable. The Button Quail, Turnix dussumieri, is also common in the more open parts and remains throughout the year.

Of PLOVERS, both the Grey, Squatarola helvetica, and the Golden, Charadrius fulvus, are found in flocks on the coast along tidal creeks and backwaters. The golden plover is rare. They come with the cold weather and leave at its close. Both varieties of plover are excellent eating. Their flight is, at times, exceedingly strong and rapid, and to rake a passing flock the shot must be fired a little ahead of the birds. The Redwattled Lapwing, Lobivanellus indicus, and the Yellowwattled Lapwing, Lobipluis malabarica, are both common, especially the Redwattled Lapwing which is seen almost everywhere. The Stone Plover, Esacus recurvirostris, and Œdicnemus crepitans are both common, the former on the coast and inland along the ponds and rivers; and the latter, under the name of the Bastard Florikin, in dry parts among bushes and in low grass. They are not particularly good eating. It is doubtful whether the Stone Plover remains in the district; the Bastard Florikin assuredly remains and breeds during the hot months. There are also the large and lesser Sand Plovers, Ægialitis geoffroyi and mongola, the Kentish Ringed and Indian Small Ringed Plovers, Ægialitis cantiana and curonicus, which are abundant both on the coast and along the ponds and rivers above the Sahyádris.

Of SNIPE, the Common, Gallinago gallinaria; the Pintailed, Gallinago sthenura; the Jack, Gallinago gallinula; and the Painted, Rynchœa bengalensis, are found in fair numbers both above and below the Sahyádris. Along the tidal creeks and backwaters they are specially numerous. Up the Kálinadi river from Kárwár, the Gangávali river from Kumta, and the Gersappa river from Honávar fair bags may be made. The largest known to one gun is twenty-seven couple. Snipe do not begin to arrive in Kánara before the middle of October, and they leave about the end of February. A few remain all the year round and breed in the forest. Snipe shooting is the cream of small game shooting, and a wonderful deal of fatiguing walking and wading is done without knowing it if the birds are in plenty and lie fairly close. Snipe should be shot walking with the wind, as on rising the birds almost always turn to windward. The Wood Cock is almost unknown to many in Kánara, but four have been flushed at odd times in the cold weather when following other game. Three of the four were killed. Of other wader birds which come with the cold weather, there is the Curlew, Numenius arquata, which is found mostly along tidal creeks and backwaters, and the Whimbrel, Numenius phœopus, the Ruff, Philomachus pugnax, and the Green and Red Shanks, Totanus glottis and calidris, which are also mostly tidal creek birds, but are sometimes found on the ponds and rivers above the Sahyádris. They are cold weather visitants and very indifferent eating. The White Ibis, Threskiornis melanocephalus, and the Black Ibis, Geronticus papillosus, are also seen in considerable numbers above and sparingly below the Sahyádris. The flesh of both is coarse and unfit for the table.

Appendix.

GAME BIRDS.

Of Coots, both the Purple, Porphyrio poliocephalus, and the Bald Coot Fulica atra, are common on all the larger ponds above the Sahyádris, and the Water Hen, Gallinula chloropus, and the Rails, Porzana and Rallus, are common both in upland and lowland Kánara.

Of GEESE there is the Blackbacked Goose, Sarcidiornis melanonotus, the only one known, and the Goose-teal or Cotton bird, Nettopus coromandelianus.

Of DUCK and TEAL there is a large variety which come with the cold weather in November and stay till February, and some into March. Among those found on the ponds along the eastern border touching Dhárwár and which afford fair sport in years of average or of plentiful rainfall, are the Spotted Billed or Grey Duck, Anas pœcilorhyncha; the Pintail, Dafila acuta; the Shoveller, Spatula clypeata; the Gadwall, Chaulelasmus streperus, the Redhead Pochard, Fuligula ferina; the Widgeon, Mareca penelope; the Common Teal, Querquedula crecca, the Bluewinged Teal, Querquedula circia; and the Whistling Teal, Dendrocygna javanica. The Little Grebe, Podiceps minor, is also everywhere common; but the Ruddy Shieldrake or Bráhmani Duck, Casarca rutila, is only occasionally seen and occurs more often on the upland rivers and backwaters than on the upland ponds.

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